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LITURGIES

EASTERN AND WESTERN

BEING

THE TEXTS ORIGINAL OR TRANSLATED OF THE PRINCIPAL LITURGIES OF THE CHURCH

EDITED WITH INTRODUCTIONS AND APPENDICES

BY

F. E. BRIGHTMAN, M.A.

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ON THE BASIS OF THE FORMER WORK BY

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SOMETIME FELLOW AND TUTOR OF EXETER COLLEGE

VOL. I. EASTERN LITURGIES

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NECNON ET STVDII

CHRISTIANITATIS READVNANDAE

MONVMENTVM QVANTVLVMCVNQVE

Μένει Γὰρ τὰ ἡπὲρ ἡμῶν εἰς τὸ Διηνεκὲς Δῶρα προςφέρων, πρῶτον μὲν ἐαγτὸν Διὰ τος σταγρος προςενέγκας ἵνα λής η πάςαν θησίαν παλαιᾶς Διαθήκης, τὴν ἐντελεστέραν Δὲ καὶ χῶςαν ἡπὲρ παντὸς τος κόςμος ἱερογρ-Γήςας, αἦτὸς ἱερεῖον, αἦτὸς θέμα, αἦτὸς ἱερεῖς, αἦτὸς θησιαστήριον, αἦτὸς θεός, αἦτὸς ἄνθρωπος, αἦτὸς Βαςιλεῖς, αἦτὸς ἀρχιερεῖς, αἦτὸς πρόβατον, αἦτὸς ἀρνίον, τὰ πάντα ἐν πᾶςιν ἡπὲρ ἡμῶν γενόμενος ἵνα ἡμῶν χωή κατὰ πάντα τρόπον γένηται καὶ τῆς ἱερωςἡνης αἦτος τὸ ἀμετάςτατον ἑδραίωμα εἰς τος αἰῶνας ἀπεργάςτται. S. ΕΡΙΡΗ. Ηαετ. lv. 4.

PREFACE

WHEN the Delegates of the University Press invited Mr. Hammond to prepare a new edition of his LITURGIES EASTERN AND WESTERN, first published in 1878, with their consent he put the book into my hands with the generous permission to do as I liked with it. The present volume is an instalment of the result.

It will be obvious at once that considerable changes have been made, and I can best explain the aim of the present volume by describing its relations to Mr. Hammond's work.

In the first place, in consequence of changes described below, it has been necessary to divide it into two volumes. This first volume accordingly contains only the Eastern texts with related appendices, while the Introduction is confined to the description of materials, such properly liturgical discussions as I may have to offer being for the present reserved. The discussion of the Apostolic Constitutions, concerned as it is merely with the determination of their place among the data of the history of rites and not with their internal liturgical character, seems properly to belong to this Introduction. I cannot but regret the division of volumes, since part of the value of Mr. Hammond's valuable work lay in its handiness, and this is here sacrificed. At the same time Eastern and Western liturgies are so far independent subjects that the

division is not an unnatural one; and it is hoped that the present volume will be found, so far as it goes, complete in itself.

Secondly, Mr. Hammond confined himself to reprinting texts and translations, whether Latin or English, derived from the collections of the older ritualists and elsewhere, without reference to manuscripts or other authoritative sources. In the present edition resort has been had so far as possible in each case to original texts and authorized editions, and the translations are new or at least considerably revised and all are in English. This has involved some difficulty, and the results are, almost inevitably, not always entirely satisfactory. Complete and satisfactory manuscripts are not too common and, even when they can be heard of, they are not always accessible, and one has to be content with what one can get; while, as every one acquainted with the subject will know, printed service-books are difficult to handle with any confidence without a larger experience of the practical rendering of the several rites than most of us can pretend to, to say nothing of the difficulties of language. And some exceptions have to be made to the rule laid down above. The anaphora of the Ethiopic Church Ordinances follows the imperfect text of Leutholf: I had not realised at the moment when the translation was printed that there are available manuscripts in the British Museum. The text of S. Mark has been corrected, not by the Vatican manuscript, but by Dr. Swainson's edition of it. And in some details, especially in the rubrics, the Armenian liturgy does not follow the current texts, none of which seem to be strictly authoritative, but has been adjusted by Dr. Baronian to what he holds to be a better authorised type. It will be noticed that in some cases texts of widely different dates have been combined. This is inevitable, but it is of no great importance: for, while rubrics of any explicitness are for

the most part comparatively modern and we have therefore to choose between modern rubrics and none, the text of the prayers has probably nowhere varied to any great extent within the period covered by existing manuscripts.

Thirdly, Mr. Hammond's texts and translations for the most part included only the invariable elements of the rite in each case, and that simply according to the arrangement of the books, an arrangement which it is often difficult to follow, among other reasons because simultaneous movements are written or printed successively. In the present volume on the other hand an attempt has been made, wherever possible, to represent the whole liturgy as it is celebrated on some given day. With this object (a) the proper lections and hymns for some day on which the particular liturgy is used have been inserted: (b) synchronous movements are printed in parallel columns: (c) cues have been expanded, wherever the full text could be discovered: (d) subordinate paragraphs which do not properly belong to the central public service are printed in small type: (e) where the rubrics are incomplete they have been if possible supplemented from other sources, as indicated in the titles at the head of the several sections. Here again there has been some difficulty. The texts are not always of certain interpretation; and in the case of rites no longer in use the arrangement rests simply on my own judgement and is open to criticism This applies particularly to S. James and S. Mark: for although by the kindness of the late Archbishop Dionysius of Zante, which I would here gratefully commemorate, I had the opportunity on July 2, 1894, of assisting at the celebration of S. James in his metropolitan church, yet for reasons given in the Introduction the present use of Zante scarcely represents the older Syrian practice. Unfortunately it is only since the texts were in type that I have also had the opportunity of witnessing the celebration

of the monophysite rites, Syrian, Coptic, and Abyssinian: but I am grateful to be able to say that, so far as I could judge, I have not seriously misinterpreted those rites, and by means of some 'addenda and corrigenda' I have been able to correct my mistakes for the most part. For the modern Greek rite I have had the advantage of the help of the Archbishop of the Jordan, and for the Armenian that of the Rev. Dr. Baronian. For the Nestorian, the least accessible and least known of Eastern rites, I have been allowed to draw continually on the observation and experience of the Very Rev. A. J. Maclean, formerly of the Archbishop of Canterbury's mission at Urmi.

Fourthly, in the Appendix to Liturgies Eastern and Western, Oxford, 1879, Mr. Hammond tabulated the evidence for the liturgy of the end of the fourth century collected by Bingham from the writings of S. Chrysostom, and published Dr. Bickell's Latin reproduction of a fragment of a Persian anaphora, with some other matter; and in three small pamphlets, with the title Excerpta Liturgica, nos. i-iii (Oxford, Parker & Co.), he also published a collection of passages bearing on the liturgy from several early writers. In the Appendices to the present volume, this material, so far as it is Eastern, has been included and supplemented. S. Chrysostom's evidence for Antioch has been disentangled from that relating to Constantinople, and similar evidence has been collected for the rites of other liturgical areas. For some of this evidence I have elsewhere acknowledged my indebtedness to Dr. Probst's Liturgie des vierten Fahrhunderts und deren Reform. Besides this the Appendices contain some other matter of various interest, and in particular the diakonika of the Presanctified Liturgy of S. James, hitherto unnoticed.

Fifthly, the references to biblical quotations in the text have been very much extended. Perhaps they will appear excessive: but it seemed worth while in this way to attempt

to trace the sources of liturgical language and to indicate its associations. In the Greek texts the references have been exhaustively verified; in the other texts, they have been largely verified in the originals from the several vulgates, but not completely. I have not always had the whole text before me; while in such verification as I have made, I have confined myself to such parts of the Bible as have been published without resorting to manuscripts. It must be understood therefore that in many cases seeming quotations have been assumed to be such and marked accordingly. the Greek texts I have marked as a quotation anything I have noticed as agreeing with any reading in the New Testament or the LXX: but it is possible that in some cases the biblical reading is derived from the liturgical text. In the index of quotations a few references are given to other than biblical sources, and a few biblical references are added where the quotation has been overlooked in the text.

In the translations, while the aim has been to preserve the forms of ecclesiastical English, it has seemed desirable at the same time to be as literal as possible. This is important with a view to the determination of the mutual relations of texts, while it also reflects a characteristic of the texts themselves. which occasionally reproduce literally idioms of their Greek originals without regard to intelligibility. On the other hand, in translating quotations from Holy Scripture my aim has been to follow the language of the Authorised Version or of the Book of Common Prayer, except where there seemed reason for doing otherwise. Accordingly these renderings are not always strictly accurate, and in some cases they represent the Hebrew where the liturgical text in fact depends upon the LXX: but it has seemed more valuable to emphasise the suggestion of sources and associations by the use of familiar words than to aim at an accuracy which would only disguise the significance of the language.

Again, a great many technical words are simply transliterated. This seemed desirable for several reasons. The words are sometimes interesting in themselves: and besides this, while to attempt to render them by more or less closely corresponding and better known words belonging to other rites might sometimes be misleading, a literal translation of them would be no more intelligible than a transliteration. But what is more important, such transliterations illustrate the degree in which Greek has supplied the technical liturgical language of the Church, the words being very often themselves only transliterations of Greek. To this or to the principle underlying it I would venture to call the attention of those who, whether with authority or without it, undertake to translate the English Prayer Book into foreign languages. In the Glossary I have added to the words explained or commented on such corresponding words in the several liturgical languages as I have been able to meet with. Ecclesiastical terms are not always to be found in lexicons and are a frequent source of difficulty. It has seemed worth while therefore to print even so amateur a collection as the present. My obligations to Mr. A. J. Butler's Ancient Coptic Churches of Egypt will be obvious. My transliterations throughout need apology: I make no doubt they are often inaccurate, as they are certainly inconsistent: but I hope they are intelligible enough to serve their purpose 1.

It will be obvious that the lists of editions and of manuscripts in the Introduction make no pretence to exhaustiveness. The lists of editions are not meant to be bibliographies, but references to authoritative sources or available texts, with such account of their origin as I have been able to gather; while as to the manuscripts, I have only noted those which

¹ In the transliterations of syriac the Jacobite zekofo is throughout represented by o, the Nestorian by a; and in Nestorian rubrics the present Nestorian pronunciation has been aimed at generally.

I have myself inspected or collated, and those of which I have found entries in such lists or catalogues as I have either met with in the course of things or been able to lay hands upon without going out of my way, and they are perhaps sufficient to indicate the character and proportions of the accessible material.

Besides the acknowledgements which I have already made, I have to return my best thanks to many who have helped me and without whom this volume, such as it is, could not have been put together. Of those who have put material at my disposal, I have to return thanks to the Most Reverend the Metropolitan of the Pentapolis of Cyrene for the loan of his copies of the Cairo MSS. of S. James: to the Right Reverend the Bishop of Lincoln for the use of the collations of manuscripts at Rome, Paris, and Oxford, made for him some years ago by Dr. Mann and myself, and of a list of Greek manuscripts drawn up by himself and the late Mr. Philip Pusey: to the Rev. G. B. Howard for the use of a manuscript of the Syriac S. James: to the Rev. G. A. Cooke and Mr. A. E. Cowley for collations made at Sinai: to M. Perruchon for extracts from Ethiopic manuscripts at Paris: to the Syndics of the Cambridge University Press for leave to correct the text of S. Mark by the edition of Dr. Swainson: and to Mrs. S. Lewis for the use of a photograph of the Sinai fragment of S. Mark. For translations from Syriac, Arabic, Ethiopic, and Armenian, I have been almost entirely dependent on the kindness of others, and I desire to thank the Very Rev. A. J. Maclean, the Rev. W. C. Allen, the Rev. C. F. Burney, and Mr. J. F. Stenning, for various parts of the Syriac texts; Prof. Margoliouth and Mr. G. B. Gray for the Arabic; the Rev. C. J. Ball for the Ethiopic (including the collation of the British Museum manuscripts), and the Rev. Dr. Baronian for the Armenian. This does not express the full extent of my obligations to them; they have besides

allowed me to make constant reference to them in all difficulties and have been unreserved in their readiness to put their knowledge and judgement at my disposal. In particular I feel that most of what is of any value in the account of the Armenian rite is due to Dr. Baronian. At the same time I must relieve them from all responsibility in detail: I have dealt freely with what they have supplied me with and have used my own judgement, so far as I was capable of one, sometimes without consulting them, and in some cases I have maintained my own judgement in opposition to theirs. For the Slavonic words in the Glossary I am indebted to the Rev. E. Smirnoff. Besides this I have to acknowledge the courtesy of many librarians, and in particular to thank the Rev. Padre Antonio Rocchi, Librarian of Grotta Ferrata, for answers to many questions and for the hospitality of his illustrious House. And finally I return my best thanks for the revision of various parts of the proofs to the Most Reverend the Archbishop of the Jordan and my friends the Rev. Roland Allen and Mr. C. H. Turner.

F. E. B.

FEAST OF S. THOMAS 1895.

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INTRODUCTION

I. THE SYRIAN RITE

A. THE APOSTOLIC CONSTITUTIONS

THE Apostolic Constitutions are a manual of ecclesiastical life, a body of law and ethics and in some degree of doctrine 5 applied, enforced and illustrated by instruction, exhortation and example, purporting to come from the mouths of the apostles, speaking now collectively and now individually, and to be given to the world through S. Clement (Ap. Const. vi. 18: Ap. Can. 85). In the course of them there occur a number of liturgical forms, 10 and in particular the so-called Clementine Liturgy and the outline in the second book, both of which are given below. These forms come to us therefore not as the libelli of a living rite, but as chapters in an apocryphal literary work: and it follows, first that they have not been subject to the processes 15 of development which affect all living rites, and therefore that they still preserve unchanged the form in which they were originally incorporated in the Constitutions: and secondly that any inquiry into their sources, date and significance must start from the question of the origin and composition of the 20 work of which they form a part. They therefore require a treatment at this point different from that of the rest of the documents contained in this volume.

For the sources of the text see Lagarde Constitutiones apostolorum Lips. et Lond. 1862, pp. iii. sqq., Ueltzen Constitutiones apostolicae Suerini et Rostochii 1853, pp. 281 sq., Pitra Juris eccl. graec. hist. et mon. i. Romae 1864, p. 111; for editions, Ueltzen pp. xxii. sqq., Pitra p. 112. The text adopted below is 5 Lagarde's (his apparatus gives the readings of all his mss. and of the editio princeps, Turrianus, Venice 1563: Pitra adds the readings of the Vatican mss. and of several editions). The numbering of chapters and sections below is Ueltzen's (Lagarde's chapters do not always correspond with those of Ueltzen and Pitra, and neither Lagarde nor Pitra subdivides the chapters).

The state of the question, so far as it bears on the present purpose, may be summarised as follows:

The latest and fullest discussion is that of Dr. F. X. Funk die apostolischen Konstitutionen Rottenb. 1891. For the history of the question see pp. 1-27.

i. The Structure and Sources.

- 15 I. Bks. i-vi are derived, by means of considerable interpolation and some omission and modification, from the Didaskalia Apostolorum, a work of the early third century and of the same general character as the A. C., except that the dogmatic element in the latter is proportionately larger.
- The Didaskalia is known only through a syriac version published by Lagarde, Didascalia apostolorum syriace Lips. 1854, simultaneously with his reconstruction of the greek in Bunsen Analecta antenicaena ii. Lond. 1854. The original was produced in Syria in the first half of the third century, and perhaps retouched after the middle of the century: Funk pp. 28 sqq., Harnack Gesch. 25 d. altchristl. Litteratur i, Leipz. 1893, pp. 515 sqq. On Lagarde's reconstruction see Funk p. 41, and on other sources to which the compiler is indebted for details, pp. 107-112.

A large part of the matter of bks. i-vi is also contained in the Arabic and the Ethiopic *Didaskaliae*: but these are derived 30 from A. C.

On the arabic *Didaskalia*, which is unpublished, see Funk pp. 215 sq.; for the contents, as compared with A. C., pp. 222 sq. The ethiopic is published in Platt *The ethiopic didascalia* Lond. 1834 (ethiop. and engl.). It is derived from the arabic, perhaps mediately through a coptic form: see Funk pp. 207 sqq.; 35 contents, pp. 209 sq.

2. Bk. vii. 1-32 is similarly derived from the *Teaching of the twelve Apostles*, which belongs at least to the second century.

The rest of the seventh book consists chiefly of liturgical matter, of which no source is known.

On the *Didache* see Harnack op. cit. pp. 86 sqq.: on minor sources used in bk. vii, Funk pp. 118-120.

3. Bk. viii falls into four parts:

5

a. cc. 1, 2 περὶ χαρισμάτων, which perhaps includes an otherwise lost Περὶ χαρισμάτων of S. Hippolytus: in any case, much of it is the work of the compiler.

On the work of S. Hippolytus and its possible relation to these chapters see Funk pp. 136-142; Harnack p. 643; Achelis die Canones Hippolyti in Gebhardt- 10 Harnack Texte u. Untersuch. vi. 4, Leipz. 1891, pp. 269 sqq. On the signs of the compiler's hand in the present form see Funk pp. 139-141, Achelis pp. 272-274, 278-280.

β. cc. 3-27 περὶ χειροτονιῶν, consisting chiefly of the formulae for conferring all the orders and including the 'Clementine' 15 liturgy (5-15) as the mass at the consecration of a bishop.

γ. cc. 28-46 περὶ κανόνων, being a collection of canons on various subjects put into the mouths mostly of individual apostles and including regulations and formulae for the blessing of oil or water (29), for the office of evening (35-37) 20 and morning (37-39), for the offering of first-fruits (40) and for funerals (41).

Most of the matter of $\alpha-\gamma$ occurs also in other documents outside the *Constitutions*. No completely satisfactory interpretation of their relations to one another and to the *Constitu-25 tions* has yet been, or perhaps with the present materials is likely to be, arrived at. The documents are the following.

(1) In Greek, besides a number of mss. containing fragments of various lengths of the matter of bk. viii, which are of no importance for the present purpose, there is an important 30 group containing substantially c. 1 sq., 4 sq., 16-28, 30-34, 42-46, i.e. the περὶ χαρισμάτων, the περὶ χειροτονιῶν omitting the liturgy (and with shorter forms of the prayers for the bishop and the presbyter and a different regulation as to the reader), and the περὶ κανόνων omitting all the liturgical elements: the 35 ascriptions to particular apostles are omitted throughout.

This document is perplexing in some respects, and perhaps the only view of it which is possible at present is one which regards it as a preliminary draft of the eighth book by the hand of the compiler himself or an excerpt from such a form.

- 5 For the mss. see Pitra Juris eccl. graec. hist, et mon. i, Romae 1864, pp. 46 sq. (but the list seems incomplete and the description of the contents not always accurate), Achelis Can. Hippol. pp. 240 sqq., Funk pp. 142-144. The text is printed from three mss. in Lagarde Reliquiae juris eccl. antiquiss. graece Vindob. 1856, pp. 1-18, under the titles Διδασκαλία τῶν ἀγ. ἀποστ. περὶ χαρισμάτων (= A. C. 10 viii. 1 sq.) and Διατάξεις τῶν αὐτῶν ἀγ. ἀποστ. περὶ χειροτονιῶν διὰ Ἱππολύτον (=4-46), and the latter also in his Hippolyti romani quae feruntur omnia graece Lips. 1858, pp. 73-89. The ascription to Hippolytus is sometimes omitted, sometimes given to the whole of this latter, sometimes only to the section corresponding to A. C. viii. 4-31: see Funk p. 143.
- and So respectively) and Funk (pp. 147 sqq.) regard it as an excerpt from the latter, Achelis (p. 243) as a proximate source, and Harnack (p. 643) as an excerpt from an older form of A. C. viii. On the one hand it refers to previous regulations, which find no place in the document itself, while they occur in the earlier books of A. C. (Lagarde Hippol. p. 74, c. 1 = A. C. viii. 4, cp. ii. 1 sqq.: p. 82, c. 20 = A. C. viii. 32 § 12, cp. iv. 12: p. 82, c. 21 = A. C. viii. 33 § 1, cp. vii. 23 § 2); the signs of the compiler's hand are marked (see below); and in view of the festal cycle in c. 21(=A. C. viii. 33) it cannot be dated earlier than the middle of the fourth century (see below). On the other hand, the prayers for the consecration of the bishop, c. 2, and for the ordination of the presbyter, c. 4, are in a shorter form than in A. C. viii. 5, 16, and the passages they omit are those in which the compiler's hand is most clearly marked; so that the omissions can scarcely be the result of excerption. The simplest solution therefore seems to be that given above. Against the Hippolytean origin of anything except the
- (2) The Sahidic *Ecclesiastical Canons*, cc. 63–79, are a document substantially coincident with A. C. viii, omitting the prayers throughout and both the rubrics and the prayers of cc. 35–40. It may be assumed to be an excerpt from either the present 35 or the earlier form of A. C. viii. The passage corresponding to cc. 5–15 of the latter, which alone concerns the present purpose, is given below in Appendix A 1, pp. 461–3: by the omission of the prayers the text is reduced to little more than a rubrical scheme: otherwise it is only slightly modified.

30 Περί χαρισμάτων see Funk pp. 145-147.

40 The text of the Ecclesiastical canons is in Lagarde Aegyptiaca Götting. 1883, pp. 239-291: a late (1804) boheiric version from the sahidic with an english

translation in Tattam The Apostolical Constitutions or Canons of the Apostles in coptic Lond. 1848: the ms. (Berlin Or. 519) from which Tattam's text is taken contains also an arabic version, and there are several other known arabic mss. (Funk p. 245). The boheiric is divided into seven books, of which cc. 63-79 occupy iii-vi: Tattam's text omits Lagarde's cc. 74, 75 a, 5 corresponding to A. C. viii. 32 § 1-10. On the whole see Funk pp. 243-245. Cc. 63-79 are generally regarded as an excerpt from A. C. viii: Funk p. 256. But Kleinert, in an article Bemerkungen zur Komposition d. Clemensliturgie in Theol. Studien u. Kritiken, 1883, pp. 41 sq., treats them as derived from a source of A. C. viii and not from the latter itself, but on no sufficient grounds: the 10 divergences from A. C. viii in the liturgical section prove nothing as to its priority, and in the only important cases they can be explained as assimilations to egyptian forms due to the sahidic translator; while the use of ἀρχιερεύς, p. 462. 23 (cp. 14. 8 sqq.), is almost decisive in favour of the whole being an excerpt. In any case the festal cycle in c. 75 fixes its date as not earlier than 15 the middle of the fourth century.

(3) In Syriac, besides some unimportant mss. containing the matter of A. C. viii from c. 27 or 28 onwards, there is one (Paris S. Germ. 38) containing a document, part of which corresponds to the sahidic document above. This has been edited by 20 Lagarde and is called by him the Clementine Octateuch. According to the colophon, bks. iii-vi are apparently identical with (2), and in the text bks. iii and vi correspond respectively to the beginning and the end of it (=A. C. viii. 1 sq. and 28 sqq.), but bks. iv and v are wanting and are therefore unknown in detail. 25 The document may be assumed to be identical in origin with the sahidic and to represent an excerpt from A. C. viii.

The text is in Lagarde Rel. jur. eccl. ant. syr. Vindob. 1856. Cp. id. Rel. jur. eccl. ant. graec. p. xvii: Funk pp. 247 sqq. For the mss. first mentioned see Funk p. 144.

(4) The Sahidic Ecclesiastical Canons, cc. 31-62, form the so-called Egyptian Church Ordinances. This document includes a large amount of matter contained also in A. C. viii. 4-34, but with considerable differences in detail and disposed in a somewhat different order. Much of the contents other than what it 35 shares with A. C. suggests an early date, and it is impossible to put it later than the latter or to regard it as derived from it, unless it is to be regarded as an elaborate and successful piece of antiquarianism. Its origin will be referred to lower down.

Meanwhile it is enough to notice that it must be a source of A. C. viii, or rather, closely related to a source. Of the matter corresponding to A. C. viii. 5-15, with which we are concerned, c. 31 contains the rubrics for the consecration of a bishop, 5 followed by the offertory and the beginning of an anaphora (given below Append. A 2, p. 463) corresponding to pp. 13. 33 and 14. 11-24 below: and c. 43 corresponds to pp. 3. 10, 5. 29 and 13. 13 sq. C. 46 contains the baptismal rite, of which the outline of the offertory and anaphora, given below App. A 3, 10 pp. 463 sq., forms a part.

The text is in Lagarde Aegyptiaca, pp. 248-266: a german translation in Achelis die Canones Hippolyti, pp. 39-137: an english translation from the boheiric in Tattam pp. 31-92. (The title Egyptian church ordinances [ägyptische Kirchenordnung] is that adopted by Achelis from Lagarde's Constitutiones 15 ecclesiae aegyptiacae in Bunsen Analecta antenicaena ii. p. 451: but this document is to be distinguished from Harnack's ägyptische sog. apostolische Kirchenordnung, u. s. pp. 451 sqq., which is the Sententiae apostolorum of Pitra hist. et mon. i. p. 75, and the apostolische Kirchenordnung or Canones ecclesiastici ss. apostolorum of Funk p. 249). Funk's argument, pp. 254 sqq., for the 20 priority of A. C. viii is unconvincing.

(5) The Ethiopic Statutes of the Apostles which form part of the Sīnodos, the law book of the Abyssinian church, are a form of the same document as is represented by the sahidic Ecclesiastical Canons, and stat, 21-71 correspond to cc. 31-62 25 of the latter, i.e. the Egyptian Church Ordinances. The ethiopic differs from the sahidic in containing the ordination prayers for the bishop and the presbyter, both in a short form (p. xx. 24 sqg. above) and the latter still shorter than that of the greek document (1). It is thus not derived from the present 30 form of the sahidic, but lies nearer to the form which must have been the common source of the ethiopic, the sahidic and A. C. viii: while the shortened form of the prayer for the presbyter is difficult to account for simply. In stat. 21, which corresponds to the sahidic c. 31 and to A. C. viii, 4-15, besides 35 the rubrics and the prayer for the consecration of a bishop, with the offertory and beginning of the anaphora, the ethiopic contains the whole anaphora given below, pp. 189-193. One passage of this, the Invocation, p. 190. 14-20, is obviously connected with the corresponding paragraph of the 'Clementine,'

p. 20. 28-29. 12: and this perhaps implies that the common source contained a liturgy in some form, if not the ethiopic form itself.

The text and a latin translation of the first twenty-three statutes are given in Ludolfus ad suam historiam aethiopicam Commentarius Francof. ad M. 1691, 5 pp. 314-328. On the mss. see Fell Canones apostolorum aethiopice Lips. 1871, pp. 8-11. See also Funk pp. 245 sqq. In the title below, p. 189, this section of the statutes is called The ethiopic church ordinances in correspondence with the accepted title of the egyptian. Whether it contains any more of the prayers cannot be discovered from Ludolfus' extract which extends only to the 10 ordination of the deacon: but apparently the deacon's prayer is wanting.

(6) The source of the document represented by (4) and (5) is to be found in the Canons of Hippolytus, which, though probably not due to S. Hippolytus himself, are a body of canons of the end of the second or the beginning of the third century 13 and of Roman origin. With some addition and some omission, and considerable modification, the Church Ordinances reproduce the Canons of Hippolytus, which are thus the ultimate source of a part of A. C. viii: while the fact that can. 3 contains the bishop's consecration prayer, in a form which is obviously the 20 basis of the later forms, indicates that, while the sahidic in its present form is not, the ethiopic so far is, in the direct line between the Canons of Hippolytus and A. C. viii. The canons do not concern us at this point further than to notice that in can. 2 sq. the directions for the consecration of a bishop consist 25 of the rubrical directions and the consecration prayer, with the offertory and the beginning of the anaphora as in the sahidic (App. A 2), and that can. 19, corresponding to the sahidic c. 46, contains the baptismal mass which is reproduced with some modifications in the sahidic (App. A 3). 30

The Canons of Hippolytus are extant only in arabic, a version of a version. A latin translation put in parallel with the Church ordinances and the corresponding passages of A. C. viii is given in Achelis die Canones Hippolyti, pp. 39–137. This work is a discussion of the origin of the canons, in the main satisfactory. Duchesne, in Bulletin critique, February 1891, pp. 41–46, while accepting 35 Achelis' argument as to the date, disputes the Hippolytean authorship, and attributes them to some contemporary pope. Funk, pp. 269 sqq., follows Duchesne as against the Hippolytean authorship, but his attempt to go further, and reversing the process of growth to derive the canons through the Church

ordinances from A. C. viii, besides presupposing his previous argument, pp. 254 sqq., for the derivation of C. O. from A. C., is ineffectual. Harnack, p. 643, is apparently not quite satisfied with Achelis' result.

8. c. 47, the Apostolic Canons, being a collection of eighty-five 5 canons, followed by an epilogue to the whole work. The principal sources of the canons are the canons of the synod of Antioch (A. D. 341) and the Constitutions themselves.

Lagarde does not print the canons in his edition of A. C., having already given them in Rel. jur. eccl. ant. graec. pp. 20-35. On the canons see Funk 10 pp. 180-206. Twenty are derived from the Antiochene (Bruns Canones apostolorum et conciliorum Berlin 1839, i. pp. 80-87), eighteen from A. C., six from the Nicene canons (ib. 14-20), and three perhaps from the Laodicene (ib. 73-80): Funk pp. 183 sq., 188-190, 202, 185.

ii. The Compiler.

15 I. The interpolator of the *Didaskalia* in bks. i-vi has marked characteristics literary and theological.

Among these characteristics the following may be mentioned: (1) A number of words and phrases noticeable either in themselves or for their frequency of occurrence or for their persistence in certain contexts: e.g. the following 20 with their cognates ἀθετεῖν αίρεσιώτης αἴτιος ἀξία and ἀξίωμα (office or position) ἀπόφασις (judicial sentence) γνώμη (will) δεσμόν δημιουργός διατάσσομαι διάφορος δυσώνυμος ἐπεισακτός ἐπιχορηγείν εὐδοκείν θεοφιλής κοινωνείν μεταγινώσκειν (repent) νομοθετείν οίκείος παράνομος περικόπτειν πλημμέλημα πολιτεύεσθαι (especially of our Lord) προσδέχεσθαι προστάσσειν προχειρίζεσθαι πρόνοια συγχωρείν σύμφωνος 25 συναθροίζειν σύστασις τιμωρία (esp. οὐκ ἀτιμωρητός) φύσις, χριστοκτόνος and the like, ψευδώνυμος and compounds in ψευδο-: ἀσεβής δυσσεβής εὐσεβής: εὔνοια κακόνοια and the like: privatives in ά-; and perhaps adjj. in -ικός: φύσει: τυγχάνειν with genit.: ἀκούειν with quotations in the sense of 'to have addressed to one' (ii. 27 § 2, 39 § 1, vi. 30 § 5: cp. ii. 31, 53 § 5, 61 § 2). At the same time the 30 vocabulary is copious and varied according to circumstances. (2) A style marked by the use of short sentences strung together: the construction is always simple, but drawn out by accumulation whether of single words or phrases or of co-ordinate clauses, esp. antithetical (esp. with οὖκ . . . ἀλλά, οὖ μόνον ... ἀλλὰ καί, ... ἀλλ' οὐ, ὡς ... οὕτως) or parenthetical (esp. with <math>γάρ), 35 or by the addition of an explanation (esp. with ὅτι or γάρ, or by a participial clause whether simply qualifying a word in the main sentence with or without as or in a gen. absol. construction). The style is very generally the result of a desire to give a reason for every statement or precept and to contradict its opposite. (3) The repetition of topics more or less in the same words: see 40 i. 6 § 3, vi. 22 § 1, 4: i. 6 § 4, vi. 22 § 4: ii. 6 § 8, 44 § 1: ii. 7, iii. 18 § 1,

v. 16 § 4: iii. 17, v. 7 § 18, vi. 15 § 2: v. 5 § 2, vi. 26 § 1: v. 19 § 6, vi. 30 § 5: vi. 6 § 2, 18 § 2: vi. 11 § 2, 27 § 5: vi. 14 § 3, 28 § 1. (4) A very copious use of Scripture whether in long quotations or in strings of passages or in series of scriptural examples: in the last case the names are characteristically qualified by an epithet or a descriptive title. Notice the readings of Deut. i. 17 5 in ii. 5 § 1, 13 § 3, 41 § 7: of Lev. xix. 17 in ii. 53 § 4: of Is. lxii. 11 (?) in ii. 14 § 8: and of Matt. v. 45 in ii. 14 § 4. (5) As to the theological statements it is enough to notice the insistence, in phrases which may be orthodox in themselves but are suspicious in their combination and iteration, on the preeminence of the Father and the correlative subordination of the Son and the Holy Ghost 10 (of the Father & είs καὶ μόνος ἀληθινός θείς ii. 6 § 9, 56 § 1, v. 6 § 7, 16 § 3: ὁ θεὸς τῶν ὅλων ii. 14 § 9, v. 7 § 18, vi. 7 § 1, 27 § 4: ὁ ἐπὶ πάντων θεός i. 8 § 1, iii. 17, vi. 26 § 1: of the Son θεδς μονογενής iii. 17, v. 20 § 5: θεδς λόγος ii. 24 § 2, v. 16 § 1, vi. 11 § 3: while the use of $\theta \epsilon \delta s$ absolutely of the Son is avoided [it is retained from the Didaskalia in ii. 24 § 5]: the subordination of the Son in 15 ii. 26 § 2, 30 § 2, v. 7 § 12, 20 § 6, and πρωτότοκος πάσης κτίσεως emphasized in ii. 61 § 4, vi. 11 § 1: of the Holy Ghost ii. 26 § 3), and on the highpriesthood of the Son (ii. 25 § 5, v. 6 § 7, vi. 11 § 3): the characteristic use of δ παράκλητος of the Holy Ghost (esp. iii. 17, vi. 11 § 1, 15 § 1, 27 § 2) and the emphasis on his 'witness' (iii. 17, v. 7 § 18, vi. 15 § 2): the denial of a human soul to our 20 Lord (vi. 26 § 1): a polemic against second and third century heresies, gnostic (vi. 10 sq., 26), psilanthropic (vi. 10 sq., 26 § 1), and sabellian (vi. 26 § 1): the constant association of creation and providence (ii. 36 § 1, vi. 4, 11 § 1, 14 § 3, 16 § 2, 23 § 1), the insistence on baptism into the death of our Lord (iii. 17, v. 7 § 18, vi. 15 § 1, 23 § 2), and on the sabbath in relation to creation 25 (ii. 36 § 1, vi. 23 § 1: cp. v. 15 § 1).

- 2. These characteristics are found also in bks. vii and viii and in the *Apostolic Canons*. The *Constitutions* are therefore a unity, and with the *Canons* are the work of a single compiler.

It has commonly been held that bks. vii and viii are a separate work or 30 works, arbitrarily or accidentally attached to the earlier i-vi. See Dict. christian antiqq. p. 123: still maintained by Zahn Ignatius v. Antiochien Gotha 1873, pp. 144 sqq. The doxology at the end of vi, the use of i-vi in the arabic and the ethiopic Didaskaliae, and the limitation of S. Epiphanius' supposed quotations to bks. i-vi, seemed to point to this conclusion. But on the other hand, the 35 doxology is derived from the groundwork, the Didaskalia; bks. i-vi do not occur in greek apart from vii sq.; S. Epiphanius' quotations are from the Didaskalia, not from A. C. (Funk pp. 86 sqq.); the pseudo Ignatius implies the existence of the whole octateuch, and the internal characteristics of bks. vii and viii point unmistakably to the same hand as that which interpolated the 40 Didaskalia; while the residuum of apparent inconsistencies is scarcely sufficient to neutralize the signs of identity (Funk pp. 168-174). The internal characteristics are discussed by Funk pp. 116-131, 139-141, 161-179: but his proofs of identity might be supplemented. Applying the characteristics

enumerated above as a test to bks. vii and viii (excluding for the present the prayers and the rubrics bearing immediately upon them) we find (1) that threequarters of the characteristic words reappear similarly used, and besides this the rest of the vocabulary can to a considerable extent be paralleled in the earlier 5 books: so εύνοια &c. and εὐσεβής &c., and for the rest see φύσει vii. 22 § 2, 23 § 2, viii. 46 § 8: ἀκούω similarly used in vii. 24 § 2: τυγχάνειν c. gen. can. 8. For vii. 2 § 1 καὶ ὁ νόμος διαγορεύει see iv. 10 § 1: vii. 2 § 3 πυρὸς παρανάλωμα see vi. I § 2, cp. iv. Io § I: viii. I § I, 2 καθώς αὐτός πού φησιν see v. 7 § I3: viii. I § 7, 2 § 3 καν . . . καν see iii. 4 § 3, v. 7 § 1, &c.: viii. 2 § 3 τὸ παλαιόν see ii. 34 § 2, 10 v. 7 § 4, vi. 1 § 2. (2) The constructions are of the same type. (3) Passages are more or less verbally repeated from i-vi: e.g. vii. 2 § 1 ἀγαπᾶν . . . μόνον vi. 20 § 3: οὐ μισήσεις . . . 'Ιδουμαίον ii. 53 § 4: οὐ τὰς φύσεις κτλ cp. iv. 10 § 1: § 2 οὐ φαύλης κτλ vi. 23 § 1 : § 3 διαιρείς γάρ κτλ vi. 14 § 3, 28 § 1 : κεχωρισμένοι δὲ κτλ vi. 27 § 5 : παρὰ φύσιν γάρ κτλ vi. 28 § 1 : § 4 'Αχάρ . . . Γιεζεῖ ii. 10 § 2 : 15 Ἰούδας κλέπτων κτλ v. 14 § 2: 9, 15 ώς γενέσεως αίτιον ii. 36 § 2: 16 ή χειροτονία v. 20 § 5, cp. ii. 46 § 1, iv. 13: 20 μετὰ δικαιοσύνης ii. 15 § 1, 25 § 2, 3, 47 § 1, 3, vi. 27 § 5: 22 § 1 τοῦ ἀποστείλαντος κτλ iii. 17, v. 7 § 18, vi. 15 § 2: τὸ μὲν χρῖσμα κτλ iii. 17: 23 § 2 ἐν δὲ μόνον κτλ v. 15 § 1: 25 § 1 ὑπὲρ τοῦ τιμίου αίματος κτλ vi. 23 § 2: 26 § Ι νόμον καταφυτεύσας κτλ vi. 20 § 3: 31 § Ι 20 τὸν λόγον τῆς εὐσεβείας v. 9, vi. 11 § 1, 13: τιμᾶτε τούτους κτλ ii. (20 § 1 Didask.) 33 § Ι : 32 § Ι δ τοῦ ψεύδους προστάτης cp. ii. 49 § 2 προστήναι τοῦ ψεύδους, iii. 19 § 3 της εὐσεβείας προστάται: viii. Ι § 4 πολυθέου ἀσεβείας cp. iii. 5 § 2, vi. 20 § 3 πολυθ. πλάνης, v. 15 § 3 πολύθ. μανία: § 4 ὁ πρὸ αἰώνων κτλ vi. 11 § 1, v. 19 § 6, 7 § 18 : § 6 τὸν θεοφιλη Δαβίδ ii. 21 § 7, v. 7 § 14 : § 6 ἀλλὰ γὰρ οὕτε Δανιήλ κτλ 25 V. 7 § 8: 4 § 2 καλῶς ψκονόμηται ii. 25 § 1: 23 ὁμολογήσας τὸ ὅνομα V. 6 § 1: 24 οὐκ ἐπὶ διαβολῆ κτλ iv. 14 § 2: 27 cp. iii. 20: 31 ἐν τοῖς μυστικοῖς iii. 5.§ 3: 32 § Ι προσήλθον τῷ κυριακῷ λόγφ ii. 39 § Ι : 32 § 5 sq. cp. iv. 6 § 1, 2 : § 10 cp. (ii. 1 § 2 Didask.): 33 cp. v. 13 sqq.: § 1 την διδασκαλίαν της εὐσεβείας cp. ii. 26 § 1, vi. 9 § 2 διδάσκαλος της εὐσεβείας: § 2 ἀνάδειξιν κτλ v. 13: 34 § 1 cp. v. 14 § 7: 30 46 § 2 οί Κορείται κτλ ii. 27 § 2, 3, iii. 10, vi. 2 § 3: § 4 cp. ii. 27 § 1: της άρχιερωσύνης καταμανείς ii. 27 § 2 των αὐτοῦ καταμανείς ἱερέων: § 5 τὰ δὲ ἐφ' ἡμων κτλ ii. 14 § 6: § 9 ὧν είs ην Στέφανος κτλ vi. 30 § 5: besides what is common to the Canons with the earlier books. (4) The same use of Scripture. Three of the marked readings mentioned above recur: Deut. i. 17 in vii. 5, 10: Is. lxii. 11 in viii. 43: 35 Matt. v. 45 in vii. 2 § 2. And compare the combinations in vii. 6 with ii. 62 § 2, in vii. 12 § 1 with iii. 4 § 3, and in vii. 20 with iv. 5 § 2. On the quotations in vii see Funk pp. 124 sqq. (5) The theological passages, so far as they go, are of the same character: ὁ είs καὶ μόνος ἀληθινὸς θεός viii. I § I, cp. vii. 2 § I, δ μόνος θεός vii. 21, δ θεός των όλων vii. 26 § 1, θεός δημιουργός των όλων vii. 27 § 1, 40 δ έπὶ πάντων θεός viii. 47 epil.: θεός μονογενής viii. 35 § 1, θεός λόγος vii. 26 § 1: our Lord as ἀρχιερεύς viii. 46 § 2, 8; δ παράκλητος vii. 22 § 1, viii. 33 § 2, can. 49, and his 'witness' vii. 22 § 1, viii. 46 § 2: creation and providence vii. 25 § 1: baptism εls τὸν θάνατον vii. 22 § 2, 25 § 2, can. 50, cp. 47: the sabbath and creation vii. 23 § 2, viii. 33 § 1 (in both cases contrasted with sunday as the 45 memorial of the resurrection), cp. can. 66.

3. The same characteristics reappear unmistakably in the work of the pseudo-Ignatius, the interpolator of the seven genuine epistles and the forger of the remaining six of the long recension of the Ignatian Epistles. Hence the compiler of the *Apostolic Constitutions* is identical with the pseudo-5 Ignatius.

The identification of the pseudo-Ignatius with the compiler of A. C. was first made by Ussher (Polyc. et Ign. ep. Oxon. 1644, p. lxiii sq.), but was not commonly accepted until Lagarde (Rel. jur. eccl. ant. graec. p. vii), Harnack (die Lehre d. zwölf Apostel Leipz. 1886, pp. 241 sqq.) and Funk (pp. 316 sqq., where the 10 whole question is well discussed). Bp. Lightfoot (The Apostolic Fathers II. i. ed. 2, pp. 262 sqq.) did not consider the question, but confined himself to pointing out a number of correspondences between the long recension and A. C. and showing the priority of the latter (cp. Funk p. 342). But the characteristics of the long recension which he enumerates, pp. 246 sqq., and still more the tests 15 by which he establishes the authorship of Philippians, pp. 254 sqq., are largely applicable to the question of the authorship of A. C. and available to identify it with that of the long recension: while his argument for the priority of A. C. is fully satisfied if these be a prior work of the same author. In fact there is some development observable in the two works: with a growth in the 20 amount of interpolation as A. C. proceeds there is some change of characteristics, partly in the form of an intensification of those which are found throughout, partly in the introduction of new ones, and this culminates in the epistles, and the relation of bks. vii and viii to the epistles is perhaps closer than their relation to i-vi: in some respects the greatest interval is between vi and vii, 25 and it would perhaps be easier to question the identity of the compiler of i-vi with the compiler of vii and viii than to question the identity of the latter with pseudo-Ignatius. For the proof of identity see Harnack die Lehre d. zwölf Apostel, pp. 246 sqq., Funk pp. 322 sqq. For the present purpose it is enough to apply the test of the characteristics given above. (1) Of the single words 30 all but seven recur: so compounds with ψευδο-: ἀσεβής δυσσεβής θεοσεβής: κακόνοια μετάνοια δμόνοια έννοια παράνοια: adjj. in -ικός: φύσει Magn. 4, Philip. 5, &c.: άκούω in the same use Mar.-Ign. 3, Magn. 3, Tars. 6. (2) There are the same characteristics of style, however modified by the necessities of the Ignatian parody: esp. οὐκ ... ἀλλά, οὐ μόνον ... ἀλλὰ καί, and γάρ. (3) The same 35 repetition of topics: see Funk's parallels, pp. 322 sqq. (4) A use of Scripture the same in every respect. The reading of Matt. v. 45 (A. C. ii. 14 § 4: vii. 2 § 2) is found in Philad. 3: and notice the combinations in Philad. 3 and vi. 18 § 2, 3: Ant. 2 and v. 20 § 3: Ant. 3 and v. 16 § 2: Trall. 10 and v. 19 § 3, 6. (5) The theological commonplaces are repeated: δ είς καὶ μόνος ἀληθινὸς θεός Magn. 11, 40 Ant. 2, 4: δ των όλων θεός Philip. 1: δ ἐπὶ πάντων θεός Tars. 2, Philip. 7: θεὸς μονογενής Philad. 6: θεδς λόγος Magn. 6, Tars. 4, 6, Philip. 2, &c.: the subordination of the Son and of the Holy Ghost emphasized Philip, 12, Eph. 9; πρωτότοκος πάσης κτίσεως Tars. 4, Smyrn. 1, Eph. 20: the Son as highpriest

Magn. 4, 7, Smyrn. 9: παράκλητος Philip. 2, 3, Philad. 4: the 'witness' in Philip. 8: the denial of our Lord's human soul is put more strongly and explicitly, Philad. 6, cp. Philip. 5: the same polemic against early heresies Trall. 6, Philad. 6, Smyrn. 6, Tars. 2-6, Philip. 7 (docetism is added in imitation 5 of the real Ignat., Philip. 3, &c.): the association of creation and providence Philad. 5, 9: baptism into the death of our Lord, Philip. 1: the sabbath Magn. 9. In contrast with A. C. i-vi ἀγέννητος is constantly used of the Father, Trall. 6, Philip. 7, Philad. 4, Ant. 14, &c. (in A. C. i-vi only vi. 10; so viii. 47 epil.), and θεός is used absolutely of the Son, Trall. 10, Tars. 1. The proof of identity from 10 such characteristics is of course supplemented by the other indications of identity of date and place.

4. The compiler was a divine of unorthodox but otherwise not clearly determinable theological affinities, who wrote at Antioch or in its neighbourhood in the latter half of the fourth century.

(1) On the theology see Funk pp. 98-107, 120-123, 165-168, 284-311: Lightfoot pp. 266-273. The data are more strongly marked in the Epistles than in A. C., whether because the former allowed more scope or because the writer's tendencies were intensified with time. The fixed points are that he was not an 20 Arian, and that he denied our Lord's human soul. From the latter Funk still argues that he was an Apollinarian: but Lightfoot's objections still hold, and his conclusion must be acquiesced in, that 'it seems impossible to decide with certainty the position of the Ignatian writer,' p. 272. (2) On his home see Funk pp. 96 sq., 118, 164 sq., 314; Lightfoot p. 274. Syria generally is in-25 dicated by the use of the syro-macedonian kalendar in v. 14 § 1, 17 § 2, 20 § 1 (see Funk p. 96); by the slip in Philip. 8 where he refers to the return of the holy family from Egypt as ἐπὶ τὰ τῷδε ἐπάνοδος (see Lightfoot ad loc.): Palestine is excluded by the references (v. 13, viii. 33 § 2) to Christmas, which was not observed in Palestine till after 425 (Duchesne Origines du culte chrétien, p. 248): 30 while Antioch is suggested by the precedence given to it in vii. 46 § 1, viii. 10 § 2, and perhaps by the interest shown by the pseudo-Ignatius in the towns ecclesiastically dependent upon it (Mar.-Ign. 1, Hero 9). What is more important is that in A.C.v. 13 and Philip. 13 the holy week is not included in the forty days of Lent but forms a seventh week: this was the usage from 35 Constantinople to Phoenicia (Soz. H. E. vii. 19: for Antioch see S. Chrys. in Gen. xxx. 1 [iv. 294 A]) as distinguished from that of Palestine, Egypt and the west, where the holy week was included in Lent. And again the principal source of the Apostolic canons is the council of Antioch of 341. (3) The dates assigned to the writer range over sixty years. Harnack (die Lehre d. zwölf Apostel, 40 pp. 241-268) puts A. C. between 340 and 360, with a preference for 340-343: Funk (pp. 78-96, 116-118, 161-164, 311-314) at the beginning of the fifth century: Lightfoot (p. 273) assigns the pseudo-Ignatius merely to the latter half of the fourth century. The positive indications seem to converge on

370-80. A. C. vi. 24 sq. implies a date well after the conversion and legislation of Constantine, while the reference to the position of the Jews under the empire suggests an allusion to the measures of Constantius in 353 and the re-enactment of Hadrian's edict (Gibbon D. and F. xxiii vol. iii. p. 155, ed. Smith: Grätz Geschichte d. Juden Leipz. 1866, iv. p. 342): a reference to Julian's 5 failure to rebuild the temple would have been apposite if the writer had lived after 363; but on the other hand he might regard an overt reference to so recent an event as precluded by the apostolic fiction. The ecclesiastical organization is identical with that of the canons of Laodicea, about 363, where singers are first mentioned (notice also that subdeacons are called ὑπηρέται as in 10 A. C. i-vi). The cycle of great feasts in v. 13, viii. 33 is identical with that of S. Chrys. hom. in s. Philog. 3 (i. 497 c) in 386, and it includes Christmas which was unknown to S. Epiphanius in 375 (haer. li. 16, 27), and was first observed in Antioch c. 378 (S. Chrys. in Natal. I [ii. 355 A]), and was well established in Asia in 387 (C. H Turner in Studia biblica ii. p. 132). The feast of S. Stephen 15 (viii. 33 § 3) is otherwise first mentioned in a martyrology of the end of the fourth century (Duchesne Origines, p. 254) and by S. Greg. Nyss. in 379 (or. m s. Bas. init. [Migne P. G. xlvi. 790 A]) and feasts of apostles also in S. Greg. Nyss. ibid. The practical co-ordination of the sabbath with sunday is implied in some sort in c. 363 in Can. Laod. 16, 49, 51 (but see 29), in S. Bas. ep. xciii 20 (iii, 186 p) before 373, and is noticed as sporadic by S. Epiph. de Fide 24 in 376 or 377, and implied in S. Chrys. in Jo. xi. I (viii. 62 B), xxv. I (143 B), in I Tim. v. 3 (xi. 577 E) after 398. The observance of Christmas would be decisive for c. 380 were it not that it is possible that A. C. was intended to develop the festal cycle, and in fact did so. Funk's grounds for a date after 400 are insufficient, 25 and in fact amount to very little; while the dogmatic position, which is Harnack's main ground for so early a date as 343, is too indeterminate to be secure, even if it could be granted that A. C. was necessarily written at the moment of the greatest influence of the party which it represented. On the other hand the scantiness of allusion to monks (only in the liturgy) and a certain hesitation as 30 to virgins (iv. 14, viii. 24), so far as they go, favour an early date. On the whole Lightfoot's general conclusion must be acquiesced in, and the work assigned merely to the second half of the fourth century; in the positive indications there is some balance in favour of 370-380, while the negative indications may suggest 350-360. 35

The Apostolic Constitutions then are the work of the pseudo-Ignatius, and were compiled in Antioch or its neighbourhood in the latter half of the fourth century.

iii. The Liturgical forms.

1. The Clementine Liturgy.

The relations of the documents, so far as relates to the

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consecration of a bishop, are represented by the following table:

Italics indicate that the passage consists only of rubrics: square brackets that the correspondence is only liturgical, not literary. Italics are not used in the second column in reference to passages where diakonika and one or two other short formulae are given.

A. C. viii. 4-15	Eccl. can. 64	Can. Hippol. 2 sq	Egypt. Ch. Ord.	Ethiop. Ch. Ord.
Rubric, c. 4 Prayer, c. 5	Rubric	Rubric, c. 2 Prayer, c. 3	Rubric, c. 31	Rubric, st. 21 Prayer
Rubric, c. 5	Rubric p. 461.6-9			Rubric
Mass of Catech. pp. 3. 2-9. 21	Mass of Catech. p. 461. 10-21			
The Prayers pp. 9. 24-13. 3	The Prayers p. 461. 22 sq.			
Kiss of Peace p. 13. 5-14	Kiss of Peace p. 461. 24-27		Kiss of Peace c. 43	
Offertory p. 13. 16–34	Offertory pp. 461.28-462.17	Offertory = p. 463. 16	Offertory p. 463. 16	Offertory p. 189. 2
Rubric p. 14. 2-6	Rubric p. 462, 18-22			
Salutation, &c. p. 14. 8-24		Salutation, &c. = p. 463. 17-29	Salutation, &c. p. 463. 17-29	Salutation, &c. p. 189. 4-16
Thanksgiving pp. 14.25-20.26		Prayer, &c. = p. 463. 30 sq.	Prayer, &c. p. 463. 30 sq.	[Thanksgiving] pp.189.17-190.12
Invocation pp. 20. 26-21.13	Invocation p. 462. 23 sq.			Invocation p. 190. 14-35
Intercession &c. pp. 21. 15-24. 15	Prayers p. 462. 25			[Prayers] pp. 190.36-191.26
Elevation p. 24. 17-30	-			Elevation p. 191. 28-35
Communion p. 25. 2-14	Communion p. 462. 25-38			[Communion] p. 192. t-7
Thanksgiving pp. 25. 15-26. 18	Thanksgiving p. 462. 39-463. 2		-	[Thanksgiving] p. 192. 9-18
Dismissal, &c. pp. 26. 20–27. 17	Dismissal p. 463. 3-6	·		[Dismissal] pp. 192.20-193.8

a c. 43: when the teacher has finished instructing let the catechumens pray for themselves apart from the faithful, and let the women stand praying in a place in the church by themselves alone, whether they be faithful or catechumens. And when they have prayed let them (sc. the catechumens) not give

From this it will be seen that the prayers of the liturgy, except at one point, occur only in the *Apostolic Constitutions*; while, except in the second column which represents an excerpt, no identical formulae occur other than the dialogue at the opening of the anaphora and the words at the elevation. 5 The *Constitutions*, therefore, are so far the ultimate authority for the liturgy as a whole and its sources must be sought for along other lines.

a. A comparison with Appendices B and C makes it clear that it is constructed on the main lines of the Syrian and in ¹⁰ particular of the Antiochene order. The rubrical scheme is that of Antioch.

Whether an official rubrical document has been used by the compiler, or he has merely reduced current practice to writing in his own words, can scarcely be determined; but the latter seems more probable. The directions are more 15 in the hortatory manner of A. C. and similar documents than in that of formal rubrics, and, besides the passages which attach them to the apostolic fiction (3. 1 sq., 10 sq., 13. 24), there are some apparent marks of the compiler's hand: p. 3. 8, cp. v. 19 § 2 προσλαλήσαντες τῷ λαῷ τὰ πρὸς σωτηρίαν, vi. 11 § 1 λόγους διδασκαλίας προσλαλήσαι τῷ λαῷ: 3. 10, cp. vi. 7 § 1 τῷ λόγψ τῆς διδασκαλίας: 20 12. 9 ἀρχιερεύς (so 14. 8, 16, 20, 24: 19. 4) cp. ii. 57 § 12 sq., viii. 46 § 2, 4, 8: 13. 23, cp. iii. 3 ὡς (θεῷ) ἀνακειμένων (θεῷ belongs to Didask.): 14. 14 συμφώνως (not in sahid. and eth.) cp. ii. 55 sq., where it is several times used in the like connexion, and Eph. 5. On the other hand subdeacons are called ὑποδιάκονοι 13. 20, 22 and 25. 3, whereas in iii. 11 § 1 and vi. 17 § 2 they are called ὑπηρέται by the 25 compiler, and 13. 19 sq. they discharge the function which belongs to the compiler's πυλωροί ii. 57 § 7, iii. 11 § 1, vi. 17 § 2.

β. A comparison of p. 4 with S. Chrysostom's quotation of the corresponding prayer shows that the Antiochene litany underlies the text, and it may be inferred that the Antiochene diakonika 3° have been similarly worked over and incorporated throughout the Clementine liturgy. From the similarity of the style of the intercession within the anaphora (pp. 21-23) to that of the deacon's prayer of the faithful (pp. 9-12) it may be conjectured that the former also is derived from the Antiochene use.

the peace: for their kiss is not pure. But let the faithful alone salute one another, the men the men and the women the women: but let not a man salute a woman. (This chap. refers to the instruction of catechumens before baptism: the references to the faithful are thrown in gratuitously. There may be no real literary connexion with A.C.)

For S. Chrysostom's quotation in hom, ii, in 2 Cor. 5 sqq, see below p. 471: a comparison of the texts shows how the compiler has dealt with his material, and some of the changes and additions are characteristic. Notice the words εὖμενῶς προσδεξάμενος προστάγματα εὖσέβεια ποίμνιον ἀλλότριος πλημμέλημα (see 5 below p. xxxiv sqq.): 4. 5 δ άγαθὸς καὶ φιλάνθρωπος cp. ii. 15 § 1 : 4. 12 θεογνωσίαν ii. 26 § 4 (13 § 2 Didask.): 4. 14 έγκαταφυτεύση, vii. 26 § 1 καταφυτεύσας: 4. 20 $(\mathring{a}\phi \acute{\epsilon}\sigma \acute{\epsilon}\omega s)$ $\tau v \chi \acute{\epsilon}v \tau \acute{\epsilon}s$ ii. 18 § 3: 5. 7 $\tau \mathring{\varphi}$ $\mu \acute{\nu}\nu \psi$ $\mathring{a}\gamma \acute{\epsilon}\nu \nu \acute{\eta}\tau \psi$ $\theta \acute{\epsilon} \mathring{\varphi}$ see below on 5. 15. There are similar signs in the rest of the diakonika; besides the common characteristic words,—6. 5 καταδυναστείας, iv. 6 § 2 καταδυναστεύοντες: 6. 6 τώ 10 ἀρχεκάκω διαβόλω see below on 17. 32: 6. 7 τοις ἀποστάταις της εὐσεβείας, vi. 9 § 2, cp. Philip. 11, 12, Philad. 6, iii. 19 § 3: 6. 9 δύσηται της ένεργ. αὐτῶν Eph. 9: 7. 6 μυηθέντας vi. 15 § 2, vii. 22 § 2: ibid. είς τον . . . θάνατον see above: 7. 7 συναναστήναι iii. 17: ibid. μετόχους γενέσθαι κτλ (vi. 30 § 4 Didask.): 8. 13-15 notice constructions with ὅτι and γάρ, and for quotations see v. 7 § 14, ii. 18 § 3: 15 8. 16 sq., cp. ii. 13 § 3, Ap. can. 51: 8. 21 ἀποκατ. . . . εἰς τὴν προτέραν ἀξίαν and following quotation ii. 41 § 4, cp. 9. 16: 11. 13 sq. νεοφωτίστων . . . βεβαιώση v. 6 § 3, cp. 26. 13: 11. 16 see on 19. 26: 23. 16 διά της μεσιτείας κτλ viii. 47 epil.: 23. 26 κοινωνοί τῆς ἀθλήσεως αὐτῶν v. 1 § 5 : 23. 31 νεοφ. βεβαιωθῶσιν see on 11. 13 above : 25. 26 τῷ μόνω ἀγεν. θεῷ see below on 5. 15. In the Intercession, pp. 21-23, 20 ὑποδιακόνων 22. I is against the compiler's use (see above: the use of ὑπηρεσία in the diakonika 10. 28 and 23. 21 [where some mss. have καὶ ὑπηρεσίαs after διακονίας is not inconsistent with the derivation of the diakonika and this intercession from the same source, since ὑπηρεσία may well be used as the abstract of ὑποδιάκονος, and an abstract is needed with διακονία). But there are 25 a few suggestions of the compiler's hand: δμόνοια ἀναδείξης ἀλλότριος προσδέξη συγχωρήσης: 21. 27 διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν see below on 5. 25: 22. 19 των χειμαζομένων viii. 35, 37 § 3: 22. 25, 23. 3 ἀνελλιπής vi. 19 § 1, Eph. 11: 22. 30 πάσης αἰσθητῆς κτλ see below on 15.6: 22. 7 ἀπόβλητον ποιήσης occurs in the prayer 27. 6, and 31 ἀτρέπτους ἀμέμπτους ἀνεγκλήτους in the prayer 12. 18 and 30 viii. 5 § 3, 47 epil.

y. A comparison of the Thanksgiving with those of S. James and S. Basil, and with the passages quoted below from S. Chrysostom and S. Basil (pp. 479 n. 19, 522 n. 12) indicates that the drift and articulation of the Syrian thanksgiving is reproduced. Besides this a few lines are common to the Clementine invocation and that of the Ethiopic Church Ordinances, but otherwise no sources of the prayers are known.

Notice that on p. 14 the 'O Κύριος μετὰ πάντων ὑμῶν of Can. Hippol. and 40 egypt. and eth. C. O. is replaced by the Syrian grace, on which see p. 479 n. 17 (there is no reason to press Theodoret's statement to cover Egypt and the west). With p. 479. 23-37 cp. pp. 16. 22-17. 8: 19. 9-25: and with p. 522. 14-40 cp. pp. 15. 14-20. 12. It is obvious that the form represented by the ethiopic

invocation, p. 190. 14-20, underlies that of the Clementine, pp. 20. 28-21. 11: the other parallels marked by Achelis Can. Hippol. pp. 52-60 are either too slight to be of any importance or more than accidental (190. 1 was carried in the womb, 19. 23 $\gamma \epsilon \gamma \nu \epsilon \nu$ $\epsilon \nu$ $\mu \eta \tau \rho q$: 190. 6 burst the bonds of Satan, 20. 8 $\rho \eta \epsilon \gamma$ $\epsilon \nu$ ϵ

- δ. Whatever sources the compiler has used, it is plain that he has dealt very freely with them, and that in particular the prayers are substantially his own work.
- (i) This is antecedently probable on the ground of his 15 procedure elsewhere.
- (1) The long thanksgiving in vii. 33-38 is obviously the work of the same hand as that of the prayers of the liturgy, while it cannot be regarded as a public formula, but is rather a form of private devotion: there is no obvious place for it in 20 the public liturgical organization, nor is there anything in the text to suggest that it is intended for public use.
- (2) Liturgical formulae are not regarded by the compiler as rigidly fixed: in the regulations for the catechumenate and initiation in the seventh book at some points he gives only the 25 drift of the prayers without prescribing a formula.

See vii. 39 § 2 the prayer for the catechumen, 42 the consecration of the oil, 43 § I the consecration of the water, where in § 2 he passes into a formula: in 44 § I he gives the beginning of a formula of confirmation, and in § 2 continues ταῦτα καὶ τὰ τούτοις ἀκόλουθα λεγέτω ἐκάστου γὰρ ἡ δύναμις τῆς χειροθεσίας ἐστὶν 30 αὕτη ἐἀν γὰρ μὴ εἰς ἕκαστον τούτων ἐπίκλησις γένηται παρὰ τοῦ εὐσεβοῦς ἰερίως τοιαύτη τις εἰς ὕδωρ μόνον καταβαίνει κτλ, thus explicitly leaving the wording to the discretion of the bishop. In the liturgy itself the formulae seem sometimes only suggested as types: 5. 14 εὐλογίαν τοιάνδε, 9. I τοιάδε.

- (3) He has dealt freely with known formulae, e.g. with the 35 Creed and the *Gloria in excelsis*.
- (a) The creed is in vii. 41. If this be compared with the Antiochene creed as reconstructed by Dr. Hort (*Two dissertations* Camb. 1876, p. 148) it will be found that the differences consist in additions which largely bear the marks of the

compiler's hand: ἀγέννητον, [πατέρα] τοῦ Χριστοῦ, δημιουργόν, εὐδοκία τοῦ πατρός, πολιτευσάμενον δσίως, τὸν παράκλητον, see above and (ii) below: with ἐκ τῆς άγίας παρθένου CD. Magn. II : with καὶ σταυρωθέντα . . . καὶ νεκρούς CD. V. IQ § 6, vi. 30 § 5: with τὸ ἐνεργησαν ἐν πᾶσι κτλ cp. Philip. Ι τὸ ἐνεργησαν ἐν Μωση καὶ προφήταις 5 καὶ ἀποστόλοις, Philad. 5: with ὕστερον δὲ ἀποσταλέν cp. the frequent ὁ ἀποστείλας vi. 11 § 1, v. 19 § 6, viii. 1 § 4, Magn. 11, Smyrn. 3, &c., ἀποστολεύς iii. 17: ib. πνεθμα άγιον δ παράκλητος τὸ ὑπὸ Χριστοῦ πεμπόμενον. (b) The Gloria in excelsis is in vii. 47, in a form which differs from other known forms (see Church Quarterly Review, 41, Oct. 1885, pp. 1 sqq.) chiefly in the addition of διά τοῦ 10 μεγάλου ἀρχιερέως, σὲ τὸν ὅντα θεὸν ἀγέννητον ἕνα ἀπρόσιτον μόνον: cp. ii. 25 § 5 διὰ Ἰησοῦ τοῦ μεγάλου ἀρχιερέως, cp. v. 6 § 7: v. 12 § 3 τοῦ ὅντος θεοῦ: Eph. 7 δ μόνος $d\lambda \eta \theta$ ινὸς $\theta \epsilon \delta s$ δ $d\gamma \epsilon$ ννητος καὶ $d\pi \rho \delta \sigma$ ιτος. Το these may be added (c) the prayer at the bishop's consecration, viii. 5, where the additions to the form represented by the ethiopic or the earlier greek are very characteristic, (d) the 15 prayer at the ordination of a presbyter, viii. 16, as compared with the ethiopic and the earlier greek, (e) the prayer of firstfruits in viii. 40 as compared with the sahidic E. C. 53, (f) the prayers from the Didache in vii. 25 sq.

(ii) The signs of the compiler's hand are unmistakable in

the text of the prayers. Applying the test of the characteristics enumerated above we find (I) of the characteristic words two thirds occur in the prayers of the liturgy, viz. afla δεσμόν δημιουργός διάταξις διάφορος εὐδοκεῖν κοινωνεῖν μεταγινώσκειν νομοθετεῖν οἰκεῖος παράνομος πολιτεύεσθαι πλημμέλημα προσδέχεσθαι προχειρίζεσθαι πρόνοια προστάσσω συγγώρησις σύστασις τιμωρείσθαι παραφθείρω φύσις ψευδώνυμος; of the rest of the 25 yocabulary the following occur more or less frequently elsewhere—ἀλλότριος <u>ἄμεμπτος ἀναδείκνυμι ἀπάτη ἀπειπεῖν ἀποστρέφεσθαι ἐναγής ἐνεργεῖν ἐξωθεῖν εὐμενής</u> κατορθόω λογικός παρατήρησις πλάνη πληροφορία πληρόω ποίμνιον πολύθεος προδοσία προσλαμβάνεσθαι ὑπηρετεῖσθαι, &c.: and the following at least occur elsewhere ἀνέγκλητος ἄσαρκος διαπλάσσω ἐξευμενίζεσθαι ἔνθεσμος θεογνωσία ἱερατεύειν κατάλ-30 ληλος μύεσθαι προστάτης σοφίζω, besides of course the more common words: these lists might be extended, and some additions will appear lower down: ἀσεβής εὐσεβής, εὔνοια κακόνοια μετάνοια reappear: a large number of privatives, see esp. p. 12. 11, 18, 21, 27 sq.: 14. 27 sq., 32 sq.: 26. 23, 28 sq.: adjj. in -ικόs (τοπικός πνευματικός πατρικός λογικός μεταβατικός προγονικός φυσικός ίερατικός 35 νομικός προφητικός πολεμικός): φύσει p. 20. 6: 26. 28 sq.: τυγχάνειν with gen. p. 21. 9, 13: 24. 12. (2) The characteristics of style are those of the compiler: accumulation (e.g. p. 6. 15-28: 15. 28-16. 17: 26. 23-27. 2), antithesis (esp. οὐκ . . . ἀλλά p. 6. 20: 9. 7: 12. 19: 18. 3, 5, 10: 19. 9: 20. 14: 24. 12: 27. 5: οὐ μόνον . . . ἀλλὰ καί p. 16. 18: 17. 13), explanation (ὅτι p. 9. 7, 14: 12. 24, 27: 40 26. 2: γάρ 9. 14: 12. 25: 17. 8; otherwise 19. 12 sqq.: 17. 17). Some further illustration of details of construction will appear below. (3) A large number of passages and phrases can be paralleled elsewhere in A. C. and in the pseudo-Ignatian epistles. (Round brackets indicate that the passage belongs to the groundwork; square brackets that the word is critically doubtful.)

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35

P. 5. 15-27.

- 15 δ θεδς δ παντοκράτωρ δ άγέννητος καὶ ἀπρόσιτος δ μόνος ἀληθινὸς θεὸς δ θεὸς καὶ πατὴρ τοῦ χριστοῦ σου τοῦ μονογενοῦς υἰοῦ σου
- 17 ὁ τοῦ παρακλήτου προβολεύς
- 18 διδασκάλους . . . πρὸς μάθησιν τῆς εὐσεβείας
- 21 DOC AYTOIC KAPDIAN KTA
- 22 ἐΝ ΚΑΡΔία Πλήρει κτλ
- 24 μετόχους ποίησον
- 25 διὰ ἸΗςος Χριςτος τῶς ἐλπίδος ἡμῶν τοῦ ὑπὲρ αὐτῶν ἀποθανόντος

P. 6. 15-32.

- 17 τλν ἀνθρωποκτόνον ὅφιν
- 19 ὁ βήξας αὐτὸν κτλ ὡς ἀςτραπὴν κτλ
- 21 κακόνοιαν

P. 7. 16-24.

- 17 την πνευματικήν άναγέννησιν
- 19 παρασκεύασον ἀξίους γενέσθαι . . . τῆς ἀληθινῆς σου υίοθεσίας
- 22 διά Χριστοῦ τοῦ σωτήρος ήμων

P. 9. 2-19.

- 3 πρύτανι
- 4 νόμον . . . ἔμφυτον καὶ γραπτόν 16. 31
- 7 ογ Βογλει τον θάνατον τος άμαρτωλοῦ άλλὰ τὴν μετάνοιαν
- 10 ο θέλων κτλ
- 11 ὁ τὸν γίον προσδεξάμενος κτλ
- 14 can yap anomiac KTA
- 16 ἀποκατάστησον . . . ἐν τῆ προτέρα ἀξία
- 17 διά Χριστοῦ καὶ [al. τοῦ] θεοῦ καὶ σωτήρος ἡμῶν 13. 2

- Eph. 7 δ μόνος άληθινός θεός δ άγέννητος καὶ ἀπρόσιτος δ τῶν ὅλων κύριος τοῦ δὲ μονογενοῦς πατήρ. Cp. vi. 10 § 2; viii. 47 epil.: Ant. 14, Hero 6, 5 Philip. 7
- vi. 11 § 1 [προβολέα] ἐνὸς παρακλήτου ii. 20 § 1, vi. 9 § 2 διδάσκαλος εὐσεβείας

Philad. 5

Philad. 6. Cp. vii. 35 § 2

ii. 33 § 1

vi. 18 § 4 διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν: ii. 25 § 11 διὰ Ἰησοῦ Χριστοῦ τοῦ ὑπὲρ αὐτῶν ἀποθανόντος. Cp. 15
 v. 6 § 5: Mar. insc., Trall. 10, Tars. 1

Philad. 3 δ ανθρωποκτόνος θήρ

Cp. vi. 9 § 1 of Simon Magus

Philip. 10.

vi. 27 § 3 in the same connexion:

Philip. 11 sq. also of the devil

- iii. 16 τὸ πνευματικὸν βάπτισμα
- vii. 24 § 2 προπαρασκευάζοντες έαυτους 25 άξίους της υίοθεσίας

vi. 30 § 4 διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος

- Smyrn. 9 εἰρήνην καὶ εὐνομίαν . . . πρυ-
- Eph. 17 ἔμφυτον . . . κριτήριον. Cp. vi. 20-23
- vii. 14: Philad. 11

Philad. 3

Cp. ii. 41 § 1

ii. 16 § 2: Magn. 10

- ii. 41 § 4 οὐ μόνον προσδέχεται ὁ θεδs τοὺς μετανοοῦντας ἀλλὰ καὶ εἰς τὴν προτέραν ἀξίαν ἀποκαθίστησιν; ib. 40 22 § 14
- Tars. 1 Χριστὸν . . . τὸν σωτῆρά μου καὶ θεόν

P. 12. 10-13. 3.

- 11 κήρυγμα γνώσεως...εἰς ἐπίγνωσιν... εἰς κατάληψιν
- 5 18 ἀτρέπτους ἀμέμπτους ἀνεγκλήτους
 - 19 MH έχοΝΤΕC κτλ
 - 22 δν έξηγόρασας τῷ τιμίῳ τοῦ χριστοῦ σου αἵματι
 - 28 ἀπαραλόγιστε

10

πάς Ης Νός ΟΥ ΚΤλ

P. 14. 25-33.

25 τον όντως όντα θεόν

27 τον μόνον ἀγέννητον

15

28 ἄναρχον . . . τὸν πάσης αἰτίας καὶ γενέσεως κρείττονα 26. 27

τον ανενδεή 21. 4

20

33 μόνος τῷ εἶναι καὶ κρείττων παντὸς ἀριθμοῦ

P. 15.

2 αὐτὸν δὲ πρὸ πάντων αἰώνων γεννήσας
...υἰὸν μονογενῆ λόγον θεὸν σοφίαν ζῶσαν πρωτότοκον πάσης κτίσεως ἄγγελον τῆς μεγάλης βουλῆς σου ἀρχιερέα σου βασιλέα

30

35

45

3 βουλήσει καὶ δυνάμει

- 40 6 κύριον πάσης νοητής καὶ αἰσθητής φύσεως
 - 7 δι' αὐτοῦ τὰ πάντα πεποίηκας καὶ δι' αὐτοῦ τῆς προσηκούσης προνοίας τὰ ὅλα ἀξιοῖς, cp. 19.8

Cp. vi. 11 § 1 οὐκ ἄγνωστον ἢ ἄλεκτον ἀλλὰ διὰ νόμου καὶ προφητών κηρυσσόμενον: Trall. 6

viii. 47 epil.

ii. 61 § 4 also of individuals

 V. 17 § 1 τοὺς τῷ τιμίῳ αἵματι τοῦ Χριστοῦ ἐξηγορασμένους

Magn. 3 τον μη δυνάμενον παρά τινος παραλογισθήναι

See on 19. 26

ν. 12 § 3 περί τοῦ ὅντος θεοῦ

Ant. 14 ὁ ὢν μόνος ἀγέννητος: Hero 6, Philip. 7: vi. 10 § 2

vi. 11 § 1 οὐκ αὐταίτιον καὶ αὐτογένεθλον
 ... ἀλλ' ἀίδιον καὶ ἄναρχον: cp.
 vi. 8 § 2

vi. 20 § 1 ἀνενδεὴς ὑπάρχων τῆ φύσει. Cp. Philip. 9

vi. 11 § 1 οὐ δεύτερον ὄντα καὶ τρίτον ἢ πολλοστὸν ἀλλὰ μόνον ἀϊδίως

- V. 16 § 1 τὸν πρὸ πάντων [αἰώνων] ἐξ αὐτοῦ γεννηθέντα υἰὸν μονογενῆ λόγον θεόν : Philad. 6 θεὸν μονογενῆ καὶ σοφίαν καὶ λόγον θεοῦ : Tars. 4 πρωτότ. π. κτ. καὶ θεὸς λόγος καὶ αὐτὸς ἐποίησεν τὰ πάντα : Smyrn. 9 θεὸν καὶ Χριστὸν Ἰησοῦν τὸν πρωτότοκον καὶ μόνον τῆ φύσει τοῦ πατρὸς ἀρχιερέα : V. 20 § 5 κύριον βασιλέα κριτὴν νομοθέτην ἄγγελον τοῦ πατρὸς μονογενῆ θεόν. Cp. ii. 24 § 2, vi. 11 § 3, &c.
- V. 7 § 10 δ δυνάμει . . . παραγαγών, § 11 βουλήσει μόνη . . . παρήγαγεν . . . πάντας ἀναστήσει θελήματι. Cp. vi.
 27 § 5 γνώμη . . . βουλήσει

Philip. 5 δ πάλαι μὲν πᾶσαν αἰσθητὴν καὶ νοητὴν φύσιν κατασκευάσας γνώμη πατρός: ib. 11, Philad. 5, Smyrn. 8

vii. 25 § 1 δι' οὖ καὶ τὰ πάντα ἐποίησας καὶ τῶν ὅλων προνοεῖς: Philad. 9 δι' οὖ ὁ πατὴρ τὰ πάντα πεποίηκεν καὶ τῶν ὅλων προνοεῖ. Cp. ii. 44 § 2

- 10 ὁ θεὸς καὶ πατὴρ τοῦ μονογενοῦς υίοῦ σου
- ΙΙ τὰ χερουβὶμ καὶ τὰ σεραφίμ, αἰῶνάς τε καὶ στρατιάς, δυνάμεις τε καὶ ἐξουσίας, ἀρχάς τε καὶ θρόνους, ἀρχαγέλους τε καὶ ἀγγέλους 18. 25
- 17 γνώμη μόνη . . . κατασκευάσας
- 19 εἰς ἀνάπαυλαν . . . εἰς ἀρχάς . . . εἰς αἶνον κτλ

P. 16.

- ι ὁ συστησάμενος
- 4-7 ποτέ μέν . . . ποτέ δέ
- 20 είπας γὰρ τῆ σῆ σοφία ΠοιΗςωμεν κτλ
- 23 πεποίηκας αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ σώματος σκεδαστοῦ τῆς μὲν ἐκ τοῦ μὴ ὄντος τοῦ δὲ ἐκ τῶν τεσσάρων στοιχείων καὶ δέδωκας αὐτῷ κατὰ μὲντὴν ψυχὴν τὴν λογικὴν διάγνωσιν, εὐσεβείας καὶ ἀσεβείας διάκρισιν

- 30 ως άν
- 31 νόμον έδωκας αὐτῷ έμφυτον 9.4

P. 17.

- Ι πάντων μὲν ἀνῆκας αὐτῷ τὴν ἐξουσίαν πρὸς μετάληψιν
- 2 την γεύσιν απείπας
- 4 αμελήσαντα δε της εντολης και γευ-

- vi. 11 § 1 θεὸν καὶ πατέρα τοῦ μονογενοῦς καὶ πρωτοτόκου πάσης κτίσεως
- Trall. 5 (τὰς ἀγγελικὰς) τάξεις καὶ τὰς τῶν ἀρχαγγέλων καὶ στρατιῶν ἐξαλλαγάς, δυνάμεών τε καὶ κυριοτήτων διαφοράς, 5 θρόνων τε καὶ ἐξουσιῶν παραλλαγάς, αἰώνων τε μεγαλειότητας τῶν τε χερουβεὶμ καὶ σεραφεὶμ τὰς ὑπεροχάς
- Philip. 5 κατασκευάσας γνώμη πατρός. Cp. on 15. 3, 16. 1
- Cp. v. 12 § 1 τὰ γὰρ ἄστρα καὶ οἱ φωστῆρες εἰς φαῦσιν ἀνθρώποις . . ἐδόθησαν
- Ερh. 18 δ πρδ αἰώνων γεννηθεὶς καὶ τὰ πάντα γνώμη τοῦ πατρὸς συστη- 15 σάμενος

Cp. on 18. 8, Magn. 5

- v. 7 § 13 ή θεία γραφή μαρτυρεῖ λέγοντα
 τὸν θεὸν τῷ μονογενεῖ Χριστῷ
 Ποιήςωμεν κτλ
- V. 7 § 12 μὴ ὅντα τὸν ἄνθρωπον ἐκ διαφόρων ἐποίησε δοὺς αὐτῷ τὴν ψυχὴν ἐκ τοῦ μὴ ὅντος: Vi. 11 § 2 ψυχὴν ἀσώματον ἐν ἡμῶν καὶ ἀθάνατον ὁμολογοῦμεν ἀλλ' οὐ φθαρτὴν ὡς τὰ 25 σώματα ἀλλ' ἀθάνατον ὡς λογικὴν καὶ αὐτεξούσιον: Hero 4 τοῦ γὰρ ᾿Αδὰμ τὸ σῶμα ἐκ τῶν τεσσάρων στοιχείων: Ερh. 16 πᾶς ἄνθρωπος ὁ τὸ διακρίνειν παρὰ θεοῦ εἰληφὰς 30 κτλ: V. 7 § 9 διακρίνει δὲ τοὺς εὐσεβεῖς ἐκ τῶν ἀσεβῶν
- ii. 41 § 2, 57 § 2, Magn. 3, &c.
- νi. 20 § 2 τὸν νόμον τὸν ὑπ' ἐμοῦ τῆ φύσει
 καταβληθέντα πᾶσιν ἀνθρώποις: vii. 35
 26 § 1 νόμον καταφυτεύσας ταῖς
 ψυχαῖς ἡμῶν
- vii. 26 § 1 τὰ πρὸς μετάληψιν εὐτρεπίσας ἀνθρώποις
- vi. 7 § 2 (τὸν ᾿Αδὰμ τῆ γεύσει τοῦ ξύλου
 τῆς κατ ἐπαγγελίαν ἀθανασίας ἐστέρησεν). ἀπειπεῖν iv. 6 § 3, vi. 28
 § 5, vii. 6
- Trall. 10 τοῦ ἀρχεκάκου ὅφεως τοῦ διὰ 45

σάμενον ἀπηγορευμένου καρποῦ ἀπάτη ὄφεως καὶ συμβουλία γυναικός

5

10 11 πρὸς ὀλίγον
 παλιγγενεσίαν
 12 ζωὴν ἐξ ἀναστάσεως ἐπηγγείλω

15 'Aβέλ . . . Καΐν . . . Σήθ . . . κτλ

15 16 τοῦ ἀδελφοκτόνου Καΐν

17 ώς έναγοῦς

19 πληρωτής

22 ἐπαγαγών τῷ κόςμο

31 τὸν πολύτλαν Ἰώβ

20

32 τοῦ ἀρχεκάκου ὅφεως

P. 18.

2 είς πληθος

25 7 παραφθειράντων 19. 12

8 τον φυσικόν νόμον

τὴν κτίσιν ποτὲ μὲν αὐτόματον νομισάντων ποτὲ δὲ πλείον ἡ δεῖ τιμησάντων

30

10 οὐκ εἴασας

35 ΙΙ πρὸς ΒΟΗθειαν τοῦ φυσικοῦ τὸν γραπτὸν νόμον Δέδωκας

13 την πολύθεον πλάνην

15 τοὺς Αἰγυπτίους δεκαπλήγω ἐτιμωρήσω, θάλασσαν διελῶν Ἰσραηλίτας
διεβίβασας, Αἰγυπτίους ἐπιδιώξαντας
ὑποβρυχίους ἐκόλασας, ξύλω πικρὸν
ὕδωρ ἐγλύκανας, ἐκ πέτρας ἀκροτόμου
ὕδωρ ἀνέχεας, ἐξ οὐρανοῦ τὸ μάννα

ὐσας, τροφὴν ἐξ ἀέρος ὀρτυγομήτραν,

τῆς γυναικὸς ἀπατήσαντος 'Αδάμ: Smyrn. 7 τοῦ ἀρχεκ. πνεύματος τοῦ τὸν 'Αδὰμ διὰ τῆς γυναικὸς τῆς ἐντολῆς ἐξώσαντος. ἀμελήσαντα cp. ἀμέλεια iv. 11 § 3, viii. 46 § 2: ἀπαγορεύω i. 3 § 4, iv. 7 § 2, vi. 28 § 3: συμβουλία ii. 44 § 2: ἐξωθέω ii. 20 § 4, 21 § 1, 40, vi. 8 § 1, Philip. 11, Smyrn. 7

v. 7 § 6, ii. 22 § 2

Cp. v. 7 § 9

vii. 25 § 1 ἐπηγγείλω ἡμῖν τὴν ἀνάστασιν τῶν νεκρῶν

Cp. ii. 55: vi. 12 § 5

Philip. 11 τον ανθρωποκτόνον Καΐν v. 4 § 1 ως έναγής: Philip. 3, 11

Philip. 7

vi. 30 § 5 τῷ κόσμῳ δὲ τέλος ἐπάγοντος
 Ant. 10 τὸν τλητικὸν Ἰώβ: v. 7 § 14
 δ καρτερικὸς Ἰώβ

See on 17. 4. Cp. vi. 7 § 2 τον κακοῦργον ὅφιν

vi. 27 § 2 πρὸς γένεσιν πλήθους Cp. v. 12 § 3 ἰουδαϊκή παραφθορά i. 6 § 3, vi. 19 § 1, 22 § 4, 23 § 1

V. 12 § 2 τὴν δὲ κτίσιν ἤδη πλεῖον θαυμάσαντες καὶ ποτὲ μὲν μοσχοποιήσαντες ὡς ἐν ἐρήμῳ ποτὲ δὲ τὸν Βεελφεγὰρ προσκυνοῦντες: Magn. 5:
 Vi. 6 § 1 ἐξ αὐτομάτου δὲ φορᾶς λέγοντες τὰ ὅντα συνεστάναι

(ii. 35 § 1), v. 7 § 5, vi. 24. Cp. (ii. 20 § 4), iv. 11 § 3, vi. 27 § 2

vi. 19 § 1 (Δέδωκε νόμον άπλοῦν) εἰς Βοήθειαν τοῦ φυσικοῦ. Cp. on 18.8

vi. 20 § 3 της πολυθέου πλάνης: v. 15 § 3 την πολύθ, μανίαν

νi. 20 § 2 (τὸν Αἰγυπτίους δεκαπλήγου πατάξαντα, τὸν ἐρυθρὰν θάλασσαν διελόντα εἰς) διαιρέσεις ὑδάτων, (τὸν διαγαγόντα αὐτοὺς ἐν μέσφ ὕδατος ὡς) ἵππον ἐν πεδίφ, (τὸν τοὺς ἐχθροὺς αὐτῶν καὶ ἐπιβούλους βυθίσαντα, τὸν εἰς Μέρραν τὴν πικρὰν πηγὴν

γλυκάναντα, τὸν ἐκ πέτρας) ἀκροτόμου

(καταγαγόντα ύδωρ είς πλησμονήν,

τον στύλω νεφέλης και στύλω πυρός σκιάζοντα αὐτοῖς) διὰ θάλπος ἄμετρον καὶ φωτίζοντα (καὶ δδηγοῦντα) τοὺς 5 οὐκ εἰδότας ὅπου πορευθῶσιν, (τὸν ἐξ

στύλον πυρός την νύκτα πρός φωτισμον και στύλον νεφέλης ήμέρας πρός σκιασμόν θάλπους

> ούρανοῦ μαννοδοτήσαντα αὐτοῖς καὶ έκ θαλάσσης κρεοδοτήσαντα) δρτυγομήτραν: ib. 3 § I (τον [sc. Moses] την έρυθραν θάλασσαν διηρηκότα καί 10 ώς τείχος τὰ ὕδατα ένθεν καὶ ένθεν διαστήσαντα καὶ ώς δι' ἐρήμου Εηράς τὸν λαὸν ήγηοχότα καὶ βυθίσαντα) Φαραώ καὶ τοὺς Αἰγυπτίους (καὶ πάντας τούς) παρ' αὐτῶν (μετ' αὐτῶν, 15 τον γλυκάναντα πηγήν αὐτοίς) μετά ξύλου (καὶ ἐκ πέτρας) ἀκροτόμου (προαγαγόντα αὐτοῖς ὕδωρ) διψῶσι, (τὸν ἐξ οὐρανοῦ μαννοδοτήσαντα αὐτοῖς καὶ) ἐξ ἀέρος (κρεοδοτήσαντα, 20 τὸν στῦλον πυρὸς ἐν νυκτὶ εἰς φωτισμον και δδηγίαν παρεχόμενον αὐτοις καί) στύλον (νεφέλης είς σκιασμόν ήμέρας) δια τον έξ ήλίου φλογμόν Hero 8 ώς Μωυσης 'Ιησοῦ τῷ μετ' αὐτὸν 25 στρατηγῷ

21 τὸν Ἰησοῦν στρατηγὸν ἀναδείξας

P. 19.

7 ὁ κύριος ἡμῶν καὶ θεὸς Ἰησοῦς ὁ χριστός δς είς πάντα ύπηρετησάμενός σοι τῷ θεῷ καὶ πατρὶ αὐτοῦ είς τε δημιουργίαν διάφορον καὶ πρόνοιαν κατάλληλον

10 νομικήν . . . προφητικούς . . . ἀγγέλων

15 μελλόντων δσον οὐδέπω ἀπόλλυσθαι

εὐδόκησεν αὐτὸς γνώμη σῆ ὁ δημιουργος ανθρώπου ανθρωπος γενέσθαι, Eph. 15 ὁ κύριος ήμων καὶ θεὸς Ἰησοῦς δ χριστός: ν. 20 § 6 θεδν λόγον ύπηρετούμενον τῷ θεῷ αὐτοῦ καὶ 30 πατρί els την των όλων δημιουργίαν: Philad. 5 είς δ μεσίτης θεοῦ καὶ ανθρώπων είς τε δημιουργίαν νοητών καὶ αἰσθητῶν καὶ πρόνοιαν πρόσφορον καὶ κατάλληλον: νί. ΙΙ § Ι ένα 35 δημιουργόν διαφόρου κτίσεως διά Χριστοῦ ποιητήν, τὸν αὐτὸν προνοητήν

ii. 55 § Ι τους μετά τον νόμον δι' άγγέλων καὶ προφητών

Trall. 8 μέλλοντας δσον οὐδέπω ἀπόλλυσθαι: vi. 18 § 5 μέλλοντας όσον οὐδέπω θνήσκειν

vi. 11 § 1 τον αὐτον εὐδοκήσαντα καὶ άνθρωπον γενέσθαι: ii. 24 § 2 εὐδό- 45 ό νομοθέτης ὑπὸ νόμους, ὁ ἀρχιερεὺς ἱερεῖον, ὁ ποιμὴν πρόβατον

5

18 ἐξευμενίσατο
 τὸν ἑαυτοῦ θεὸν καὶ πατέρα
 10 20 ὁ θεὸς λόγος ὁ ἀγαπητὸς υἰός

21 κατὰ τὰς περὶ αὐτοῦ ὑπ' αὐτοῦ προρρηθείσας προφητείας ἐκ σπέρματος 15 Δαβὶδ καὶ ᾿Αβραάμ, φυλῆς Ἰούδα

20 23 γέγονεν έν μήτρα παρθένου ὁ διαπλάσσων πάντας τοὺς γεννωμένους

24 ἐσαρκώθη ὁ ἄσαρκος

25

25 δ άχρόνως γεννηθείς έν χρόνφ γεγέννηται

πολιτευσάμενος δσίως καὶ παιδεύσας
30 ἐνθέσμως, πᾶσαν νόσον καὶ πᾶσαν
μαλακίαν ἐξ ἀνθρώπων ἀπελάσας,
σημεῖά τε καὶ τέρατα ἐν τῷ λαῷ
ποιήσας

35

45

26 πάcan nócon κτλ 12. 28

27 CHMEÎÁ TE KAÎ TEPATA KTA

28 ο τρέφων πάντας τους χρήζοντας τροφής

40 29 ἐΜΠΙΠλῶΝ ΠΑΝ ΚΤλ

31 τὸ θέλημά σου ἐπλήρωσε

32 κατορθώσας

P. 20.

Ι ἀρχιερέων ψευδωνύμων καὶ λαοῦ παρανόμου προδοσία κησεν ἐκ γυναικός αὐτὸν γεννηθῆναι τὸν ποιητὴν ἀνδρὸς καὶ γυναικός: vi. 22 § 4 καὶ ἐγένετο ὁ νομοθέτης αὐτὸς πλήρωμα νόμου: Philad. 9 οὖτός ἐστι...τὸ ἱερεῖον (cp. ii. 48 § 2): ii. 20 § 5, Philad. 9 ὁ ποιμήν. With γνώμη σῆ cp. on 15. 3

ii. 12 § 3, vi. 22 § 2

v. 6 § 6, 19 § 6, vi. 30 § 5

 ii. 24 § 2 τὸν νίὸν τὸν ἀγαπητὸν τὸν θεὸν λόγον: iii. 17 ὁ μονογενὴς θεὸς ὁ ἀγαπητὸς [υίός]. Cp. v. 19 § 3, 6

Mar.-Ign. 1 ἐκ σπέρματος Δαυείδ καὶ 'Αβραὰμ κατὰ τὰς περὶ αὐτοῦ ὑπ' αὐτοῦ ὑπ' αὐτοῦ προρρηθείσας φωνὰς παρὰ τοῦ τῶν προφητῶν χοροῦ: Rom. 7 ἐκ σπέρματος Δαυείδ καὶ 'Αβραάμ: vi. 11 § 3 'Ιησοῦς ὁ χριστὸς ὁ ἐΞ' Ιογλα ἀνατείλας (Heb. vii. 14)

Trall. 11 άληθῶς γέγονεν ἐν μήτρᾳ διαδ πάντας ἀνθρώπους ἐν μήτρᾳ διαπλάττων. διαπλάσσειν vi. 11 § 2

Ερh. 7 ὁ λόγος σὰρξ ἐγένετο, ὁ ἀσώματος ἐν σώματι, ὁ (ἀπαθής) ἐν (παθητῷ) σώματι, ὁ ἀθάνατος ἐν θνητῷ σώματι, ἡ ζωὴ ἐν φθορῷ. ΄ ἄσαρκος vi. 26 § 2

Polyc. 3 (τὸν ἄχρονον) ἐν χρόνφ

Μαgn. 11 πολιτευσαμένω όσίως καὶ πασαν νόσον καὶ μαλακίαν θεραπεύσαντι έν τῷ λαῷ καὶ σημεῖα καὶ τέρατα ποιήσαντι ἐπ' εὐεργεσία ἀνθρώπων:

Vi. 11 § 1 πολιτευσάμενον ἄνευ ἀμαρτίας: Viii. 1 § 4: Smyrn. 1, 6: Trall, 10

viii. 1 § 3 Philip. 5, Magn. 11
Magn. 11, Trall. 10 (both of our Lord)
Philip. 9 τον τρέφοντα πάντας τοὺς τροφῆς
δεομένους

iv. 5 § 2

(v. 1 § 4). Cp. v. 19 § 6, viii. 1 § 4

iv. 2 § 2, v. 7 § 15, vii. 31 § 2

v. 18 § 2 ὑπὸ ψευδωνύμων ἰουδαίων : viii. 2
 § 1 Καϊάφας δ ψευδών. ἀρχιερεύς :

- 2 τοῦ τὴν κακίαν νοσήσαντος
- 3 ὑποστὰς σῆ συγχωρήσει παραδοθεὶς Πιλάτω τῷ ἡγεμόνι καὶ κριθεὶς ὁ κριτὴς καὶ κατακριθεὶς ὁ σωτὴρ σταυρῷ προσηλώθη ὁ ἀπαθὴς καὶ ἀπέθανεν ὁ τῆ φύσει ἀθάνατος καὶ ἐτάφη ὁ ζωοποιός

6 ἴνα πάθους λύση καὶ θανάτου ἐξέληται τούτους δι' οὖς παρεγένετο καὶ ῥήξη τὰ δεσμὰ τοῦ διαβόλου καὶ ῥύσηται τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ 9 καὶ ἀνέστη ἐκ νεκρῶν τῆ τρίτη ἡμέρα καὶ τεσσαράκοντα ἡμερῶν συνδιατρίψας τοῖς μαθηταῖς ἀνελήφθη εἰς τοὺς οὐρανοὺς καὶ ἐκαθέσθη ἐκ δεξιῶν σου τοῦ θεοῦ καὶ πατρὸς αὐτοῦ

- 13 ων δι' ήμας ὑπέμεινεν
- 19 θρυπτόμενον

P. 21.

- Ι εὐχαριστοῦντες ... ἐφ' οἶς κατηξίωσας
- 4 σὺ ὁ ἀνενδεὴς θεὸς καὶ εὐδοκήσης ἐπ' αὐτοῖς
- 6 τὸν μάρτγρα τῶν παθημάτων

ν. 14 § 5 συν έδριον παρανόμων: Trall.
 10 ὑπὸ τῶν ψευδοϊουδαίων: Magn. 3
 ψευδοϊερεῖς. προδοσία ν. 14 § 5, 15 § 1

νί. 5 § 1 κακόνοιαν νοσοῦσιν 27 § 3

Magn. 11 τὸ πάθος ὑποστάντι καὶ πρὸς 5

τῶν χριστοκτόνων ἰουδαίων ἐπὶ
Ποντίου Πιλάτου ἡγεμόνος καὶ Ἡρώδου βασιλέως καὶ σταυρὸν ὑπομείναντι
καὶ ἀποθανόντι: ii. 24 § 2 συνεχώρησε παθεῖν τὸν τῆ φύσει ἀπαθῆ: 10

Trall. 10 ὑπὸ . . . Πιλάτου τοῦ ἡγεμόνος ὁ κριτὴς ἐκρίθη . . . κατεκρίθη
ἐσταυρώθη ἀληθῶς . . . ἀπέθανεν
ἀληθῶς καὶ ἐτάφη: Philip. 7 σταυρῷ
προσηλῶσθαι τὸν ἄναρχον τίνος συγχωρήσαντος οὐκ ἔχω εἰπεῖν. Cp. ii.
59 § 2, V. 20 § 5

 24 § 2 ὅπως τοὺς ὑποκειμένους θανάτω ρύσηται θανάτου : ii.35 § I (ἐρρύσατο ὑμᾶς κύριος) τῆς δουλείας τῶν ἐπει- 20 σάκτων δεσμῶν. Cp. vii. 30.

Trall. 9 καὶ ἀνέστη διὰ τριῶν ἡμερῶν ...
καὶ τεσσαράκοντα ἡμέρας συνδιατρίψας τοῖς ἀποστόλοις ἀνελήφθη πρὸς
τὸν Πατέρα καὶ ἐκάθισεν ἐκ δεξιῶν 25
αὐτοῦ : viii. 1 § 4 καὶ ἀνέστη διὰ
τριῶν ἡμερῶν καὶ μετὰ τὴν ἀνάστασιν τεσσαράκοντα ἡμέρας παραμείνας τοῖς ἀποστόλοις ... ἀνελήφθη
πρὸς τὸν ἀποστείλαντα αὐτὸν θεὸν 30
καὶ πατέρα ἐπ' ὅψεσιν αὐτῶν : cp.
v. 7 § 18, 19 § 6, vi. 11 § 1, 30 § 5 :
Magn. 11

iii. 19 § 2 πληγάς καὶ σταυρὸν δι' ἡμῶς ὑπομείναντος. Cp. Magn. 11, Eph 16 35 Philad. 4 εἶς γὰρ ἄρτος τοῖς πῶσιν ἐθρύφθη (of the Eucharist)

vii. 30 (εὐχαριστοῦντες). . . καὶ (ἐξομολογούμενοι) ἐφ' οἶς εὐεργέτησεν

- vi. 20 § I (οὐ γὰρ θυσιῶν δέεται θεὸs)
 ἀνενδεὴς ὑπάρχων τῆ φύσει ἀλλὰ...
 εὐδοκῶν ἐπὶ ταῖς θυσίαις αὐτῶν
- V. 1 § 2 (τῆς μαρτυρίας τῶν παθημάτων αὐτοῦ): Rom. 2 τῶν ἐαυτοῦ παθη- 45 μάτων μάρτυρα

- 9 ἀφέσεως . . . τύχωσι πνεύματος ἁγίου πληρωθῶσιν
- 11 ἄξιοι τοῦ χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι
- 22 σοφίσας πνεύματος άγίου πληρώσης

P. 22.

4 ΒαςίλειυΝ ἱεράτεγμα κτλ

25 ἀνελλιπῶς 23. 3

10 30 πάσης αἰσθητῆς καὶ νοητῆς φύσεως

31 ατρέπτους αμέμπτους ανεγκλήτους

P. 23. 1-6.

3 ἀτελευτήτους

P. 26.

15 4 καθωσιωμένων

- 5 τὰ ἀγνοούμενα ἀποκάλυψον, τὰ λείποντα προσαναπλήρωσον, τὰ ἐγνωσμένα κράτυνον . . . 11 τὰ πεπλανημένα ἐπίστρεψον
- 20 13 τοὺς νεοτελεῖς βεβαίωσον
 - 25 ὁ τόποις μη περιγραφόμενος
 - 28 ὁ φύσει ἀναλλοίωτος
- 25 30 λογικαις φύσεσιν

18 § 3 ἀφέσεως τευξόμενοι
 Smyrn. 13 πεπληρωμένοι πνεύματος άγίου
 Philad. 3 ἄξιοι (Ἰησοῦ Χριστοῦ) γενόμενοι
 σωτηρίας αἰωνίου τύχωσιν: Smyrn. 6

ζωής αλωνίου οὐ τεύξεται

Eph. 4 σοφισθέντες ὑπὸ τοῦ πνεύματος

(ii. 25 § 10), iii. 15 § 6: Philad. 4

vi. 19 § 1: Eph. 11

See on 15. 6

See on 12. 18

v. 7 § 4

ν. 14 § 6 καθοσίωσιν

Cp. ii. 6 § 7 τοὺς ἀγνοοῦντας διδάσκετε, τοὺς ἐπισταμένους στηρίζετε, τοὺς πεπλανημένους ἐπιστρέφετε

ν. 6 § 3 (τοὺς νεοφωτίστους) βεβαιοῦμεν

Cp. vi. 27 § 2 μη ἐν τόπφ ὅν (of the Holy Ghost)

Cp. Philip. 5 τον τη φύσει ἄτρεπτον (of the Son)

Cp. Trall. 9 τῶν ἀσωμάτων φύσεων: ii. 56 § 1 al ἐπουράνιαι φύσεις.

(4) There is the same large use of Scripture, both in strings of quotations (see esp. 6. 15-30: 9. 2-16: 12. 10-31: of course the usual formulae of quotation are not to be expected in prayers) and in series of examples (17. 15-18. 21),

30 with the characteristic use of epithets and titles (17. 16, 23, 27, 31: 18. 11: 20. 4: 27. 1), as well as a great deal of scriptural language worked into the text. The quotations which occur elsewhere are noticed in the parallels above: some of them are noticeable, p. 5. 22: 12. 19, 28: 18. 11: 19. 27: 21. 6. (5) Most of the theological characteristics reappear: δ μόνος ἀληθινὸς θεός 5. 15:

35 τῶν ὅλων κύριος 5. 17, δέσποτα τῶν ὅλων 9. 2 (not θεὸς τῶν ὅλων: and as in the rest of vii and viii, except viii. 47 epil., ὁ ἐπὶ πάντων θεός is not used): θεὸς μονογενής 6. 28: θεὸς λόγος 15. 4: 19. 20: πρωτότοκος πάσης κτίσεως 15. 4: 19. 21: the 'service' of the Son is put emphatically 19. 7 sq. as in v. 20 § 5, cp. 19. 16: and the operation of the Father 'through' the Son is strongly marked 5. 18:

and the operation of the Father 'through' the Son is strongly marked 5. 18: 40 7. 17: 9. 4: 12. 11: 15. 2, 7-11: 16. 28 (cp. iv. 13, v. 7 § 15, vi. 11 § 1, &c.) and δ θεδs καὶ πατὴρ τοῦ χριστοῦ and the like are common, 5. 16: 15. 10: 19. 8, 18: 25. 29: and παῖs is used of the Son 25. 30: 27. 10, cp. viii. 47 epil.: while the liturgy shares with the Epistles the common use of ἀγέννητοs of the

Father (5. 15: 14.27, 32), and of θεόs absolutely of the Son (9. 17: 13.2: 19. 7,

18: 24. 7). Our Lord's highpriesthood 15. 5: 19. 17. 'Ο παράκλητος of the Holy Ghost 5. 17 (the 'witness' does not appear: and there is no commemoration of the Holy Ghost where it might be expected in the Thanksgiving, p. 15: indeed the mention of the Holy Ghost is for the most part incidental). The denial of our Lord's human soul is wanting, but it may be noticed that the soul 5 is not mentioned in 19. 15-25, where the σάρξ is twice alluded to (in vi. 26 § 1, where alone in i-vi the compiler's heresy appears, the meaning of ἐκ ψυχῆς καὶ σώματος might escape notice were it not made quite explicit in pseudo-Ignatius). There is an implicit antignostic polemic in 12. 11-13: 14. 29-15. 1: 26. 29-27. 2: creation and providence are characteristically combined in 15. 7-9: 10 19. 8 sq.: baptism into the death of our Lord occurs only in the deacon's suffrage 7. 6, where however it may be an addition of the compiler's: and naturally the sabbath is not dwelt upon (but it is emphatically commemorated in the thanksgiving in vii. 36).

If the thanksgiving in vii. 33 sqq. be compared in detail with the prayers of 15 the liturgy the impression will be confirmed that both are by the same hand and this the hand of the compiler. It will have been noticed that there seem to be no important parallels between the commemoration of creation (15. 15-16. 17, and vii. 33 sqq.) and the compiler's work elsewhere. This is accounted for by the absence of occasion for such description elsewhere, while here no 20 doubt it corresponds to and is occasioned by the practice of the church.

We conclude therefore that the Clementine Liturgy is constructed on the Antiochene scheme and includes the Antiochene diakonika, worked over and expanded by the compiler of the Apostolic Constitutions, who is also the pseudo-Ignatius, and 25 filled in with prayers which, whatever sources they may include, are very largely the work of the same compiler.

It will be seen that, according to this analysis, the compiler in filling in the traditional scheme with matter substantially of his own composition has only done what was presumably within the competence of any bishop in the 30 exercise of his ius liturgicum. Other analyses of sources have been proposed, but mostly without regard to the literary affinities of the liturgy with A C. and pseudo-Ignatius on the one hand and with S. Chrysostom's quotations on the other. They are based mainly on certain inconsistencies, real or apparent, in the text. Dr. Probst in Liturgie d. drei ersten christlichen Jahrhunderte Tübing. 35 1870, pp. 276 sqq. notices (a) the inconsistency between 13, 26-30 referring to the kiss of peace, and the preceding paragraph 5-21 in which he finds signs of a later origin: (B) the rubric 23. 13 and the following litany as to which he asserts that κηρυσσέτω cannot apply to the recitation of the litany, while a litany in this position is otherwise unattested in early writers. Accordingly he con- 40 cludes that two documents have been combined, the line of division running between 23. 13 and 14, and that 13. 5-21 is an insertion in the first document due to the editor. Brückner in Theol. Studien u. Kritiken 1883, pp. 1-32 notices

(a) the inconsistency between 13. 26 sqq. and pp. 3-9, which it seems to repeat, (β) the repetition of the intercession, pp. 21-23 9-12, (γ) some inconsistencies of terminology. He concludes that the editor had before him two complete but divergent liturgies, which he selected and combined, 3.3-13.23 and 23.13-27. 5 14 belonging to one document, 13. 16-23. 11 to the other. Kleinert in the same no. of Theol, Stud. u. Krit. pp. 33-52 contends for three documents, (a) a rubrical scheme reproduced by the Egyptian document Append. A 1, which is prior to A. C., (β) an ἐπίσκοπος-document, the source of all the prayers rubricated with ἐπίσκοπος, (γ) an ἀρχιερεὺs-document from which are derived the prayers rubri-10 cated with ἀρχιερεύs: and he finds differences of character between the two latter. A writer in the Church Quarterly Review 27, April 1882, pp. 37 sqq. postulates three documents at least, one covering 3. 2-13. 22 and perhaps 23. 13 to the end, the second 7.3-26 inserted in the first, and the third the passages rubricated with ἀρχιερεύς; grounding his view on the inconsistencies and on the 15 theological character of the ἀρχιερείs-passages with their implied anti-valentinian polemic. These theories could not be adequately discussed apart from liturgical considerations, for which this is not the place. It is sufficient to say here (1) the most serious difficulty is that of the relation of 13. 25-32 to the preceding dismissals &c.; but it is possible that the difficulty existed in the compiler's 20 rubrical source, whether that source was a written document or the practice of his church: in other words, the simpler dismissals &c. may have been already in the latter half of the fourth century merely a survival, deprived of their significance by the development of the more elaborate forms. It must be remembered, and these critics seem to forget it, that on any supposition the 25 editor was describing with whatever freedom what was continually before his own eyes and those of his readers, and the last place in which to look for gratuitous incoherencies in practical directions is in a work where the author has so free a hand, unless it be supposed that the inconsistencies would justify themselves as corresponding to something in current practice. And in fact 30 there is some trace of such inconsistency in S. Chrysostom's allusions to his own rite: see p. 473, 20-23 and note. (2) Inconsistencies of terminology can be explained: (a) the figurative εὐνοῦχοι 11. 3 is as natural in a prayer as ἀσκηταί 25. 3 is in a rubric, (β) the same explanation is applicable to χειμαζόμενοι 22. 19 as compared with ἐνεργούμενοι 5. 31, &c., and besides χειμαζόμ. is characteristic 35 of the compiler (see above), whereas ἐνεργ. occurs only in diakonika, (γ) ὑπηρεσία 10. 28, as abstract and appropriate with διακονία, as comp. with ὑποδιάκονος 22. I &c., has already been noticed, and again ὑπηρ. occurs only in diakonika, (δ) άρχιερεύς 12. 9 and 14. 9-24 as comp. with ἐπίσκοπος elsewhere may be only an accidental variation (cp. ii. 57, where ἐπίσκ., ἰερεύs and ἀρχιερ. are used indiscrimin-40 ately), while ἀρχιερ. is characteristic of the compiler (see above), who is perhaps alone in using it in this sense at so early a date (and it is likely that the conditions of the fourth century would first give rise to its use), and it only occurs in immediate connexion with what we have seen reason to believe is mainly the compiler's work, except in 14. 12-20, where he has almost certainly inserted 45 it, for it does not occur in the corresponding passage of Can. Hippol. and the sahidic (p. 463. 16 sqq.), while the ethiop. has ἐρīsköpōs. (3) The internal difference in the character of the prayers is imaginary, except in so far as they are severally appropriate to their occasion: of course there is more scope for the expansion of theological ideas in the Thanksgiving than elsewhere; while the antignostic polemic is a marked characteristic of the compiler of A. C. (4) 5 Dr. Probst is wrong as to facts: κηρυσσέτω 23. 13 is the technical word in such a connexion (see below p. 524 n. 8), and in fact it is so used 7. 27; while there are traces of a litany like that of p. 23 in S. Chrys., see p. 475. 1-9 and note: cp. p. 533. 3, 57: 62. 8 sqq.: 97. 7 sqq.: 138, 19 sqq. Thus the grounds for discrimination of documents on these lines are insecure, while the inconsistencies 10 in the text, such as they are, are accounted for in the distinction adopted above.

It follows further that *prima facie* no significance whatever in point of date or of geographical range can be claimed for the Clementine Liturgy larger than that of the Syrian rite generally, as represented e. g. by S. Chrysostom's Antiochene 15 writings, and that its main value lies in its filling out in detail the outline derived from the Syrian writers of the fourth century; while as to origins it presents precisely the same problems as do the indications of those writers: as a phenomenon to be accounted for it is simply co-ordinate with 20 Appendix C.

Its claim to a larger significance must be established, if at all, on other considerations than those hitherto dealt with: but such other considerations do not belong to this place. The most elaborate work on the subject is Probst op. cit., which is an attempt to show that it approximately represents the liturgy 25 or at least the anaphora of the whole church throughout the antenicene period. See the summary in Bickell Messe u. Pascha Mainz 1872, pp. 29 sqq. The writer in the Church Quarterly Review, 27, pp. 41-47, contends for the early date of the ἀρχιερεθs-document. At this point two remarks may be made on both of these essays: first, that both ignore the literary relation of the liturgy 30 to A.C. generally and to the pseudo-Ignatian epistles, whereas this relation puts at least some of the marks of antiquity in a new light and shows that they are the antiquarianisms of the compiler: and secondly, that parallels quoted from earlier writers, while they may indicate the sources of the compiler's several ideas, as they certainly illustrate them, prove nothing as to the antiquity 35 of the prayers in which they are combined. Dr. Bickell op. cit., in his attempt to find the origin of the christian anaphora in the jewish paschal ritual, assumes Dr. Probst's conclusions as established: but his argument is equally satisfactory -or unsatisfactory-apart from this assumption.

§ The Clementine liturgy is mentioned, perhaps by Leontius of Byzantium 40 (fl. 531) in c. Eutych. et Nestor. iii. 19 (Migne P. G. lxxxvi 1368 c) under the title η τῶν ἀποστόλων ἀναφορά, and in [S. Proclus] de traditione divinae missae (ib. lxv. 849 B), of uncertain date. After Nicetas Pectoratus c. Latinos (ib. cxx. 1017 CD,

1019 C, 1020 D) in about 1054, the Constitutions seem to have been neglected until their publication in 1563 (Ueltzen p. xi, Funk p. 2), but the liturgy is quoted in the eleventh or twelfth cent. by Nicolas of Methone in de corpore et sanguine Domini (Migne P. G. lxxxv. 514 D) and in the fifteenth cent. probably 5 from Nicolas by Mark of Ephesus de corp. et sang. Dom. (ib. clx. 1080 B) and Bessarion de sacramento Eucharistiae (ib. clxi. 500 D, 514 CD, 517 D). The fragment (=p. 20. 13-21. 8 below) in Bodl. Misc. graec. 134 f. 251 b and Paris Suppl. graec. 343 f. 94 (both of the sixteenth cent., written by Constant. Palaeocappa) also seems to be derived from the tract of Nicolas of Methone, which is con to tained in both these mss.

The Clementine liturgy apart from A. C. was printed in 'Η θεία λειτουργία τοῦ ἀγίου.. Μάρκου Paris 1583, pp. 71 sqq. (no doubt from ed. 1563); in Daniel Cod. lit. iv. pp. 48-791 and in Neale The Liturgy of S. Clement Lond. 1858 (both from Cotelier's text). Lebrun Explication iii. pp. 76-98 gives a French 15 version: Neale The Liturgies of S. Mark &c. Lond. 1859 (Neale and Littledale, 1868 &c.) an English, and Probst Lit. d. drei ersten christlichen Jahrhunderte pp. 258-275, a German version. On the liturgy, besides the authorities already alluded to, see Cotelier's notes on A. C. viii in SS. Patr. Apostol. Amstelod. 1696 (Clericus-Coteler., Antw. 1698, pp. 392-406), Drey Neue Untersuch. über d. 20 Konstit. n. Kan. d. Apostel Tübing. 1832, pp. 106-112, Daniel u. s. pp. 42-48 and notes below the text pp. 48-79.

2. The order of the Liturgy in the second book.

Of the two chapters, 57 sq., given below, the greater part of 57 §§ 2-11 and of 58 belongs to the *Didaskalia*, and has only 25 been worked over and slightly modified by the compiler; while 57 §§ 5 sq., 12-14, belongs entirely to the compiler. In other words, the body of rubrics, p. 28. 1-29. 22 below, belongs mainly to the *Didaskalia*; while the whole of the order of the service, pp. 29. 25-30. 41, except a part of the rubrics p. 30. 30 1-12, is the interpolator's.

In the rubrication 28. 1-29. 22 the principal modifications are in the following passages: 28. 1-12 derived from Didask. 12 and in your assemblies in the holy churches assemble with all becoming decencies and appoint places for the brethren carefully. And in reverence for the presbyters let there be a place set apart on 35 the east side of the house: and let the throne of the bishop be set in the midst of them and let the presbyters sit with him. And again on the second east side of the house let the lay men sit, for so it is required that on the east side of the house should be seated the presbyters with the bishops; and behind, the lay men, and then the women. The changes here are mainly the insertion of (1) the figure of the 40 ship and its crew, apparently from the Clementines, Ep. Clem. ad Iac. 14 (Cotel. i. 609), (2) of the sacristies and the deacons' vestments, (3) of the doorkeepers, cp. ii. 25 § 12, 28 § 2, vi. 17 § 2. P. 28. 12-14 from and let the other [deacon]

stand outside at the door and let him observe them that enter: and afterwards when ye offer let them minister together in the church: 29.8 from if he is not willing to offer at least let him speak over the chalice: but if while ye are sitting, &c. Here the regulations are simply altered by the interpolator.

In the liturgical order (1) p. 30. 1-10 is derived from Didask, 12 that when ye 5 stand up to pray the leaders may stand in front, and behind them the lay men and then again the women. For it is required that ye pray towards the east, as ye know it is written O sing praises unto God who rideth on the heaven of heavens in the east. But of the deacons let one of them stand continually by the offerings of the eucharist. (2) The rest is independent of Didask. except in so far as 10 certain points are alluded to elsewhere: ii. 39 §§ 2 sq. = Didask. 10 (the bracketed words belong to Didask.) (ώς τοὺς ἐθνικοὺς ὁπόταν θέλωσι μετανοεῖν καὶ έπιστρέφειν έκ της πλάνης είς έκκλησίαν προσδεχόμεθα ὅπως τοῦ λόγου ἀκούωσιν, οὐ μήν κοινωνουμεν αὐτοῖς ἄχρι τὴν σφραγίδα λαβύντες τελειωθῶσιν· οὕτως καὶ τοῖς τοιούτοις [sc. penitents] μέχρις οὖ μετανοίας καρπὸν ἐπιδείξωσιν) ἐπιτρέπομεν (εἰσέρχεσθαι 15 δπως τοῦ λόγου ἀκούοντες μὴ τελείως ἄρδην ἀπόλωνται, μὴ κοινωνείτωσαν δὲ ἐν τῆ προσευχή άλλ' έξερχέσθωσαν) μετά την άνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν καὶ τοῦ εὐαγγελίου (ὅπως) διὰ τοῦ ἐξιέναι ἐπιβελτιωθῶσι τὴν ἀναστροφὴν τοῦ βίου σπουδάζοντες περί τὰς συνάξεις ἀπαντῶν ὁσημέραι καὶ (τῆ δεήσει) σχολάζειν: 54 § I = Didask. 11 (διὰ τοῦτο ὧ ἐπίσκοποι) [sc. in order that your offerings and your prayers 20 may be accepted] μελλόντων (ὑμῶν εἰς προσευχὴν ἀπαντᾶν), μετὰ τὴν ἀνάγνωσιν καὶ τὴν ψαλμωδίαν καὶ τὴν ἐπὶ ται̂ς γραφαι̂ς διδασκαλίαν (ὁ διάκονος) ἐστὼς πλησίον ύμων (μετά ύψηλης φωνης λεγέτω Μή τις κατά τινός), μή τις έν ύποκρίσει, (ἵνα ἐάν εύρεθη έν τισίν άντιλογία) συνειδήσει κρουσθέντες (δεηθώσι) τοῦ Θεοῦ (καὶ διαλλαγώσι τοι̂s ἀδελφοι̂s). (3) There are marks of the compiler's hand: the apostolic 25 fiction 29. 30-36; characteristic words παρακαλείν συμφώνως άθετείν ἀποβάλλειν ύπηρετείσθαι ἀρχιερεύς (= bishop) κυριακός ἀμύητος: passages parallel with his work elsewhere, 30. 6 τῆς ἀργαίας νομῆς ii. 41 § 2: 33. 7 ἀθετήσας . . . ἀπεβλήθη see above on 17. 4: 30. 11 ὑπηρετούμενοι μετὰ φόβου Tars. 9: 30. 14, ii. 54 § I above: 30. 17 δολίως ώς κτλ v. 14 § 5 [δούς τό] δόλιον φίλημα: 30. 38 30 ώς βασιλέως σώματι vi. 30 § Ι την άντίτυπον τοῦ βασιλείου σώματος . . εὐχαριστίαν : the use of Scripture 29. 38: 30. 6, 17, 25 sqq.

Thus the body of rubrics relating to the ordering of the congregation is substantially derived from the *Didaskalia* and belongs to the first half of the third century: the liturgical 35 order is the compiler's and is of the latter half of the fourth century.

The corresponding arabic and ethiopic is in cap. 10 of the respective Didas-kaliae: see ms. Bodl. Hungtingt. 31 ff. 88 b sqq.: Platt The ethiopic didaskalia, pp. 93-98 (eth. and eng.).

B. THE GREEK LITURGIES

1. The Liturgy of S. James

i. The Printed Text.

ΛΕΙΤΟΥΡΓΙΑΙ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ Ίακώβου τοῦ ἀποστόλου καὶ ἀδελ-5 φοθέου, Βασιλείου τοῦ μεγάλου, Ἰωάννου τοῦ χρυσοστόμου Parisiis ap. Guil. Morelium 1560.

The origin of this text of S. James, which has become the textus receptus, is unknown. It is reproduced in Fronto Ducaeus Biblioth. vet. patrum t. ii, Paris 1624: in Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ-

- 10 ἐκτέθητοι παρὰ τῆ ἱερᾶ τῶν φίλων ξυνωρίδι. EN TH ΣΑΛΑΚΑΤΗ Venetiis 1645: in J. A. Fabricius Cod. apocr. N. T. p. iii, Hamb. 1719: J. A. Assemani Cod. liturg. eccl. univ. t. v, Romae 1752; W. Trollope The greek liturgy of S. James &c. Edinb. 1848: J. M. Neale Tetralogia liturgica Lond. 1849, The liturgy of S. James Lond. 1858: H. A. Daniel Cod. lit. eccl. univ. in epit. redactus t. iv, Lips.
- 15 1853: Neale and Littledale The greek liturgies Lond. 1858. Also [Bp. Rattray] The ancient liturgy of the church of Jerusalem, being the liturgy of St. James freed from all later additions...with an english translation, notes 1744: Bunsen Analecta antenicaena iii, Lond. 1854 (the anaphora omitting all that is not common to the syriac with the greek).
- A Latin collection generally corresponding to the greek above was issued in the same year: Liturgiae sive missae ss. patrum Iacobi apostoli et fratris Domini, Basilii magni e vetusto codice latinae tralationis, Ioannis Chrysostomi interprete Leone Thusco... Parisiis ap. Guil. Morelium 1560, Antwerpiae ex officina Christophori Plantini 1560, and again Antwerpiae in aedibus Ioannis Stelsii
- 25 1562. The version of S. James was reproduced in Biblioth. ss. patrum Paris 1575 t. iv, Paris 1589 t. vi: Magna biblioth. vet. patr. Colon. 1618 t. i: Biblioth. vet. patr. Paris 1624 t. ii: Maxima biblioth. vet. patr. Lugdun. 1677 t. i: Fabricius and Assemani u. s. English translations in T. Brett A collection of the principal liturgies Lond. 1720: Rattray u. s.: Neale History of the holy eastern church:
- 30 introd. Lond. 1850 pp. 531-701 (anaphora): Neale and Littledale The liturgies of SS. Mark, James... transl. with introd. and appendices Lond. 1868 &c. (1st ed. by Neale 1859): Antenicene christian library xxiv, Edinb. 1872. German in Probst Liturgie d. drei ersten christlichen Jahrhunderte Tübingen 1870, pp. 295-318.
- J. A. Assemani Codex Liturgicus ecclesiae universae, t. v, 35 Romae 1752, pp. 68-99, eadem missa S. Jacobi ex antiquo mss. messanensi quod nondum lucem aspexit.

On this text see below under ms. A. Neale Introd. p. 325 calls it 'the Sicilian liturgy.'

C. A. Swainson The Greek Liturgies chiefly from original authorities Cambridge 1884, pp. 214-332, where S. James is printed from four mss. (Messanensis, Rossanensis, Paris Graec.

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2509 and Paris Suppl. graec. 476) with collations of the receptus in the margin.

On the mss. see below A, B, F, D. It is unfortunate that so important an addition to materials is marred for purposes of the criticism of the text by inexactness of collation, and for purposes of comparison by a perplexing 5 rearrangement of the paragraphs in the several columns.

Dionysios Latas archbp. of Zante Ἡ θεία λειτουργία τοῦ ἀγίου ἐνδόξου ἀποστόλου Ἰακώβου τοῦ ἀδελφοθέου καὶ πρώτου ἱεράρχου τῶν Ἱεροσολύμων ἐκδοθεῖσα μετὰ διατάξεως καὶ σημειώσεων Zante 1886.

For this edition, the purpose of which was to eliminate the byzantine 10 accretions in the current Zante text and to reorganize the rubrication, the late archbishop consulted some mss. in western libraries as well as those in Zante and made use of the printed textus receptus: but its aim was practical, to supply a book-for use in the celebration of the liturgy traditional in Zante on S. James' day. Accordingly its value lies in its representation of the reformed Zante use, 15 and it is of little value for the reconstruction of the text or for the history of the rite or even of the traditional Zante use: the editor appears to have rewritten the rubrics. In general character it corresponds with the textus receptus.

ii. Manuscripts.

A. Messina, Library of the University. *Graec.* 177. Two pieces of a parchment roll of the end of the tenth or the beginning of the eleventh century, formerly belonging to the Basilian monastery of S. Salvator in Messina, containing the greater part of S. James, which occupies the whole of the *recto* 25 and part of the *verso*. Printed in Assemani pp. 68-99 (with only the cues of the prayers already given in the *receptus*), Daniel iv pp. 88-133 (from Assemani), Swainson pp. 224-328 (first col.: complete, from a new collation).

On the ms. see Assemani pp. xxxviii-xlix, Swainson p. xviii. It has become 30 further mutilated since Monaldini copied it for Assemani in 1749. Its text now corresponds to pp. 34. 21 b-39. 12 a, 45. 10 a to the end of the text below. Its most substantial difference from the text below is a long series of commemorations after 57. 7. Its date is approximately fixed by the names of the patriarchs commemorated, which indicate 983 (Swainson p. 301: but Matrangas 35 in the Messina catal. gives 1012). Its source ought to be fixed by the name of 'Eneas the apostolic and first of the bishops' p. 294, and Lydda (Acts ix. 33) suggests itself: but Zenas one of the seventy is traditionally the first bishop of Lydda (Lequien Or. christ. iii. 581), and there seems to be no tradition as to Aeneas. It certainly does not belong to Jerusalem, and its special interest in 40 Sinai, p. 296, perhaps indicates Pharan, the original see-town of Sinai, as its source.

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B. Rome, Biblioth. Vaticana. Vat. gr. 1970 olim Basilianus cryptoferratensis ix. Parchment, thirteenth century, containing S. Chrysostom, Presanct., S. Peter, S. Mark and S. James. S. James is printed in Swainson pp. 214-330 (second col.); 5 notes of variants in latin in Assemani pp. 400-408, and thence in Daniel iv, pp. 88-133.

On the ms. see Batiffol L'abbaye de Rossano Paris 1891, pp. 51, 75, 84; Assemani p. 398 sq.; Renaudot i. p. 116 (ed. 1847); Swainson pp. xv sqq. Its text is of the same type as A. Among the living it commemorates 'our patriarch' unnamed (p. 280), and among the dead the latest patriarch of Jerusalem commemorated (p. 294) is Orestes who sat 995-1010 c., the latest of Antioch (p. 296) Theodosius who sat c. 1075: the text therefore seems to be of the eleventh century. No bishop is commemorated: it therefore probably belongs to Jerusalem.

C. Rome, Biblioth. Barberina. MS. vi. 10. Paper, sixteenth or seventeenth century, fo. Unpublished.

The armorial bearings in the title indicate that it was written for a Barberini. It is frequently corrected by a second hand. The text is closely akin to B, and since the same names are commemorated the two mss. must be nearly related 20 in genealogy.

D. Paris, Biblioth. Nationale. Suppl. graec. 476. Paper, fifteenth century, containing S. James f. 1, S. Peter f. 35 v. S. James is printed in Swainson pp. 215-332 (fourth col.).

On the ms. see Omont Inventaire sommaire des mss. grecs de la Bibl. Nat. iii.
25 Paris 1888, p. 267: Swainson p. xxv. Its text is of the same general type as the preceding, but has many peculiarities. It commemorates among the living 'our father the patriarch' (p. 281) and 'our bishop' (p. 289) both unnamed, and among the dead 'the archbishops' of Jerusalem (p. 295), the last being Leontius who was sitting between 1187 and 1193, and it has a suffrage for 30 pilgrims at the holy places (p. 285): hence its text seems to be of the late twelfth century, and belongs to Palestine.

E.Cairo, Library of the Orthodox Patriarchate. Description? Date?

Of this ms. I have seen only a copy, which I owe to the kindness of 35 the Metropolitan of the Pentapolis, and have no information as to its date and character. Its text is of the same type as the foregoing and is in some points akin to D in particular. It contains no indication of date or provenance.

F. Paris, Biblioth. Nationale. *Graec*. 2509. Paper, fifteenth century, containing *inter alia* S. James f. 194, S. Basil f. 210 v, 40 S. Chrysostom f. 231 and Presanct. f. 237. S. James is printed in Swainson pp. 215–332 (third col.) and below.

On the ms. see Omont *Inventaire* ii. p. 274, Swainson p. xxv. Its text differs from the foregoing chiefly in the shortening of the intercession by the omission of the particular commemorations and in containing fewer byzantine insertions. The ms. is not a ritual book, and its source therefore may well be much older than itself, and such data as it supplies suggest the beginning of the twelfth 5 century. John the patriarch (34. 20, 36. 31) may be John IX of Constantinople, IIII-II34; Theodulos the archbishop (34. 22) Theodulos of Thessalonica who was archbishop under Alexios Komnenos and died before II34; the $\beta \alpha \sigma i \lambda \epsilon \hat{i}$ (55. I3) John II Komnenos and Irene III8-43, and the $\beta \alpha \sigma i \lambda \epsilon \sigma \sigma$ Irene widow of Alexios. If this be so, the text belongs to the province of Thessalonica.

G. Paris, Biblioth. Nationale. *Suppl. graec.* 303. Paper, sixteenth century, fo., written by Constantine Palaeocappa for the cardinal Charles of Lorraine, 1554–1574. Contains S. James f. 19, S. Basil f. 58, S. Chrysostom f. 89, and a collection of various tracts &c. on the mass. Unpublished.

On the ms. see Omont *Inventaire* iii. p. 246, Swainson pp. xxxiii sq. Its text is approximately that of the *receptus*, but Dr. Swainson is wrong in concluding that it is the copy from which the *editio princeps* was printed. This it certainly is not: notably it does not contain the curious lections-rubric of the *receptus*. Nor is there any reason for supposing, with Swainson, that it is derived from F. 20 It contains nothing to indicate its source or the date of its exemplar.

H. Oxford, Bodleian Library. *Miscel. graec.* 134. Paper, sixteenth century, la. fo., also written by Const. Palaeocappa, and apparently, from the frequent occurrence of the english royal arms, for Henry VIII. A theological catena including S. James, ²⁵ f. 240. Unpublished.

The text is of the same type as G but not identical with it. It has no indication of date or origin.

In Cambridge Ff. iv. 2, ff. 294-7, and in Paris Suppl. graec. 143, ff. 91-94, both written by Palaeocappa, are fragments, of which the former (= pp. 51. 6-54. 21 30 below) gives a text closely akin to H; the latter (= pp. 51. 6-54. 16) differs from both G and H.

J. A ms. from Zante in the possession of the editor. Paper, seventeenth century, probably written in Zante, and evidently used in the celebration of the liturgy: small additions and 35 corrections in the margin by a second hand.

The text is of the same type as G and H, but has some characteristics of its own.

^{*} This rubric is as follows: εἶτα ἀναγινώσκεται διεξοδικώτατα τὰ ἱερὰ λόγια τῆς παλαιᾶς διαθήκης καὶ τῶν προφητῶν καὶ ἀποδείκνυται ἡ τοῦ νίοῦ τοῦ Θεοῦ ἐνανθρώπησις τά τε πάθη καὶ ἡ ἐκ νεκρῶν ἀνάστασις, ἡ εἰς τοὺς οὐρανοὺς ἄνοδος καὶ πάλιν ἡ δευτέρα αὐτοῦ μετὰ δόξης παρουσία: καὶ τοῦτο γίνεται καθ' ἐκάστην ἐν τῆ ἱερᾶ καὶ θείᾳ ἱερουργία.

K. CAIRO, Library of the Orthodox Patriarchate. Description?
Date?

Of this also I have only seen a copy. Its text is almost identical with the *receptus*, and it is distinguished from all the preceding by containing the 5 curious lections-rubric. So far as its internal character gives indications it may be descended from the printed text: but this cannot be decided without a knowledge of its date.

L. Chalki, Library of the Theological School. Paper, eighteenth or nineteenth century.

This ms. has probably perished in the earthquake of 1894 which destroyed the Chalki School. A slight inspection led to the conclusion that it was probably a copy of the printed textus receptus.

§ There was a ms. of S. James in the Library of Strassburg, but presumably it

perished in the siege of 1870.

The mss. obviously fall into three groups A-E, F, G-L, the last being akin to the *receptus*: and there is some reason to suppose that this grouping corresponds to geographical distribution, A-E being eastern (Patriarchate of Jerusalem), G-L western (Zante), and F intermediate (Thessalonica). This last has been chosen for the present volume as being intermediate in character.

Besides these mss. of the whole liturgy there are two containing only the *diakonika*:

- M. Sinai, Library of the Monastery of S. Katharine. ²⁵ Graec. 1040. Paper, fourteenth century. A deacon's libellus containing the diakonika of S. James, the Presanctified of S. James, S. Chrysostom and the Presanctified of S. Basil. The diptychs of S. James are given below in Appendix H, p. 501.
- 30 On the ms. see Gardthausen Catal. cod. grace. sinail. Oxon. 1886, p. 219. The text belongs to the first group, but it differs from the other copies in that the paragraphs which appear as diptychs are in A-E incorporated in the celebrant's prayers. The names commemorated indicate that the text belongs to about 1166, and that its provenance is Sinai (p. 501 below).
- N. A Zante ms. in the possession of the editor. Paper, written in 1860. *Diakonika* of S. James with cues of the priest's prayers, &c.

The text is that of J.

iii. History, &c.

(1) In Appendices B-D is collected some evidence of writers from the fourth to the eighth century. This evidence could no doubt be indefinitely extended, especially from the acts of Syrian saints.

On S. Cyril see Touttée's notes in the Benedictine edition, Paris 1720, Venice 1763. A great deal of evidence was collected from the writings of S. Chrysostom by Claude de Sainctes in Litt. sive missae ss. patrum Antv. 1560, ff. 188 sqq. and by Bingham in Antiquities xiii. 6, but no attempt was made to distinguish the Antiochene from the Constantinopolitan writings. The Antiochene evidence 10 was collected by Dr. Probst in an article in Zeitschr. f. katholischen Theologie 1883, and again in Liturgie d. vierten Jahrhunderts u. deren Reform Münster i. W. 1893, pp. 156 sqq. To the former of these I am much indebted, though it is characteristic of Dr. Probst to be fanciful and forced in his interpretations and to see allusions to the liturgy where it is difficult to find them. Cp. Grancolas 15 Les anciennes liturgies Paris 1704, pp. 134-49: Montfaucon Opp. S. Chrys. xiii, Paris 1738, pp. 180-4.

(2) In Appendix E the liturgy from the Dionysian writings is given. This is provisionally assigned to the Syrian rite, and it may well represent an outlying type intermediate between the 20 Syrian and the Persian. But both the origin of the Dionysian writings and the character of the liturgy are too indeterminate to admit of certainty.

On the origin of these writings see Bp. Westcott Essays in the history of the religious thought of the west Lond. 1891, pp. 152 sq., where they are assigned to 25 Edessa or its district and to the date 480-520, a conclusion with which the liturgical data are very consistent. Bp. J. Wordsworth in the Dict. of christian biography i. p. 847 is undecided between Syria and Egypt: but there is nothing Egyptian in the liturgy.

(3) Data for the later history of S. James are few and 30 scattered.

The earliest mention of the liturgy by name to which a date can be assigned is in Can. 32 of the Council in Trullo A. D. 692 (Bruns Canones i. p. 47). The Barberini MS. iii. 55 (8th cent. fin.) p. 518 gives an εὐχὴ λεγομένη ἐν τῷ διακονικῷ μετὰ τὴν θείαν λειτουργίαν τοῦ ἀγίου Ἰακώβου. The tract of S. Proclus de traditione 35 divinae missae (Migne P. G. lxv. 849) and the tract in ms. Paris Graec. 2500 f. 207 v (partly published in Pitra Spicileg. solesm. iv. p. 442) attributed to S. John the Faster (†595), both telling the same story of S. Basil's abridgement of S. James, are unauthentic and of uncertain date; and the letter of Charles the Bald ad clerum Ravennat. quoted by Bona R. L. i. 12 cannot be 40 verified. Evidence of the narrow range of the use of S. James at the end of

the twelfth century is found in Theodore Balsamon in can. 32 in Trullo p. 193 (Migne P. G. cxxxvii. 621 B) and responsa ad Marcum 1 (ib. cxxxviii. 953): but it was and continued to be known and quoted: see Isaac Armen. Invectiva (twelfth cent.) in Maxima biblioth. patr. xx Lugdun. 1677, p. 1241 c, Bessarion 5 de sacram. Eucharistiae (Migne P. G. clxi. 500 D, 504 A, 514 C, 515 A). Cp. Leo Allatius Σίμμκτα Colon. Agrip. 1653, pp. 176 sqq. For its use in the jurisdiction of Rome in the eighth or ninth century see the diptych of Flavius Clementinus in the Liverpool collection of ivories (Pulszky Catal. of Fejérváry ivories Liverpool 1856, pp. 40-43: Maskell Ivories Lond. 1875, p. 38: the diptych commemorates 10 P. Hadrian I or II). For other traces of it in the west see the prayers derived from it in French German and Italian ordines in Martène de ant. eccl. ritibus i, Antw. 1736: viz. Domine deus noster qui suscepisti c. 525 (S. Denys, ninth cent.), 532 (Troyes, tenth cent.), 538 (Moissac, tenth cent.) from 'O θεδς δ προσδεξάμενος p. 32 below: Domine deus omnipotens c. 494 (Salzburg?), 519 (S. Denys), 530 15 (Troyes) from 'O θεδs δ παντοκράτωρ p. 33: Omn. semp. deus qui es in sanctis and Omn. semp. deus qui es repletus c. 525 (S. Denys) from Σολ τῷ πεπληρωμένω p. 36: Dominator et vivificator c. 523 (S. Denys) from Δέσποτα ζωοποιέ p. 40: Domine deus qui es omnium dominator c. 425 (Remiremont, twelfth cent.) and Qui es omnium deus c. 425 (Subiaco, A. D. 1075), 540 (Moissac), 551 (Reims, 20 twelfth cent.) from 'O πάντων θεός p. 43.

(4) No ancient commentary is known. Among modern writers see Brett A collection of the principal liturgies Lond. 1720, pp. 272-90: Lebrun Explication littérale historique et dogmatique . . . de la messe, 2nd ed. Paris 1777, vol. iv. pp. 347-72: Palmer 25 Origines liturgicae, 4th ed., London 1845, pp. 15-44: Trollope The greek liturgy of S. James &c. Edinb. 1848 (notes and reconstructions): Daniel Cod. lit. iv. Lips. 1853, pp. 80-7: Bunsen Analecta antenicaena iii. Lond. 1854, pp. 27-37.

Among the earlier of the modern writers the authenticity of this liturgy was 30 much disputed, largely in view of its dogmatic use: e. g. De Sainctes in Liturgiae sive missae patrum Antv. 1560, f. 12 sq., Leo Allatius Σύμμικτα p. 176 (and in Corpus byzantinum xxv, Venet. 1733), Bona Rerum liturg. lib. i. 8 § 3, Sala on Bona (l. c. t. i. p. 129, Turin 1747) and Benedict XIV de ss. missae sacrif. ii. 3 § 13 (Opera viii. Venet. 1767, p. 29) defend the greek tradition of apostolic authorship; 35 Natalis Alexander Hist. eccl. saec. 1, xii. § 3, S. Basnage Annal. polit. eccles. i. Roterd. 1706, an. 58 c. xv. p. 695, John Lightfoot Opp. posthuma Franeq. 1699, p. 147, Le Nourry Apparat. ad biblioth. max. patr. i, Paris 1703, cc. 24-30, and Lebrun u. s. impugn it. The discussion is scarcely of present interest, but Dr. Neale in Essays on liturgiology Lond. 1863 attempts to argue that the writers 40 of the New Testament quote from the liturgy of S. James.

2. The Presanctified Liturgy of S. James.

The diakonika of this rite, hitherto unknown, are given below in Appendix G from the Sinai ms. Graec. 1040. The prayers are still unknown, but the diakonika are sufficient to indicate the structure of the whole.

On the ms. see M above. The same archbishop Peter (p. 497. 19) is commemorated as in the ordinary liturgy of S. James in the same volume: hence the text of the Presanctified is also of about 1166.

C. THE SYRIAC LITURGIES

In treating of the documents of the Syriac liturgies it is necessary to make 10 two distinctions:

(1) between the several parts of the liturgy, which are commonly contained in separate documents: (a) the ordo communis, the common framework into which the several anaphoras are fitted, including the whole of the mass of the catechumens, the rubrication and certain standing formulae of the mass of the 15 faithful, and the conclusion of the whole (p. 106.8 sqq. below): (β) the anaphora, with which are included the three prayers of the faithful (pp. 83 sq. below): (γ) the liber ministerii containing the diakonika and the standing hymns: (δ) the lectionary: (ϵ) the collections of variable sedros.

These divisions generally cross more or less: e.g. the *ordo communis* is 20 commonly attached to some anaphora, or contains a typical set of lections and some sedros. The collections of proper sedros are not of importance for the present purpose and may be neglected.

(2) between the communions whose use they represent: viz. the Jacobites on the one hand, including the Christians of S. Thomas in Malabar, who now 25 use the Jacobite rite; and the Uniats on the other, whether Syrian, i. e. the Roman community drawn out of the Jacobites since the end of the eighteenth century, or Maronite, i. e. the formerly Monothelete community of the Lebanon which entered the Roman communion in the twelfth century. All these observe the same rite with slight variations in detail.

Similar distinctions *mutatis mutandis* must be made in respect of the other living oriental liturgies.

1. The Liturgy of S. James

i. Printed texts.

Much of the following is derived from Bickell Conspectus rei syrorum literariae 35 Münster 1871, pp. 65-70.

(1) Jacobite.

The Jacobite rite has never been officially printed as a whole nor more than fragments printed at all.

a. Ordo communis.

Fabricius Boderianus D. Severi alexandrini . . . de ritibus baptismi et sacrae synaxis apud Syros christianos receptis Antw. 1572 (syr. and lat.).

This is only a fragment, attributed to Severus, apparently by a mistaken extension to the liturgy of the authorship of the baptismal office. It has been used for the first part of the text in this volume (pp. 69-74) as giving a variety of usage not hitherto available in english. It has been supplemented as indicated on p. 2; cues have been expanded, and additions, marked by square brackets, made from the other sources there mentioned; and in particular the long prayer on pp. 73 sq. follows the text of (2).

Boderianus' Latin version is reproduced in the Bibliotheca patrum Paris 1575 t. iv, 1589 t. vi, 1654 t. vi, Colon. 1618 t. vii, Lugdun. 1677 t. xii. A latin version of another text is given by Renaudot Lit. or. coll. ii. 12-28 (ed. 1847).

15 English in Hough Christianity in India, vol. iv. Lond. 1845, pp. 623-33, 642-5:
Howard The christians of S. Thomas and their liturgies Oxford 1864, pp. 199-221,
250-265 (both from Malabar texts).

B. Anaphora of S. JAMES.

No Jacobite text seems to have been published.

Translations: Latin in Renaudot ii. pp. 29-42 reproduced in Fabricius Cod. apocr. N. T. iii. pp. 122-146. English in Hough pp. 633-42: Howard pp. 222-249 (Malabar texts).

y. Liber ministerii.

No separate document is published, but most of the contents are included in the text or translations above.

(2) Syrian Uniat.

a and B. Ordo communis and Anaphora of S. James.

Missale Syriacum iuxta ritum ecclesiae antiochenae syrorum Romae 1843 fo., pp. 1-43, 103-118.

30 The rubrics are in carshuni; the audible prayers are given both in syriac and carshuni; the inaudible only in syriac. The ordo communis is attached to the anaphora of S. Xystus.

γ. Liber ministerii.

المائيكا المقدم ومسيكه؛ محتيكه؛ المائيكا (The book 35 of the clerks used in the ecclesiastical ministries) Beirut 1888 (syriac only).

(3) Maronite.

a. Ordo communis.

Missale chaldaicum iuxta ritum ecclesiae nationis Maronitarum
Romae 1592 and 1716. محمدا إعلى المحمدا إعلى المحمدا ال

These have the rubrics in carshuni and some of the formulae in carshuni 10 as well as in syriac. The editions differ in the number and the order of the anaphoras they contain.

Translations: Latin in Renaudot ii. pp. 1-11 (from ms. sources, p. 47): French in Morel Messe des Chaldéens et des Marontes du mont Liban Paris [1678] (on which see Catal. des manuscrits syriaques de la bibliothèque nationale p. 56).

B. Anaphora of S. JAMES.

Missals as above.

In the edd, of 1592 and 1816 (and 1838?) the anaphora of S. James is attached to the *ordo communis*: in the rest it is placed elsewhere.

Assemani Cod. lit. iv. pp. 131-179.

20

This is from ms. sources and is all in syriac.

Translations: Latin in Assemani u. s. English in Etheridge The Syrian churches pp. 201-216 (few rubrics).

y. Liber ministerii.

Liber ministri missae iuxta ritum ecclesiae nationis Maronitarum 25
Romae 1596 and 1715. Diaconale syriacum iuxta ritum ecclesiae
nationis Maronitarum Romae 1736. إحماء المحماء المح

The official editions are in carshuni and syriac; Assemani's, which is from ms. sources, in syriac only.

2. Other Anaphoras

Besides S. James sixty-four Anaphoras are known at least by name, and of many of them either the text or translations or 35 both have been published.

T C BACTIA

a. The original text of the following has been printed, and translations of some of them.

In the following list $S = Missale \ syriacum$; M =the Maronite missal, the numbers indicating the editions in the order of the list above; A =text of 5 Assemani $op. \ cit. \ iv. \ vii, \ A =$ the latin version in the same; R =Renaudot's latin u.s., F =Fabricius' latin u.s., H =Howard's english u.s., M =Morel's french u.s.

SRA IT S LIVE OF TWELVE ADO.

	I. S. DASIL"	SKA II.	S. LUKE OF	I WELVE	APO-
	2. S. CELESTINE, Jour		STLES		
10	lit. 1867, p. 332	12.	S. MARK	$M^{1-6}AR$	AF
	3. S. CYRIL ALEX. M1, 2	ARA 13.	MARUTHA	of Tag	RITH
	4. S. Dionysius Areo	P. M^2R	(†649)	I	M^1R
	5. Dionysius bar	SALIBI 14.	MATTHEW T	не Ѕнері	HERD
	(†1171) ii ^b I	M^1RH		SM	$^{1,2}R$
15	6. S. Eustathius i	M1R 15.	S. Peter i	S M1-6 R	FH
	7. S. John Chrysosto	$om M^2 R$ 16.	S. Peter iii		M^1
	8. John of Harran	(+1165) 17.	ROMAN CHU	RCHC	M

or Jo. Chrys. ii S M¹ R H 18. S. Xystus

- ^a Derived from the Greek. The Latin version in Ren. and Assem. is that of Andr. Masius, Antw. 1569, reprinted in the Bibliotheca patrum Paris 1575, t. iv, 1589 and 1654, t. vi. b Called by mistake 'Dionys. Areop.' in M'. c In part composed of extracts translated from the Roman missal. It occurs in ms. 25 Brit. Mus. Syr. 10042.
 - β. The following have been published only in translations.

19. YESHU

(†1073)

- 20. S. CLEMENT OF ROME
- 21. Dioscorus Alex.
- 22. Dioscorus of Ķardu (fl. 1285)

9. S. John Evang. M³⁻⁶RFM

20 IO. JOHN MARO (†707) M2-6

- 23. THE DOCTORS
- 24. Gregory Barhebraeus († 1286)
- 25. S. GREGORY NAZIANZ.
- 35 26. S. Ignatius of Antioch
 - 27. IGNAT. IBN WAHIB (1304)
 - 28. S. JAMES iia
 - 29. JAMES BURDE'ANA (†578)

- 30. James of Edessa (†708)
- 31. James of Serugh († 521) i

BAR

S M1,2,6 R H

SHUSHAN

 M^1 .

- 32. John of Bostrab († 650)
- 33. John Bar Ma'dani († 1263)
- 34. JOHN THE SCRIBE (C. 1200)
- 35. S. Julius of Rome
- 36. Lazarus bar Sabhetha (Philoxenus) of Baghdadh (fl. 830)
- 37. MICHAEL THE ELDER (†1199)
- 38. Moses bar Kepha (†903)

- 39. S. Peter ii
- 40. PHILOXENUS OF MABOGH
 († c. 523) i Or SIMEON
 THE PERSIAN (fl. 510) Or
 PROCLUS
- 41. Philoxenus of Mabogh ii
- 42. Severus or TimothyAlex. i or James of Serugh ii
- 43. Thomas of Harkel (fl. 615).

All of these are given in Latin translations in Renaudot, except 25 S. Greg. Naz. which is in Assemani *Cod. lit.* vii. pp. 185 sqq. 21 Dioscorus is also in Assemani *ib.* pp. 199 sqq. 28 S. James ii is given in English in Neale *History: introd.* pp. 704 sqq. and 42 Severus in Brett *Collection of lit.* 10 pp. 102 sqq., both from Renaudot's Latin.

*S. James ii is an abridgement of the great S. James, attributed to 'Gregory maphrian of the east,' i.e. Barhebraeus: Renaudot misread the date and attributed it to a later Gregory (see Catal. syr. de la bibl. nationale p. 44: Neale History: introd. p. 382 follows Renaudot).

**Dohn of Bostra is the source 15 of the prayers attributed to him in the Coptic below, pp. 158, 183, 186, 187.

3. Lectionaries

The Lectionaries, of which there appear to be two or more arrangements, have been neither published nor studied completely. Wright Catal. of syr. mss. in Brit. Mus. Lond. 1870, 20 pp. 155-7, tabulates the lections from the Old Testament and the Pauline Epistles for sundays and festivals according to the arrangement of Athanasius of Antioch (987-1003), from Add. 12139 (A. D. 1000): Forshall Catal. codd. mss. orient. Mus. Brit. syr. Lond. 1838, pp. 32-48, tabulates the Gospels for the year 25 according to at least two arrangements from Rich. 7169, 7171 (c. xii), 7170 (xiii), 7172 (xiv), and Payne Smith Catal. codd. mss. bibl. Bodl. syr. Oxon. 1864, cc. 138-52, the Gospels for the year from Dawk. 50. The Missale syriacum gives the Apostles and Gospels in carshuni and syriac from Maundy Thursday to Low 30 Sunday, and the Gospels in carshuni for the festivals of the year: the Missale chaldaic. Maronit., ed. 1888, gives the Gospels for the year in carshuni. Cp. E. Ranke in Herzog-Plitt Real-Encyclopädie xi, Leipz. 1883, pp. 473-6: Scrivener Plain introd. to the textual criticism of the New Testament, ed. 4, Lond. 1894, 35 i. p. 413 sq.

ii. Manuscripts.

There are large numbers of manuscripts of these liturgies in European libraries. There are certainly differences among them, and an examination of them from a liturgical point of 5 view would probably reveal considerable variety of local usage, besides throwing light on the history of the rite: but apparently no such classification has been attempted.

Jacobite (1) Ordo communis with or without anaphoras: cent. ix or x Brit. Mus. Add. 14494: c. x ib. 14493, 14496: c. x or xi ib. 14495, 14667 (1), 17128, 10 Paris Anc. fonds 32: c. xii Brit. Mus. Add. 14498, 14690: c. xiii ib. 14693 (1): c. xiv ib. 14738 (3), 17239: c. xv ib. 14737 (5), 17269, Vat. Syr. xxv, xxxiii, Paris Suppl. 16, Anc. fonds 64: c. xvi Vat. Syr. xxxiv, Paris Anc. fonds 36: c. xvii Brit. Mus. Rich. 7180: c. xviii Paris Suppl. 47, Anc. fonds 70: c. xix Bodl. Or. 626: of unassigned date Berlin Sachau 157. (2) Anaphoras: c. viii or ix Brit. 15 Mus, Add. 14523 (fragm.): c. ix or x ib. 14518: c. x ib. 14523 (3)-14525: c. x or xi ib. 14499, 14667 (2): c. xi ib. 14500: c. xii or xiii Brit. Mus. Add. 14737 (4): c. xiii ib. 14691, 14694, 14736, 14737 (1), 14738 (2), 17229, Bodl. Dawk. 58, Berlin Sachau 185, 196: c. xiv Brit. Mus. Add. 14692, 14693 (2), 14737 (2) and (3), 14738 (1), Berlin Sachau 151: c. xv Vat. Syr. xxvi, Bodl. Hunt. 444: c. xvi Vat. 20 Syr. xxxv, Paris Suppl. 25, 51, 61, Anc. fonds 65, 66, 68: c. xvii Bodl. Poc. 85, Paris Suppl. 32: c. xviii Paris Suppl. 47: of unassigned date Vat. Syr. xxxvi, Hunt. 133, Berlin Sachau 152. (3) Diakonika: c. xvii Vat. Syr. cccii. (4) Lectionaries. A considerable list is given by Gregory in Tischendorf Nov. Test. graec. iii, ed. 8, Leipz. 1894, pp. 851-3, to which may be added Vat. Syr. 25 celxvi-lxxii, celxxiv, celxxvi, celxxvii: Brit. Mus. Add. 14485-7 (c. ix) &c. (nos. ccxxiii-xlii in Wright Catalogue): Bodl. Canon. or. 130, Bodl. or. 119, 361, 666, Hunt. 587, Poc. 1, Dawk. 50. Manuscripts of the New Testament are commonly in three volumes, corresponding to the lections, viz. Gospels, Acts and Cath. Epp., and S. Paul. (It will be noticed that on p. 78 below the second 30 lection is called Praxis in the rubric, though taken from I John, since the Acts and the Cath. Epp. form a single volume.) In mss. of the complete N. T. the books are arranged in the above order, the Gospels being given the place of honour, the rest arranged as read. In the Jacobite Massorah ('Karkaphensian Syriac') the books are arranged absolutely according to the order of the 35 lections-Acts and Cath. Epp., S. Paul, Gospels. See Gwilliam in Studia biblica iii, Oxford 1891, pp. 53, 56 sqq.

Maronite (1) Ordo &c.: c. xv Vat. Syr. xxviii, xxxii: c. xvi ib. xxix, xxxi, Paris Suppl. 50, 54, 55: c. xviii, Vat. Syr. ccxciii: undated ib. ccxcii, ccxcviii, ccxcix, Brit. Mus. Syr. 10042. (2) Anaphoras: c. xvi Vat Syr. ccxcv, Brit. Mus. 40 Harl. 5512: c. xvii Vat. Syr. xxx, Paris Suppl. 40, 67: c. xviii Vat Syr. ccxcvii: undated ib. ccxciv. (3) Diakonika: c. xvii Paris Anc. fonds 95: c. xviii Vat. Syr. ccci. (4) Lectionary: Vat. Syr. cclxxxi (Gospp).

The following additional Anaphoras are found in one or more of these manuscripts or in copies mentioned elsewhere.

- 44. S. Athanasius, Vat. Syr. xxv.
- 45. CYRIAC PATR.(†817), B.M. Add. 14690, &c.
- 46. Dionysius bar Salibi ii, Vat. Syr. xxv.
- 47. Dionysius bar Salibi iii. See Assem. B. O. ii. 175.
- 48. Gregory Barhebraeus ii, B. M. Add. 14693.
- 49. IGNATIUS BEHNAM, Vat. Syr. xxxiii.

- 50. John I of the Sedros († 648), Berlin Sachau 185.
 - 51. Lazarus bar Sabhetha ii or S. Eustathius ii, B. M. *Add.* 14690.
 - 52. S. LUKE ii. See Ren. ii. 175.
 - 53. Peter of Kallinikus 10 († 591). See *B. O.* ii. 77.
 - 54. Theodore bar Wahbon (†1193), Bodl. *Hunt*. 444.

See Assemani Biblioth. apostol. Vaticanae codd. manuscriptorum catalogus ii 15 Romae 1758: Mai Scriptorum vet. nov. coll. v (2) Romae 1831: Forshall Catal. codd. mss. orient. Mus. Brit. Lond. 1838: Wright Catal. of syriac mss. in the Brit. Mus. Lond. 1870: Zotenberg Catal. des mss. syr. . . . de la bibl. nationale Paris 1874: Sachau Kurzes Verzeichniss d. sachau'schen Sammlung syrisch. Handschr. Berlin 1885.

iii. Commentaries, &c.

(1) Of Syriac writers, James of Edessa (640-708), besides the lost work mentioned below, wrote the letter to Thomas the presbyter published with a latin version by Assemani (B. O. ii. pp. 479-486): an english version from the syriac is given below 25 in Appendix F. Assemani's text is extracted from Dionysius bar Salibi Exposition c. 3 mentioned below, and is perhaps not wholly to be depended upon: otherwise a fragment of it is preserved in Brit. Mus. Add. 17215, f. 22 b. James also addressed a tract on the liturgy to George of Serugh, pre- 30 served in Berlin Sachau 218 (cp. Brit. Mus. Add. 14496), and tracts on Azymes against the Armenians (see S. E. Assemani Bibl. Med. Laurent. et Palat. codd. mss. orient. catal. Florent. 1742, no. lxii, p. 107 sq.). Benjamin of Edessa wrote On the offerings: concerning the liturgy and baptism contained in Brit. Mus. Add. 35 14538, f. 38 b. Moses bar Kepha (813-903) wrote a Comment. in liturgiam (B.O. ii. 131) being an exposition of the liturgy and the Lord's Prayer, found in Brit. Mus. Add. 21210, f. 170 a. Of

Dionysius bar Salibi (†1171) Exposition of the liturgy an abstract is given by Assemani B. O. ii. 176-207 (cp. Catal. Vat. syr. ii pp. 553-6): it is contained in Vat. Syr. cii, Paris Anc. fonds 35, 69, 125, Berlin Sachau 156 (in carshuni). J. A. Assemani Cod. 5 lit. v. 227 sqq. gives a latin version of a treatise attributed to John Maro, which seems to be in fact the work of Dionysius bar Salibi interpolated by a Maronite hand.

James of Edessa The book of treasures (B. O. i. 487, 469), Theodore bar Wahbon (†1193) Tract. de elucidat. missae (ib. ii. 216) and James bar Shakko 10 (†1241) Exposition of offices and prayers (ib. 240) are lost.

(2) The following additional Anaphoras are mentioned, but are otherwise unknown.

The reff. are to Assemani Biblioth. orient. ii and Bickell Conspectus, where authorities are given.

- 15 55. BAR ĶAINAYA (c. 1360) B.O. ii. 463.
 - 56. DAVID BAR PAUL (fl. c. 1200) Bickell p. 68.
 - 57. S. GREGORY NYSSEN ib.
- 20 58. John of Dara (fl. 830) B. O. ii. 123.
 - 59. John of Lechphed (†1173) Bickell p. 68.

- 60. John Sabha (fl. 680) *В.О.* ії. 463.
- 61. Michael the Younger (fl. 1207) B. O. ii. 2
- 62. Moses bar Керна іі. *В.О.* іі. 130.
- 63. Severus of Ķenneshre (†640) *B. O.* ii. 463.
- 64. Timothy of Alexandria ii. Bickell p. 67.
- 25 (3) Of modern writers on the Jacobites and their liturgy see Assemani Biblioth. orient. ii: Renaudot Lit. or. coll. ii, which has commentaries on all the liturgies contained in the work: Lebrun Explication ed. 1777, iv pp. 580-625: Etheridge Syrian churches pp. 135-149: Neale History of the holy eastern church: 30 introd. pp. 151-153, 326-335: Badger The Nestorians and their rituals Lond. 1849, i-ix: Parry Six months in a Syrian monastery Lond. 1895. On the Christians of S. Thomas in their modern Jacobite period, Howard The Christians of S. Thomas and their liturgies Oxford 1864, pp. 44 sqq., esp. 120-147: Rae The Syrian 35 church in India Edinb. 1892, pp. 265 sqq. On the Maronites,

Dandini Missione apostolica al patriarca e maroniti del Monte Libano Cesena 1656 (English transl. Lond. 1698, and in Osborne Collection of voyages and travels Lond. 1745): Lebrun iv pp. 625-644: Etheridge pp. 172-187: Bliss in Quarterly statement of the Palestine exploration fund 1892.

§ The Anaphora of S. James is found also in Ethiopic (p. lxxiv

below) and in Armenian (p. xcviii).

II. THE EGYPTIAN RITE

A. THE GREEK LITURGIES

1. The Liturgy of S. Mark

i. Printed texts.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟστόλου καὶ εὐαγγελιστοῦ Μάρκου 10 μαθητοῦ τοῦ άγίου Πέτρου . . . omnia nunc primum graece et latine in lucem edita Parisiis ap. Ambr. Drouard 1583.

Edited by Jo. a S. Andrea, canon of Paris, from a copy made for Card. Sirleto of a ms. in the Basilian monastery of S. Mary at Rossano, i.e. Vat. Graec. 1970: see ms. B below. The text is defective in detail, but such as it is it has become 15 the textus receptus. It is reprinted in Fronto Ducaeus Biblioth. vet. patrum t. ii, Paris 1624, Renaudot Lit. or. coll. t. i, Paris 1716 (ed. 1847, pp. 120-148), Fabricius Cod. apocr. N. T., pars iii, Hamb. 1719, J. A. Assemani Cod. lit. eccl. univ. t. vii, Romae 1754, Neale Tetralogia liturgica Lond. 1849, Bunsen Analecta antenicaena t. iii, Lond. 1854, H. A. Daniel Cod. lit. eccl. univ. t. iv, Lips. 1853, 20 Neale and Littledale The greek liturgies Lond. 1858.

The Latin version accompanying the text in the editio princeps was reproduced by Renaudot, Fabricius, Assemani u. s., and in Bibliotheca patr., Paris 1589 t. vi, 1610 t. vi, 1624 t. ii, Colon. 1618 t. i, Lugdun. 1677 t. ii. English versions: T. Brett A collection of the principal liturgies Lond. 1720, pp. 29-41 (anaphora): 25 Neale History of the holy eastern church: introd. Lond. 1850, pp. 532-702 (anaphora), The liturgies of SS. Mark, James... transl. with introd. and appendices Lond. 1859 (Neale and Littledale, 1868 &c.): Antenicene christian library xxiv, Edinb. 1872. German in Probst Liturgie d. drei ersten christlichen Jahrhunderte Tübingen 1870, pp. 318-334.

C. A. Swainson The Greek Liturgies chiefly from original authorities Cambridge 1884, pp. 2-73, where S. Mark is printed from three mss., Rossanensis, Vaticanus and Messanensis, with collations of the textus receptus and of the emendations of previous editors in the margin.

On the mss, see below.

- ii. Manuscripts.
- A. Messina, Library of the University. *Graec.* 177. The roll described above (p. xlix, A) verso, twelfth cent. A considerable fragment of S. Mark. Printed in Swainson, pp. 3-69 (3rd col.).
- 5 On the ms. see above. Its text as now mutilated corresponds to pp. 113. 2-14, 130. 28-140. 15 b below. It is of the same type as the *textus receptus*. The intercessions are wanting, and there is nothing to indicate its source.
- B. Rome, Biblioth. Vaticana. Vat. gr. 1970, thirteenth cent.: described above (p. l, B). The source of the textus receptus: 10 printed in Swainson pp. 2-72 (1st col.: codex rossanensis) on the basis of a new collation: reproduced below from Swainson, with additions.

On the ms. see above, and the correspondence between Sirleto and Jo. a S. Andrea prefixed to the editio princeps and in Renaudot i, pp. 149-151.

¹⁵ C. Rome, Biblioth. Vaticana. *Vat. gr.* 2281. A parchment roll, A.D. 1207: marginal notes in arabic. Printed in Swainson pp. 2-73 (2nd col.: *rotulus vaticanus*).

On the ms. see Swainson pp. xix sq. Its text is marked by the effects of a double influence, that of S. James and of the Byzantine, to which latter it is 20 largely assimilated, especially by the insertion of διακονικά and ἐκφωνήσεις. Both the patriarch and an archbishop are commemorated (Swainson p. 42: Dr. Swainson has not noticed this, p. xx), but otherwise there is nothing to indicate its origin.

D. Sinai, Library of the Monastery of S. Katharine. A ²⁵ parchment roll, twelfth or thirteenth cent.: arabic version in the margin. A fragment. Unpublished.

The fragment corresponds to pp. 124. 6-134. 17 below, or more accurately Swainson, 2nd col., p. 26 Μεγαλύνατε—56 fin. The text is substantially identical with that of C. My knowledge of this ms. is derived from a photograph taken 30 by Mrs. Lewis and Mrs. Gibson.

E. CAIRO, Library of the Orthodox Patriarchate. Paper, sixteenth cent. Unpublished.

According to a note written by Amphilochius bishop of Pelusium, dated 1870, this ms. was written by the patriarch Meletius Pegas in 1585-6, and was 35 rescued from his papers and bound by the writer of the note. Its text is substantially that of C, except in so far as the assimilation to the Byzantine rite is carried further and the additions are given in fuller form. Only the patriarch is commemorated, and there seems to be nothing to indicate the origin of the text.

2. The Anaphoras of S. Basil and S. Gregory

i. Printed texts.

Renaudot *Lit. or. coll.* i, pp. 57-85 [Λειτουργία τοῦ άγίου Βασιλείου].

Renaudot *Lit. or. coll.* i, pp. 85-115 'Η θεία λειτουργία τοῦ 5 ἐν ἀγίοις πατρὸς ἡμῶν Γρηγορίου.

Accompanied by a Latin translation. Text and translation reprinted in Assemani *Cod. lit.* vii, Romae 1754, pp. 45-133. S. Basil in English in Brett, pp. 71-80.

ii. Manuscript.

10

Paris, Biblioth. Nationale. *Graec.* 325. Paper, fourteenth cent.: arabic version in the margin.

The printed text is derived from this ms. Two or three leaves are wanting at the beginning and one in the body of the book. On the ms. see Omont *Inventaire* i, p. 33: Renaudot i, p. xcii: Montfaucon *Palaeographia graeca* 15 Paris 1708, p. 314.

3. History &c. of the Greek rite

(I) In Appendix J notices of the liturgy are collected from Egyptian writers, mostly of the fourth and fifth centuries. The evidence might no doubt be indefinitely extended.

Comp. Probst Liturgie d. vierten Jahrhunderts u. deren Reform pp. 106-124, to which some of the references to S. Athanasius are due.

(2) An outline of the liturgy from the Arabic *Didaskalia* is given below in Appendix K. This *Didaskalia*, of unknown date, is for the most part (chaps. 1–22, 24–34) derived from *Ap.* 25 *Const.* i-vi. Chaps. 23 and 35–39 are additional to the general scheme, though in part derived from *Ap. Const.* ii and viii. The paragraph of ch. 38 which contains the liturgy, already in part described in ch. 23, attaches itself to no source: it is in fact a sketch of the Egyptian liturgy at a stage of development 30 implied in the present Coptic form. In the latter, while the prothesis has been carried further back (pp. 145 sq.), the prayer of prothesis (p. 148) is still in the position occupied by the whole prothesis in the *Didaskalia*. Since the arabic is apparently derived from a greek text, it may be assumed that this outline 35

represents a stage in the growth of the Greek liturgy as well as of the Coptic.

On the Didaskalia see Funk pp. 215-42: contents pp. 222-4: german translation of the preface pp. 217-21, and of the last five chapters pp. 226-36, where 5 sources are indicated in the notes. In App. K the text of Bodl. Huntingt. 31, f. 121 (A. D. 1680) has been followed, compared with Brit. Mus. Rich. 7211, f. 108 (A. D. 1682). On the other mss. see Funk p. 215 (in Bodl. Huntingt. 458, f. 171, ch. 38 with the liturgy is reduced to a very small compass). Ch. 23 contains, with some verbal variations, Il. 5-23 from the Psalms, omitting 11 from 10 the book—18 of the left-hand column below. On the signs of a greek original see Funk p. 237.

(3) The Presanctified Liturgy of S. Mark (τὰ προηγιασμένα τοῦ ἀποστόλου Μάρκου) is mentioned in a rubric of the greek Egyptian S. Basil, in which the prayer of inclination before communion is described as derived from it: but it is otherwise unknown.

See Renaudot i. p. 76, and note on p. 321. The prayer is common to the greek with the coptic S. Basil (Ren. i, p. 21) and it is obviously related to the Byzantine "Ηνυσται καὶ τετέλεσται (pp. 344, 411 below).

- (4) There is no external history of the Greek S. Mark, and 20 it does not seem to be referred to until the last days of its observance, when, like S. James, it is a subject of correspondence between Theodore Balsamon and Mark of Alexandria (Migne P. G. cxxxviii. 953), and is alluded to by the former in his comment on the 32nd Trullan canon (ib. cxxxvii. 621).
- 25 Some of the inscriptions in Revillout's article Les prières pour les morts dans l'épigraphie égyptienne in Revue égyptologique vol. iv, 1885, are greek and illustrate liturgical language. The seventh century writer quoted by Palmer Origines i, ed. 4, p. 88 (from Spelman Concilia i. 177) is referring to the divine office and not to the liturgy; and both his account and the allusion of Nicolas of Methone 30 (de corpore et sanguine Domini in Migne P. G. cxxxv. 513 d) seem to depend not upon any known formula attributed to S. Mark, but only on the belief or assumption that the apostles initiated the liturgical traditions of the several churches. S. Mark does not seem to have been quoted in the controversy between the Latins and the Greeks in the fifteenth century: neither Mark of 35 Ephesus nor Bessarion uses it.
 - (5) Of modern writers see Renaudot's dissertation and notes on S. Mark, S. Basil and S. Gregory, *Lit. or. coll.* i, pp. lxxxiii sqq., 116 sqq., 313-42: Palmer *Origines* i, pp. 82-105: Daniel iv, pp. 134-36 and notes to pp. 137-170.

As in the case of S. James, the question of authenticity is discussed by the earlier of the modern writers: see Bona R. L. i. 8 § 2 and Sala in loc. 4, Le Nourry Apparat. ad biblioth. patrum i, cc. 30-34, Benedict XIV de ss. missae sacr. ii. 3 § 13. Neale's argument for N. T. quotations from S. James is equally applicable, or inapplicable, to S. Mark.

B. THE COPTIC LITURGIES

The ritual books necessary for the Liturgy are (a) the Khūlāji (εὐχολόγιον) the priest's book: (β) the Kutmārus (Copt. kataméros i. e. κατὰ μέρος οτ καθημέριος) the Lectionary, containing the four lections and the psalm before the Gospel (p. 156): (γ) the Synaxār (συναξάριον) containing the legends of the 10 saints, sometimes substituted for the lection from the Acts (cp. p. 155. 9): (δ) the manual of the deacon and the choir containing the diakonika, the responses, and the hymns fixed and variable. Service books whether printed or in ms. generally have a marginal arabic version of the text of the prayers &c.: the rubrics in mss. are generally short and in a mixture of greek and coptic, with 15 marginal arabic and with occasional longer passages (e.g. p. 165. 24 sqq. below) in arabic only: on printed editions see below.

There is a Coptic Uniat, whose slightly modified rite is represented by the edition of Tuki and its derivatives noted below.

i. Printed texts.

20

a. Ordo communis.

R. Tuki Missale coptice et arabice Romae 1736.

The monophysite names are omitted and that of Chalcedon is inserted in the commemorations &c., and the *Filioque* is added in the creed. Additional rubrics are given, in arabic only. Reprinted, with rubrics in latin only, in J. A. 25 Assemani Codex liturg. vii: missale alexandrinum, pars 2, Romae 1754, pp. 1 sqq.

John marquess of Bute The Coptic morning service for the Lord's day Lond. 1882, pp. 35 sqq.

This is derived with some additions from Tuki's text. Modifications in present practice are pointed out in the notes. The original is given only of 30 what is audible: the rest with the rubrics is in english. The volume contains also the office of the morning Incense and an appendix on the Divine Office.

خولاجي (Euchologion) Cairo, at the El-Watan office, in the year of the martyrs 1603 (A.D. 1887), pp. 1 sqq.

of what is incumbent upon the deacons in respect of the readings in the service and the chantings) Cairo, at the El-Watan office, same date.

These are service books, the former edited by Philotheos hegumen of the patriarchal church of S. Mark in Cairo. The former contains the prayers of the celebrant, the latter the *diakonika*, the responses and the hymns, fixed and variable, all in coptic and arabic with arabic rubrics.

- 5 Translations: Latin in Victor Scialach Liturgiae Basilii magni, Gregorii theologi, Cyrilli alexandrini ex arabico conversae Aug. Vind. 1604 (reprinted in Magna biblioth. patr. Paris 1654, t. vi): Renaudot i, pp. 1 sqq. (from a Paris ms.): Assemani u. s. English in S. C. Malan Orig. documents of the Coptic church v: the divine ευχολογιον Lond. 1875, pp. 1 sqq. ('from an old ms.'): Bute u.s.: Neale
- 10 History: introd. pp. 381 sqq. (from Ren.'s latin): Rodwell The liturgies of S. Basil, S. Gregory and S. Cyril from a coptic manuscript of the thirteenth century (Occasional papers of the eastern church association, no. xii) Lond. 1870, pp. 25 sqq. (from a ms. now in the library of Lord Crawford).

β. The Anaphoras.

15 (1) S. Basil, S. Gregory and S. Cyril or S. Mark are contained in R. Tuki *Missale coptice et arabice* Romae 1736.

The Cairo manual contains the common diakonika and hymns.

Translations: Latin in Scialach and Magna biblioth. patr. u.s.: Renaudot i. pp. 9-51: English in Rodwell u.s., Malan Original documents i, v, vi, Lond. 20 1872-5 (very inaccurate).

(2) S. Basil is also contained in

J. A. Assemani *Cod. lit.* vii, pars. 2, Romae 1754, pp. 47-90 (from Tuki: rubrics in latin).

John marquess of Bute *The Coptic morning service for the* 25 Lord's day Lond. 1882, pp. 77-117 (from Tuki?).

Cairo 1887, pp. 78-116.

Translations: Latin in Assemani u. s.: English in Neale History: introd. pp. 532-702 (from Renaudot's latin), Bute u. s.

(3) S. Gregory is also contained in

Cairo 1887, pp. 167-76.

Mittheilungen aus d. Sammlung d. Papyrus Erzherzog-Rainer, erst. Jahrg. 3-4, Wien 1887, p. 71.

The latter is a fragment in sahidic.

30

Translations: Latin in Assemani pp. 134-56 (from Tuki's text). A latin 35 translation of a sahidic fragment is given in Hyvernat Canon-Fragmente d. althoptischen Liturgie Rom 1888, pp. 10 sq. from a Borgian ms. (Zoega Catal. cod. copt. Romae 1810, no. c) of about the tenth century.

(4) S. CYRIL or S. MARK.

No separate text is published.

Translations: Latin in Assemani, pp. 157-84 (from Tuki's text). A latin version of a sahidic fragment corresponding to pp. 168. 34-173. 19 below is given in Hyvernat u.s. pp. 11-13, from the Borgian ms. above.

(5) Other Anaphoras.

A. A. Giorgi Fragmentum evangelii S. Joannis graecocopto- 5 thebaicum: additamentum...divinae missae, cod. diaconici reliquiae et liturgica alia fragmenta . . . Romae 1789, pp. 304-15.

This contains the sahidic text and a latin version of a fragment of an anaphora otherwise unknown, from the Borgian ms. mentioned above. A corrected latin version is given by Hyvernat u. s. pp. 15-19. The codex diaconicus, pp. 353-66 10 (Zoega, 110. ci), a collection of greek diakonika, is the source of the insertions marked ² in the text of S. Mark below, pp. 139-41.

Hyvernat Canon-Fragmente der altkoptischen Liturgie Rom 1888, pp. 8–10, 14 sq., 20–24.

This contains a latin version of five fragments from the same ms. (Zoega, 15 nos. c, cx). The Inclination *Gratias agimus tibi* p. 23 is a form of the prayer in the Ethiopic liturgy *Pilot of the soul* p. 243 below: cp. Renaudot i. p. 494, Ludolfus ad suam hist. aeth. Comment. p. 345.

(γ) The Lectionary.

Mai Scriptorum veterum nova collectio iv (2) Romae 1831, 20 pp. 15–34: Malan The holy Gospel and versicles for every sunday and other feast day in the year; as used in the Coptic church (Original documents of the Coptic church iv) Lond. 1874: Lagarde in Abhandlungen d. historisch-philologischen Classe d. königl. Gesellsch. d. Wissenschaften zu Göttingen xxiv, Göttingen 25 1879: Maspéro in Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes vii, Paris 1886, p. 144.

(1) Mai gives the table of Gospels for feasts and fasts and for saturdays, sundays, wednesdays and fridays of the year from Vat. Arab. xv, reprinted from Assemani Biblioth. apostol. Vatic. cod. mss. catalogus iii (2), pp. 16-41. 30 (2) Malan gives the sunday Gospels and versicles for vespers, matins and liturgy for the year, from a coptic-arabic ms. (The 'versicles' of the liturgy are variables corresponding to p. 159. 30 sq. below and that sung at the kiss of peace p. 163. 35.) The table of Gospels is reprinted in Dict. christian antiq. pp. 959-61. (3) Lagarde tabulates all the lections and the psalms for the months 35 athor to mechir and epepi to the little month (i. e. approximately novemb. to feb., and june to aug.), for Lent and the Ninevites' fast, for the sundays of Eastertide and for the principal feasts, from the Göttingen mss. Or. 125. 7-9, 12-15. (4) Maspéro gives a fragment of a table of lections in sahidic.

ii. Manuscripts.

(1) Containing the anaphoras of S. Basil, S. Gregory and S. Cyril: Vat. Copt. xvii (A.D. 1288), xxiv (14th c.), xxv (1491), xxvi (1616): Brit. Mus. Suppl. arab. 18 (xii), Add. 17725 (1811): Bodl. Huntingt. 360 (xiii, the text translated 5 below), Marsh 5 (xiv), Marshall 93 (xviii): Paris Copt. xxvi, xxviii, xxxi. (2) S. Bas. and S. Greg.: Paris Copt. xxix, xxxix. (3) S. Bas. and S. Cyr.: Bodl. Huntingt. 572 (xiii or xiv). (4) S. BASIL: Vat. Copt. xviii (before 1318), xix (1715), lxxviii (1722), Suppl. Copt. lxxxi (1723), lxxxv (18th c.), lxxxvi (1713): Paris Copt. xxiv, xxv, xxvii, xxx. (5) S. Greg. and S. Cyr.: Vat. Copt. 10 XX (1315), li (undated): Bodl. Huntingt. 403 (xiii or xiv). (6) S. GREG.: Paris Copt. xl. (7) S. Cyril: Vat. Copt. xxi (1333), xxii (before 1580): Paris Copt. xli. (8) Pontifical mass at the consecration of the chrism: Vat. Copt. xliv (9) Diaconale: Vat. Copt. xxvii (13th c.), xxviii (1307). tionary: Vat. Arab. xv (1338) containing the Gospels for the whole year: Vat. 15 Arab. lix (17th c.), Copt. xxix (1712), xxxii (1723), Bodl. Huntingt. 18 (1295), 278 (1349?), 89, containing all the lections, and covering in whole or in part the months from thoouth to mechir, i.e. approximately september to february: ib. 26 (1265), Paris Copt. xix, xx, for Lent: Vat. Arab. lx (1673), Copt. xxxi (1711), xxxiv (c. 1700), Bodl. Huntingt. 5, for Holy Week: ib. 3, for Eastertide: 20 ib. 47, Paris Copt. xxi (?), for sundays in Eastertide and those of the months pachon to mesore and the little month, i.e. from may to august: Bodl. Huntingt. 254, for the principal feasts: Vat. Copt. xxx (1714), xxxiii (1719), for sundays from Lent to the end of the year: ib. Arab. xxxix (16th c.), for sundays and festivals. In coptic mss. of the New Testament the divisions and the order of the books 25 correspond to the lection system. The Gospels are commonly in a separate volume: S. Paul is either in a separate volume or is combined with the rest of the books in the order Paul, Cath. Epp., Acts. The pericopae are sometimes noted in the text. See Gregory in Tischendorf Nov. Test. graece, ed. 8,

iii, Leipz. 1894, pp. 853 sqq.: Scrivener Introd. to the criticism of the New 30 Testament, 4th ed., Lond. 1894, ii, pp. 110 sqq.

(11) Sahidic fragments. Brit. Mus. Or. 3580 is a collection of liturgical fragments, including part of a table of lections; invocations (one of which is a compilation from S. Cyr. and S. Greg.); four collections of prayers of fraction &c., one of which is the inclination, absolution, fraction and confession of S.

35 Basil; and two fragments of diakonika, one of them including also an institution and intercession. There are similar collections at Leyden and elsewhere.

See Codd. copt. biblioth. Vatic. in Mai Script. vet. nov. coll. v (2), Romae 1831:
Codd. arab. biblioth. Vatic. in Mai ib. iv (2), Romae 1831: Cureton Catal. cod. mss.
or. Mus. Brit. arab. Lond. 1846: Rieu Suppl. to cat. of arab. mss. in Brit. Mus.
40 Lond. 1894: Uri Bibl. Bodl. codd. mss. orient. . . . catal. i, Oxon. 1787.

iii. History, &c.

(1) The outline in the Arabic *Didaskalia* given below in Appendix K represents a stage in the history of the Coptic liturgy.

See above pp. lxvi sq. Illustrations, sometimes dated, of the language of the liturgy are to be found in Revillout's article Les prières pour les morts dans l'épigraphie égyptienne in Revue égyptologique vol. iv, 1885. On the relations of languages, greek coptic and arabic, in Egypt see Quatremère Recherches critiques et historiques sur la langue et la littérature de l'Égypte Paris 1808; Butler The 5 ancient Coptic churches of Egypt Oxford 1884, ii, pp. 250-55; Bp. Lightfoot in Scrivener A plain introd. to the criticism of the New Testament, 4th ed., Lond. 1894, ii, pp. 97-100, with Mr. Headlam's corrections of the account of the coptic dialects, pp. 103-106.

2. Incidental notices from the acts of the saints or elsewhere 10 do not seem to have been collected on a large scale, but many regulations bearing on the liturgy are contained in the constitutions of the patriarchs 'Abdu 'l Masīḥ (Christodulus, 1047–78), Gabriel II († 1146) and Cyril III (1235-43), as well as in the so-called *Imperial Canons*, in the *Epitome from the sentences of the* 15 fathers, and in the canonical collections of Farāj Allah of Akhmīm (Echmimensis, xiith cent.) and Ṣafi 'l Faḍā'il ibn al 'Assāl (Ebnassalus, xiiith cent.). These are unpublished, but are largely quoted in the notes of Renaudot.

Renaudot, in his notes Lit. or. coll. i, pp. 152 sqq., has collected a few 20 incidental notices from historical writers. On the constitutions of Christodulus see Renaudot Hist. patriarch. alexandrin. jacobit. Paris 1713, pp. 420-4, Neale Patriarchate of Alexandria ii. Lond. 1847, p. 213: for those of Gabriel, Ren. p. 511, Neale p. 248: of Cyril, Ren. p. 582: on the Imperial canons, ib. 213, and on Ibn al 'Assāl, ib. 586. The collection of Farāj Allah is in Paris Anc. 25 fonds 120; that of Ibn al 'Assāl in Anc. fonds 121-123, Suppl. arab. 84, 85; that of Maqāra, containing the Imperial canons, in Suppl. arab. 78, 83.

3. There are several arabic Commentaries from which Renaudot quotes largely, otherwise unpublished: especially Abu Ṣabā Tractatus de scientia ecclesiastica, Abu 'l Bircat A light 30 in the darkness and an exposition of the offices (xivth cent.) and Gabriel V Rituale sacramentorum (1411). To these may be added the history of Abu Dakn published in a latin version Historia Jacobitarum seu Coptorum. opera Josephi Abudacni Oxon. 1675, and in an english translation from the latin, E. S[adleir] The 35 History of the Cophts commonly called Jacobites Lond. 1693.

Abu 'l Bircat's work is contained in Vat. Arab. dexxiii (A 19), Upsala Orient. 486 (Tornberg Codd. arab. pers. et turc. bibl. reg. univ. Upsaliens. Upsala 1849, p. 306): Gabriel's in Paris Anc. fonds 42 (?).

4. Of modern writers see Vansleb Histoire de l'église d' Alexandrie Paris 1677 (esp. iii. 1): Renaudot Lit. or. coll. i, pp. lxxvi sqq., 152-302: Lebrun Explication iv, pp. 469-518: Neale History of the holy eastern church: introd. p. 323 sq., The 5 patriarchate of Alexandria Lond. 1847: A. J. Butler The ancient Coptic churches of Egypt Oxford 1884 (esp. vol. ii): Evetts and Butler The churches and monasteries of Egypt Oxford 1895.

C. THE ABYSSINIAN LITURGIES

The books necessary for the celebration of the liturgy are (a) the Keddāse, to containing the complete text of the liturgy: (b) the Sherāta geçāwē (ordo synopseos), the Lectionary, the contents of which are indicated below.

There is an Abyssinian Uniat for whose use the Roman edition below seems to be intended.

- i. Printed texts.
- 15 I. The Preanaphoral.

C. A. Swainson The Greek liturgies.. with an appendix containing the Coptic ordinary Canon of the Mass.. edited and translated by Dr. C. Bezold Cambridge 1884, pp. 349-95.

The singularly described document in the appendix is in fact the Ethiopic 20 preanaphoral, printed from Brit. Mus. Or. 545, with variants in the margin from Or. 546, and an inadequate english translation. The folio, following f. 43, noted on p. 392 as wanting, is bound up as f. 52 in the ms. Dr. Swainson is mistaken, p. xliv, in saying that the mss. above do not contain the anaphora: see below.

25 2. Ordo communis with the Anaphora of the Apostles.

[Tasfā Sion] Testamentum novum.. Missale cum benedictione incensi cerae &c...quae omnia Fr. Petrus Ethyops auxilio piorum sedente Paulo III pont. max. et Claudio illius regni imperatore imprimis curavit [Romae] anno sal. mdxlviii, ff. 158–67.

30 The text has been so far latinized that the Filioque has been inserted in the creed. Reprinted in Bullarium patronatus Portugalliae regum in ecclesiis Africae &c. append. t. iii, Olispone 1879, pp. 201-20.

Translations: Latin in [Tasfā Sion] Modus baptizandi...item Missa qua communiter utuntur quae etiam Canon universalis appellatur nunc primum ex 35 lingua chaldaea sive aethiopica in latinam conversae Romae apud Antonium Bladum mdxlix mense aprilis; reprinted, Louvain 1550. In the prefixed letter

to Paul III the translation is attributed to Petrus Paulus Gualterus of Arezzo. It is made presumably from the text above, but it is further latinized by the mutilation of the invocation, in addition to the insertion of the Filioque in the creed. Some notes of little value are appended. This version is reproduced in G. Witzel Exercitamenta syncerae pietatis Mogunt. 1555: in the Biblio-5 thecae patrum Paris 1575 t. iv, 1589 t. vi, 1654 t. vi, Colon. 1622 t. xv, Lugdun. 1677 t. xxvii: in Fabricius Cod. apocr. N. T. pars iii, Hamb. 1719, pp. 211-252, liturgia S. Matthaei qua aethiopes utuntur: in Migne P. L. cxxxviii. 907-28. G. Cassander Liturgica (Opera Paris 1616, p. 27) gives an abstract of this version. An emended latin version of the same text is given in Renaudot i, pp. 472-95, and 10 reprinted in Bullarium patronatus Portugalliae &c. u. s. pp. 239-57. English from Ren.'s latin in Brett, pp. 81-90, and from ed. 1548 and Brit. Mus. Add. 16202 in Rodwell Ethiopic liturgies and hymns i, Lond. 1864, pp. 1-26. The anaphora used at funerals given by Rodwell, pp. 48 sq., is only a form of the Apostles.

3. Other Anaphoras.

15

The following have been published:

(1) OUR LORD JESUS CHRIST (We give thanks unto thee, holy God, the end of our souls). Testamentum novum &c. Romae 1548, ff. 168 sq.: Ludolfus ad suam hist. aethiop. Commentarius Francof. ad M. 1691, pp. 341–345: Bullarium patr. Portug. 20 pp. 221–4.

Translations: Latin in Ludolfus u.s.: English in Rodwell u.s. pp. 27-31 (from ed. 1548 and Ludolfus).

(2) OUR LADY MARY which father Cyriac pope of the city of Behnsa composed (My heart is inditing of a good matter). 25 Testamentum novum &c. ff. 170 sq.: Bullarium pp. 225-33.

English in Rodwell u. s. pp 31-40, from the above text and Brit. Mus. Add. 16202.

(3) S. Dioscorus (Before the world and for ever is God in his kingdom). Vansleb in Ludolfus Lexicon aethiopicum Lond. 30 1661, appendix (from Bodl. Poc. 6): hence in Bullar. pp. 260-2.

Latin version by Vansleb u.s., reprinted in Lebrun iv, pp. 564-79 and Bullar. pp. 261-3. English (part) in Rodwell u.s. p. 46 sq. from Brit. Mus. Add. 16202.

- (4) S. John Chrysostom (Behold we declare the essence of the Father who was before the creation of the world). Dillmann 35 Chrestomathia aethiopica Lips. 1866, pp. 51–6 (from Bodl. Poc. 6).
 - ii. Manuscripts.
- (1) Containing the *ordo communis* with anaphoras: seventeenth century, Brit. Mus. Or. 545, Paris Eth. 69, Berlin Diez A d. 11: eighteenth century, Brit. Mus.

Or. 546, 547, Paris Eth. 61, 68, Berlin Pet. ii, n. 36: nineteenth century, Brit. Mus. Or. 548, Berlin Or. quart. 414. (2) Containing anaphoras without the ordo communis: fifteenth century, Bibl. Soc. Eth. G (Rodwell, p. 45): sixteenth century, Paris Eth. 77⁵: seventeenth century, Paris Eth. 70, 116: eighteenth 5 century, Brit. Mus. Add. 16202, Paris Eth. 54, 60: nineteenth century, Brit. Mus. Or. 80, Paris Eth. 132: of unassigned date, Bodl. Pocock 6, of which Paris Eth. 136 is a copy. (3) Of unassigned character and date, Vat. Ethiop. xiii, xvi, xxii, xxviii, xxix, xxxiv, xxxix, lxvi, lxix.

Besides the Anaphoras already enumerated the following are 10 found in one or more of these manuscripts.

- (5) S. John the Evangelist (To thee, o Lord, we have raised our eyes, we have lifted up our hearts).
- (6) S. James the Lord's Brother (It is meet and right and just to praise thee, to bless thee, to give thanks to thee).
- God, in thine only Son and the Holy Ghost, undivided).
 - (8) The cccxvIII Orthodox (God, worshipped in the clouds and high above the heavens).
- (9) S. Athanasius (I call the heavens to witness unto you, 20 I call the earth to witness unto you, that ye stand in awe).
 - (10) S. Basil, a translation of the Coptic S. Basil.
 - (II) S. GREGORY NAZIANZEN (We give thanks to our benefactor, the merciful God, the Father).
- (12) S. EPIPHANIUS (Great is God in his greatness, holy in 25 his holiness).
 - (13) S. Cyril i (With thee, o Lord, God of gods and Lord of lords, God, hidden essence, infinite).
 - (14) S. CYRIL ii (We give thanks to thee and we magnify thee, we bless thee and we praise thee, even thine holy and blessed name).
- that ye may hearken, open the windows of your ears).
 - S. James, which is evidently derived from the syriac, and S. Cynl ii are found only in Paris Eth. 69 of the mss. above.
- (3) Lectionaries: Brit. Mus. Or. 543 (fifteenth cent.), Add. 16249 (modern), 35 for the year: Add. 18993 (fifteenth or sixteenth cent.), festal: Or. 544 (eighteenth cent.), for sundays. The lectionaries are similar to and presumably derived from the Coptic, and contain the psalm and gospel for vespers, and the four lections and the psalm (cp. p. 220 below) and at least in some cases

a reference to the homily, for the liturgy. Manuscripts of the N. T. are commonly in three volumes, Gospels, S. Paul, and Catholic Epp. with Acts and Apocalypse, so far corresponding to the lection system. (Scrivener *Plain introduction*, 4th ed., ii, p. 155: Gregory in Tischendorf N. T. graece ed. 8, iii, pp. 900 sqq.)

See Dillmann Cat. cod. mss. Mus. Brit. iii, Lond. 1847, Cat. cod. mss. bibl. Bodl. vii, Oxon. 1848, Verzeichniss d. abessin. Handschr. d. königl. Bibl. zu Berlin Berlin 1878: Wright Catal. eth. mss. in the Brit. Mus. Lond. 1877: Zotenberg Catal. des mss. éthiop. de la bibl. nationale Paris 1877: Mai Scriptt. vett. nov. coll. v (2), Romae 1831, pp. 95-100.

iii. History, &c.

I. The Anaphora of the Ethiopic Church Ordinances which is given below pp. 189-93, as has been already pointed out, follows the consecration of a bishop and corresponds to the Clementine liturgy. It is related (I) to the Canons of Hippolytus 15 which are the source of the offertory-rubric and the opening dialogue (p. 189. 2-16) and of the oblation of the oil after the invocation (p. 190. 25-7): (2) to the Clementine liturgy the invocation of which seems to be derived from the same source as that of the Ethiopic: (3) to the Ethiopic Anaphora of the 20 Apostles which is formed out of that of the Church Ordinances by the addition of the details of the Egyptian anaphora. There are at present no means of fixing the date of the document.

On the Church ordinances see p. xxii (5). (1) Can. Hippol. 3 (Achelis §§ 20-27, pp. 48-51) = sahid, Eccl. can. 31, p. 463 below; after which the canon proceeds 25 (Achelis p. 56) quodsi adest oleum oret super illud hoc modo: sin autem solummodo illas particulas. (2) On the relations of the Clementine and the Ethiopic invocations see pp. xxii, xxx, xxxii. (3) The successive paragraphs of pp. 189. 5-192. 18 will be found imbedded in the anaphora of the Apostles below pp. 228. 3-21: 231. 6 sq., 11 sq.: 232. 1-35: 233. 5-9, 26-29: 234. 15-235. 23: 30 237. 14-25: 243. 11-17. Bunsen Anal. antenic. iii p. 21 regards the liturgy of C. O. as of the second century, but on merely subjective grounds. Such a view is very improbable, and the history of liturgical development in Abyssinia is too little known to justify even conjecture.

2. No Ethiopic commentaries or regulations bearing on the 35 liturgy seem to have been published: but the following exist in manuscript. (1) The so-called *Testament of the Lord*, several chapters of which are concerned with the subject: but since it is not Ethiopic in origin, its regulations probably throw little

light on the Abyssinian rite, unless, as is possible, they have been assimilated to Abyssinian use. (2) The later mss. of the canonical collection Sinodos contain a collection of prayers, some of them liturgical in the narrower sense. (3) Part of the 5 so-called Order of the Church is a priest's ceremonial. (4) A tract on the duties of a priest.

- (1) A part of the Testament of the Lord has been published in syriac by Lagarde in Rel. jur. eccl. ant. syr. and retranslated into greek in Rel. jur. eccl. ant. graece, but otherwise it has not been investigated. Cp. M. R. James Apocrypha 10 anecdota Camb. 1893, pp. 151 sqq. A suffrage of the litany in the existing Abyssinian liturgy, below p. 208. 33-36, is derived from the chapter 'on those who come late to church,' and 'lag behind' should perhaps still be rendered 'come late': cp. Lagarde Rel. jur. eccl. ant. graece p. 86. The ethiopic Testament is contained in Brit. Mus. Or. 793, 795, of the xviiith century. 15 (2) The Sīnōdōs is contained in Brit. Mus. Or. 793, 795, 796, all of the xviiith century: Or. 794 (c. xv) has not the prayers. (3) The Ceremonial is in Brit. Mus. Or. 549, 550, 788, 799, of the xviiith century, and Add. 16205. (4) Part of the tract on the priest's duties is in Brit. Mus. Or. 829* (xviiith cent.). The Fatcha nagasht (Law of the Kings) is a version of the arabic collection of 20 Ibn al'Assāl.
- 3. Of modern writers see Francisco Alvarez Verdadera informaçam das terras do Preste Joam [Coimbra] em casa de Luis Rodriguez 1540 (engl. transl. by Lord Stanley of Alderley, Narrative of the Portuguese embassy to Abyssinia during the years 25 1520-1527, Hakluyt Soc., Lond. 1881): Job Leutholf (Ludolfus) Historia ethiopica iii, Francof. ad M. 1681, Ad suam historiam ethiopicam antehac editam commentarius iii, Francof. ad M. 1691: Renaudot Lit. or. coll. i, pp. 496-518: Lebrun Explication iv, pp. 519-579: Bruce Travels v. 12, 2nd ed., Edinb. 1805: Neale 30 The patriarchate of Alexandria Lond. 1847: Gobat Journal of a three years' residence in Abyssinia, 2nd ed., Lond. 1847: Harris The highlands of Ethiopia vol. iii, 2nd ed., Lond. 1844: Bent The sacred city of the Ethiopians Lond. 1893: Evetts and Butler The churches and monasteries of Egypt Oxford 1895, pp. 284-291.

³⁵ Geo. Cassander Liturgica (Opera Paris 1616, p. 28) has an abstract of the liturgy from Alvarez.

III. THE PERSIAN RITE

The Nestorian books are to be distinguished from those of the two Chaldaean Uniats: the western, which was formed in the middle of the seventeenth century and has its centre at Mosul; and the eastern, consisting of such of the Christians of S. Thomas in Malabar as still adhere to the Roman communion 5 and the results of the synod of Diamper.

The ritual books required for the celebration of the liturgy are (a) the Tachsa $(\tau \acute{a} \acute{b} \iota s)$ containing the text of the liturgy (the deacon's manual Shamashūtha is sometimes found separately): (β) the Dawīdha containing the Psalter and the litanies (pp. 262 sqq. below): (γ) the Lectionary, in three volumes containing respectively the Lections (O. T. and Acts), the Apostles (S. Paul) and the Gospels: (δ) the Hūdhra containing the proper hymns. See Badger The Nestorians and their rituals ii, pp. 19-25: Maclean and Browne The Catholicos of the East and his people pp. 232 sq., 240 sq.

i. Printed texts.

15

1. Nestorian.

Liturgia sanctorum Apostolorum Adaei et Maris: cui accedunt duae aliae in quibusdam festis et feriis dicendae: necnon ordo baptısmi [Tachsa part i] Urmiae, typis missionis archiepiscopi Cantuariensis, mdcccxc: [Tachsa part ii] ibid. mdcccxcii.

Gospels) Urmi, the archbishop of Canterbury's mission, 1889.

These volumes form the editio princeps of the Nestorian rite, unmodified except by the omission of the heretical names. Of the liturgy, the first volume contains the ordo communis and the three anaphoras, of the Apostles, of Theodore and 25 of Nestorius, from an Alkosh ms. with some variants from several mss. of the districts of Alkosh, Kurdistan and Urmi. The second volume contains the prothesis and the prayers, pp. 247-52, 262-6 below: the third the table of lections for the whole year. The text below is translated from these books so far as they go: the variable hymns, except that on p. 297, which is contained in the 30 first volume p. 52, are from a ms. Hūdhra which Dean Maclean used in Kurdistan: on the Diptychs see below. The Hūdhra is unpublished.

Translations: Latin in Renaudot ii, pp. 578-632 (ordo communis and the three anaphoras, from mss. representing a local use in some respects different from that of the text above: see Ren. p. 561 and manuscripts below) from which 35 the ordo communis and the anaphora of the Apostles are reproduced in Lebrun vi, pp. 468-512 and Daniel iv, pp. 171-193 (the principal paragraphs of Theodore and Nestorius are added in the margin of the latter). English in G. P. Badger The syriac liturgies of the Apostles,... Theodorus... and ... Nestorius (Occasional papers of the eastern church association, no. xvii) Lond. 1875 from mss. in 40

Turkey: The liturgy of the holy apostles Adai and Mari &c. Lond., S.P.C. K., 1893, pp. 1-62, 83-89, from the Urmi edition above: the anaphora of the Apostles from Renaudot's latin in Etheridge Syrian churches pp. 221-235 and in Antenicene christian library xxiv, Edinb. 1872: of Nestorius in Brett Collection 5 pp. 91-101 (anaphora only) also from Renaudot's latin, and in Badger The

- Nestorians and their rituals ii, pp. 215-43 from mss. in Turkey: of Theodore in Neale History of the eastern church: introd. pp. 533-703 (anaphora only) from Ren.'s latin compared with Brit. Mus. Rich. 7181. The table of lections is given in A. J. Maclean East Syrian daily offices Lond. 1894, pp. 264-283: the O. T.
- 10 lections for sundays in Forshall Catal. codd. mss. orient. Mus. Brit. syr. pp. 29-32 from Rich. 7168, the Gospels for the year pp. 48-53 from Rich. 7173, 7174: the divisions of the Psalter in Maclean and Browne The Catholicos of the East &c. pp. 240 sq. Cp. E. Ranke in Herzog-Plitt Real-Encyclopädie xi, s. v. Perikopen, pp. 471-3: Maclean and Browne op. cit. pp. 253 sq.

15 2. Chaldaean.

(1) Western.

Missale chaldaicum ex decreto s. congregationis de propaganda fide editum Romae 1767.

Of the anaphoras this contains only the Apostles: of the lectionary, the 20 apostles and gospels for the year.

Translation: German by Bickell in der katholische Orient 4-6, Münster 1874.

(2) Eastern.

Ordo chaldaicus missae beatorum Apostolorum iuxta ritum ecclesiae Malabaricae Romae 1774. Ordo chaldaicus rituum et 25 lectionum iuxta morem ecclesiae Malabaricae Romae 1775.

interior chaldaean order of Malabar) Rome 1844.

In the last, and presumably in the second, the liturgy is inserted, with a 30 separate pagination 1-60, after p. 440. As will in part appear from the Portuguese title below, these texts, which contain the *ordo communis*, the lections (apostles and gospels) and the anaphora of the Apostles, have been purged from real or supposed nestorianisms and considerably dislocated by de Menezes and the synod of Diamper (1599).

35 Translations: Latin in Ant. de Gouvea Jornada do aræbispo de Goa Dom Frey Aleixo de Menezes primaz da India Oriental.. quando foy as Serras do Malauar etc. (Append. Missa de que usam os antigos christiãos de São Thome do Bispado de Angamalle das Serras do Malauar da India Oriental purgada dos erros & blasfemias Nestorianas de que estava chea pello Illustrissimo & Reverendissimo 40 Senhor Dom Frey Aleyxo de Menezes Aræbispo de Goa Primàz da India quando foy reduzir esta Christandade à obediencia da Santa Igreja Romana, tresladada

de Siriaco ou Suriano de verbo ad verbum em lingoa Latina) Coimbra 1606. Reproduced in La messe des anciens chrestiens dicts de S. Thomas Bruxelles 1609 (also Antwerp in the same year): the Bibliotheca patrum, Paris 1654 t. vi, Colon. 1618 t. xv, Lugdun. 1677 t. xxvii: J. F. Raulin Historia ecclesiae Malabaricae cum Diamperitana synodo. accedunt cum liturgia Malabarica, tum &c. 5 Romae 1745, pp. 293-333: Lebrun Explication vi. 468 512. In English from the latin in Neale The liturgies of SS. Mark &c. Lond. 1859, 1869 &c.

3. An ancient Anaphora.

Dr. Bickell published in Zeitschr. d. deutschen morgenländ. Gesellschaft xxvii (1873) pp. 608-613 the text of a fragment in 10 Brit. Mus. Add. 14669, ff. 20 sq., containing an anaphora of the Persian rite, of which his Latin reproduction is given below in Appendix L. Its title is unknown, but its structure indicates its Persian affinities, the Intercession intervening between the Institution and the Invocation.

See below, p. 511 note. Dr. Wright in A short history of Syriac literature Lond. 1894, p. 28 calls this anaphora 'Diodore of Tarsus,' on what ground does not appear: but cp. iii. 1 below.

. ii. Manuscripts.

(1) Liturgies. Nestorian: Vatican Syr. xlii (A.D. 1603), ccciii (1608), Brit. 20 Mus. Rich. 7181 (c. xvi), Paris Suppl. 31 (xvii), 39 (1697), 32 (written by Renaudot), 70 (xviii), 81 (1724). Chaldaean: Vat. Syr. xliv (1691), xliii (1701), ccxc (1751), ccxci (1766), Bodl. Ouseley 267 (xviii: with lat. vers.), Paris Anc. fonds 67 (xvii), Suppl. 12 (xvii), 18 (1698), 24 (written by Renaudot), 68 (1699), 94 (1711), 49 (xviii). (2) Diptychs. The diptychs given below, 25 pp. 275-281, have been compiled by Kasha Oshana of Urmi from two mss., of which the one (a) was written by the rabban Yonan, who died a few years ago, from two mss., one long, the other short, which he combined without distinguishing the elements contributed by each: this composite ms. is the basis of the list below: the other (β) , which is now at the end of the 30 Hūdhra of the village of Guktapa near Urmi, was written about 200 years ago by mar Yuhanan of Mawana near the Perso-Turkish frontier. The additions taken from \$\beta\$ are distinguished below by square brackets. From the names of the metropolitans it is clear that a belongs to the province Mosul, which was formerly part of that of Arbela: the names up to Titus, p. 277. 11, 35 belong to Arbela, and the list is then continued in the line of Mosul. From the names and the mention of Cubha (i.e. Nisibis), p. 278. 5, it appears that β belongs to the province of Nisibis. The notitiae of the Nestorian bishops are not complete enough to enable us to identify the cities to which the lists belong, but perhaps a is of Ardashir and B of Mardin. (3) Lectionaries: Brit. Mus. 40 Add. 14492 (c. ix), 14491 (ix or x), 14705, 17923 (xi), 14688 (xii or xiii), Egerton 681 (xiii), Rich. 7168, 7173-6.

- iii. History, &c.
- 1. Three other anaphoras are mentioned, but are now unknown.
- (I) BARÇAUMA (fl. 480): mentioned in the Catalogue of 5 'Abhdishu (Assemani B. O. iii [I] p. 66).
 - (2) NARSAI (fl. 490): mentioned also by 'Abhdishu (ib. p. 65).
- (3) DIODORE OF TARSUS. An anaphora under this title is proscribed by de Menezes' synod of Diamper along with those of Nestorius and Theodore (act. v decr. 2, ap. Raulin *Historia* 10 p. 153), and Abraham Ecchellensis (*Catal. Hebedjesu* Romae 1655, p. 135) mentions it. Renaudot (*Lit. or. coll.* ii, p. 569) questions its existence, supposing that the synod of Diamper confused the names of Theodore and Diodore: but the decree mentions both and the doubt seems gratuitous.
- 15 Comp. i. 3 above. On the anaphora of Theodore see Leontius of Byzantium (c. A. D. 531) c. Eutych. et Nestorium iii. 19 (Migne P. G. lxxxvi. 1368 c).
- 2. The history of the rite must otherwise be sought in the commentators, of whom the works of the following are extant. Ishu'yabh of Arzon († 595) Questions on the mysteries, found in part in Vat. Syr. cl (5) (Assemani Vat. catal. or. iii p. 280). George of Arbela (fl. 960) Exposition of all the ecclesiastical offices is abstracted in B. O. iii (1) pp. 518-40 (tr. iv. is on the liturgy); his Questions on the ministry of the altar is extant in Vat. Syr. cl (1). Yabhallaha II († 1222) Questions on betrothals and marriages and on the sacred liturgy, ib. (3). 'Abhdishu of Nisibis (1318) The
- ²⁵ on the sacred liturgy, ib. (3). 'Abh'dishu of Nisibis (1318) The Pearl is printed with a Latin translation in Mai Scriptt. vet. nov. coll. x (2) Romae 1838, pp. 317 sqq., and is given in English in Badger The Nestorians and their rituals ii, Lond. 1852, pp. 380-422: iv. 5 sq. is on the Eucharist. Timothy II (fl. 1318) On the seven 30 causes of the mysteries of the church is abstracted in B. O. iii (1)
- pp. 572-80. The Book of the Fathers or The heavenly intelligences, included in the Nestorian law-book Ashitha Sunhadus, is attributed to Simeon bar Sabba'e († c. 340) but is certainly much later (Wright Syriac Literature p. 30, Maclean and Browne The
- 35 Catholicos of the East and his people Lond. 1892, p. 183): it is unpublished.

Narsai (fl 490) Exposition of the mysteries (B. O. iii [1] p. 65), Hannana of Hedhaiyabh (†607) Exposition of the mysteries (ib. 83), and Ishu'barnon (†826)

On the division of the offices (ib. 166) are mentioned in the Catalogue of 'Abhdishu, but are no longer extant, unless the anonymous tract mentioned in B. O. ii p. 489 n. xi be the work of Ishu'barnon. Cp. Wright A short history of Syriac literature Lond. 1894, pp. 59, 127, 217.

3. Of modern writers Assemani Biblioth. orient. iii (1) and (2) 5 gives all sorts of information on Nestorians, Chaldaeans and Malabarese: Renaudot Lit. or. coll. ii pp. 561-642 has a dissertation and notes on the liturgies: Neale History of the holy eastern church: introd. pp. 319-323 discusses the originality of the Persian rite as against Palmer Origines liturgicae i, 10 pp. 194-196 (4th ed.): Bickell Conspectus rei syrorum literariae pp. 61-5 discusses some points of the liturgy. On the Nestorians see Etheridge Syrian churches pp. 54-134, Badger The Nestorians and their rituals Lond. 1852, Yule Cathay and the way thither, Hakluyt Soc. 36, 37, Lond. 1866, Legge The 15 Nestorian monument of Hsî-an Fû Lond. 1888, Maclean and Browne The Catholicos of the East and his people Lond. 1892. On the Chaldaeans, Lebrun Explication vi, pp. 369-571, Badger u. s., Bickell der katholische Orient Münster 1874, 1-6 (no. 6 has notes on the liturgy comparing the Uniat and the Nestorian 20 forms in detail). On the Malabarese see Raulin Historia ecclesiae Malabaricae Romae 1745, Binterim Denkwürdigkeiten iv (2) Mainz 1827, pp. 240 sqq., Etheridge u. s. pp. 150-171, Howard The Christians of S. Thomas and their liturgies Oxford 1864, Rae The Syrian church in India Edinb. 1892.

IV. THE BYZANTINE RITE

A. THE ORTHODOX LITURGIES

The liturgies of S. Chrysostom, of S. Basil and of S. Gregory Dialogos or the Presanctified exist and are in use in several languages. In many cases there is a Uniat rite alongside of the Orthodox.

The languages are the following: (1) Greek, in use among the greek-speaking populations of the Levant, whether Orthodox or Uniat, and in the western Uniats, the Greek in Italy and the Albanian in Sicily: (2) Syriac, no longer in use but formerly the language of the Syrian Melkites or Orthodox: (3) Arabic, the language of the arabic-speaking Orthodox, at least in Palestine, and of the 35 Uniat drawn from the Orthodox of Syria, now called 'Melkites' or 'Greek

catholics': (4) Georgian, the language of Georgia, the exarchate of Tiflis, now in some degree in process of displacement by Slavonic: (5) Old Slavonic, the ecclesiastical language of Russia and of the Slavonic populations of the Balkan peninsula and Austria-Hungary, both Orthodox and Uniat: (6) Roumanian, 5 since the middle of the seventeenth century, when it displaced Old Slavonic, the language of the church of Roumania and of the Roumanians of Hungary, Orthodox and Uniat: (7) Esthonian, Lettish and German, in use in the Baltic provinces of Russia: (8) Finnish and Tartar dialects of E. Russia and N. Asia, Eskimo and Indian dialects of N. E. Asia, the Aleutian islands and Alaska, as 10 well as Japanese and Chinese, in use in the missions of the Russian church: (9) English, in use among Austrian colonists in N. America, formerly Uniat, now Orthodox under the bishop of Alaska and the Aleutian islands resident in San Francisco.

Of the liturgical books it is sufficient to mention (1) the Τυπικόν, containing 15 the rules for determining the service to be said on a given day, and dealing with questions of occurrence and concurrence, &c., and indicating most of the variables; first published in Τυπικον και τὰ ἀπόρρητα Venice 1545, and again Τυπικόν σύν Θεφ άγίφ περιέχον πάσαν την διάταξιν της έκκλησιαστικής άκολουθίας τοῦ χρόνου όλου Venice 1685, and much simplified in Τυπικόν κατά τὴν τάξιν τῆς 20 τοῦ Χριστοῦ μεγάλης ἐκκλησίας Constantinople 1888. Selections from the Typikon are given under the several months and days in the Μηναία, the 'Ανθολόγιον and the books de tempore in (7) below. (2) The Εὐχολόγιον contains, besides the offices for the rest of the sacraments and the 'occasional' and pontifical offices, the text and rubrics of the fixed elements of the liturgy, the 25 diakonika being generally more or less abbreviated. (3) The Λειτουργικόν or Ai θείαι λειτουργίαι contains the text and rubrics of the liturgies, apart from the other matter contained in the Euchologion, with some of the less frequently varying of the variable formulae appended. (4) The Ἱεροδιακονικόν contains the diakonika: e.g. Ίεροδιακονικον νέον Venice 1694, Ίεροδιακονικον έν ῷ περιέχεται 30 άπασα ή της ιεροδιακονικής τάξεως πρόξις Venice 1768, &c. (5) The fixed hymns and responses are contained in the Συλλειτουργικόν: e.g. 'Ακολουθία τοῦ ἀναγνώστου ήγουν τὰ συλλειτουργικά Venice 1549, 1641, and νεωστὶ διορθοθείσα (sic) 1644. (6) The 'Αναγνωστικόν, the 'Απόστολος or Πραξαπόστολος and the Εὐαγγέλιον contain the lections, the Εὐαγγελιστάριον the table of N.T. lections. (7) The variable 35 hymns are found, for Sundays in the 'Οκτώηχος (Venice 1525 &c.), for Lent and the three preceding weeks in the Τριώδιον (Venice 1522 &c.), for Eastertide in the Πειτηκοστάριον (Venice 1544 &c.), and for the immovable feasts in the Μηναία (Venice 1548 &c.): the festal hymns are repeated in the 'Ανθολόγιον (Venice 1621 &c.), and again in part (the antiphons of the enarxis and the hymns 40 of the Little Entrance, in the 'Ωρολόχιον (Venice 1509 &c.). It will be unnecessary further to refer to any of these books except those contained in (2), (3) and (6). See Leo Allatius de libris ecclesiasticis Graecorum Paris 1645, reprinted in J. A. Fabricius Bibliotheca graeca v, Hamb. 1712: Cave Scriptorum eccles. hist. lit. ii, Lond. 1698, diss. 2, pp. 30-60: Neale History of the holy eastern church: 45 introd. Lond. 1850, pp. 819 sqq: Daniel Cod. lit. iv, Lips. 1853, pp. 314 sqq.: Pitra Hymnographie de l'église grécque Rome 1867, pp. 62-64: Legrande Bibliographie hellénique au quinzième et seizième siècle Paris 1885, Bibliogr. hellén. au dix-septième siècle Paris 1894-5.

In speaking of a great living rite like the Byzantine it is impossible, as it is unnecessary, to do more than indicate certain 5 groups whether of printed texts or of manuscripts.

i. Greek printed texts.

Αί θεῖαι λειτουργίαι τοῦ ἀγίου Ἰωάννου τοῦ χρυσοστόμου, Βασιλείου τοῦ μεγάλου καὶ ἡ τῶν προηγιασμένων Γερμάνου ἀρχιεπισκόπου Κωνσταντινουπόλεως ἱστορία ἐκκλησιαστικὴ καὶ μυστικὴ θεωρία. Ἐν Ῥώμῃ χιλιοστῷ φκς΄ (1526) 10 μηνὸς ὀκτοβρίου δεξιώτητι Δημητρίου Δουκα τοῦ κρητός.

This is the editio princeps of these liturgies, published with the licence of Clement VII and, according to the colophon, edited with the co-operation of the archbishops of Cyprus and of Rhodes. Beyond this the source of its text is unknown. The text is reprinted in Swainson, pp. 101-87 (bottom). S. Chrys. 15 was published separately in Λειτουργία τοῦ ἀγίου Ἰωάννου τοῦ χρυσοστόμου κατὰ τὴν τοῦ Δημητρίου Δούκας (sic) τοῦ κρητὸς ἔκδοσιν Venice 1644.

'Η θεῖα λειτουργία τοῦ ἀγίου Ἰωάννου τοῦ χρυσοστόμου: divina missa sancti Joannis Chrysostomi Venetiis per Joan. Antonium et fratres de Sabio 1528, and apud Julianos 1687 (greek and latin).

The text is closely akin to, but not identical with, that of the edition of Ducas.

Λειτουργίαι τῶν ἀγίων πατέρων Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοθέου, Βασιλείου τοῦ μεγάλου, Ἰωάννου τοῦ χρυσοστόμου Parisiis 1560.

The source of the texts is not indicated except in so far that in the letter to 25 the cardinal of Lorraine prefixed to the corresponding latin collection, Paris 1560, Antwerp 1560, 1562 (see above, p. xlviii), the editor Jo. a S. Andrea describes the documents there contained as drawn e mediis Graeciae bibliothecis (f. 2 v). The latin version of S. Basil is that of an ancient ms. of Johannisberg; of S. Chrysostom, that of Leo Thuscus (see below pp. lxxxiv 10, lxxxv 30'.

J. Goar EYXOAOFION sive rituale graecorum...cum selectis bibliothecae Regiae, Barberinae, Cryptae Ferratae, Sancti Marci Florentini, Tillianae, Allatianae, Coresianae, et aliis probatis mm. ss. et editis exemplaribus collatum. Interpretatione latina..illustratum... Lutetiae Parisiorum mdcxlvii. Ed. secunda Venetiis mdccxxx. 35

This is the most considerable collection of materials for the history of the text that has been made, and it has never been adequately used. Daniel Cod. lit. iv pp. 327 sqq. makes some use of it and embodies some of its collations for S. Chrysostom. Its most important texts are the Barberini, on which see below and the following:

f 2

Ibid. pp. 153-156 (ed. 2) Exemplar aliud liturgiae Basilianae juxta M. S. Isidori Pyromali Smyrnaei monasterii S. Joannis in insula Patmo diaconi. An undated text of S. Basil, of an ancient type intermediate between the Barberini and the mass of later 5 texts.

The ms., brought to Europe by Isidore Pyromalus, a friend of Goar's, was recognized by the latter as closely related to the latin text given by De la Bigne (Morel is apparently meant, viz. in Liturgiae patrum Paris 1560: at least Morel's text is evidently identical with that referred to), the origin of which 10 he had been anxious to ascertain. This translation was, no doubt, in fact derived either from J. Cochlaeus Speculum antiquae devotionis circa missam et omnem alium cultum Dei . . . ap. S. Victorem extra muros Moguntiae 1549 or from G. Witzel Exercitamenta syncerae pietatis multo saluberrima inter quae lector habes liturgiam seu missam S. Basilii mag. recognitam Mogunt. 15 1555: and Cochlaeus and Witzel derived it independently from a vetustus codex latinae translationis belonging to the monastery of S. John in the Rheingau, i. e. Johannisberg on the Rhine below Mainz: see Speculum p. 117 and Exercitamenta epistola nuncup. and praefatio. Both the mss. are lost for the present: at least, Goar's greek is not in the Bibliothèque Nationale, and 20 the Johannisberg ms. has probably perished, the library having been burnt at the beginning of the present century. The texts are important as containing the diakonika and an order in some ways different from that of later texts. It may be noticed that the prayer of the Cherubic Hymn Oὐδεὶs ἄξιος is wanting, and the text of the prayer of Elevation Πρόσχες Κύριε is intermediate between 25 that of the Barberini ms. (p. 341 below: identical with the text in [Amphilochius] Vita S. Basilii 6 in SS, patrum Amphilochii . . . opera omnia ed. Combesis, Paris. 1644, p. 176 B) and that of S. Chrysostom in Grottaferrat. Γβ vii of the ninth or tenth century.

C. A. Swainson *The Greek Liturgies chiefly from original* 30 sources Cambridge 1884, pp. 76–187.

This gives, pp. 76-98, the three liturgies from the Barberini ms. with variants in S. Chrysostom from Vat. Graec. 1970 (codex Rossanensis), and again pp. 101-144, 151-187 from Burdett-Coutts iii. 42 (eleventh cent.) and from the editio princeps with variants from other edd. and some mss. The comparison of 35 eleventh and sixteenth century texts is inconveniently arranged and misleading. The choice of materials is arbitrary and inadequate, and it is assumed that conclusions can be drawn from the mere length of a text without regard to its intended scope, whereas in fact a modern altar-book is not materially longer than the earliest known text. Hence the comparison of an eleventh century 40 altar-book with a more or less complete sixteenth century text leads to no result, and the remarks on p. 148 are entirely illusive. The inadequacy of materials may be gathered from p. 174 where the editor remarks that he has met with no ms. of the Presanctified later than the Barberini and the Rossano codices,

whereas such mss. are quite common; and on p. 74 the mss. of the thirteenth and fourteenth centuries are said to be 'chiefly fragmentary,' which is not the case unless it be meant that they are altar-books and therefore do not contain the diakonika. The 'momentous additions between the eleventh and the sixteenth centuries' referred to on p. xxxvi affect only the Prothesis: their 5 extent and their momentousness can be judged of from Appendix Q below.

The service-books of the Orthodox use, until the present century, seem to have been printed exclusively at Venice where the Euchologion was published in 1526, 1545, 1558 &c., and there has been a series of issues by various editors ever 10 since. In the present century editions have been printed at Constantinople, e.g. Εὐχολόγιον τὸ μέγα 1803, and at Athens, e.g. Ai θείαι λειτουργίαι 1835, the latter representing the use of the church of Greece which has characteristics of its own. Of the service-books of the Uniats, the Basilian use of Italy is repre- 15 sented by Αί θείαι λειτουργίαι . . . αίς . . . ἔθος ἱερουργεῖν τοῖς ἐταλογραικοῖς τοῦ άγίου Βασιλείου μοναχοῖς κατὰ τὴν τάξιν τοῦ τυπικοῦ ἡ χρῆται ἡ σεβασμία μονή ή Κρύπτης Φερράτης καλουμένη Rome 1601 and Λειτουργικόν σύν Θεώ άγίω κατά την τάξιν τοῦ τυπικοῦ της πανσέπτου μονής της Κρυπτοφέρρης ναὶ μήν καὶ έθος τῶν ἐταλογραικῶν μοναζόντων τοῦ μεγάλου πατρὸς ἡμῶν Βασιλείου 20 Rome 1683, the latter arranged as a Roman missal; while the editions of Εὐχολόγιον τὸ μέγα, Rome 1754 and 1873, represent the use of the Greek Uniat in general.

See E. Legrande Bibliographie hellénique au xv et xvi siècle Paris 1885, Bibliog. hellén. au dix-septième siècle Paris 1894-5. From one or more of the editions of 25 the service-books are derived several western literary editions: e.g. Daniel Codex lit. iv, pp. 327-450 (ed. not specified), Neale Tetralogia liturgica (S. Chrys. from edd. Venice 1840 and 1842), J. N. W. B. Robertson Al θείαι λειτουργίαι Lond. 1894 (chiefly from edd. Venice 1851, 1888, Constantinople 1858).

Translations. (1) S. Chrysostom was translated into Latin for Rainaldus de 30 Monte Catano by Leo Thuscus in about 1180 from a text of the end of the eleventh or the beginning of the twelfth century, as is indicated by the names of Nicolas patriarch of Constantinople (Nicolas III 1084-1111) and of Alexios the emperor (Konnenos 1080-1118) commemorated in the great intercession (the other patriarchs cannot be identified). This version was published by 35 Beatus Rhenanus in Missa d. Joannis Chrysostomi secundum veterem usum ecclesiae Constantinopolitanae Colmar 1540 (Horawitz and Hartfelder Briefwechsel d. B. Rhenanus Leipz. 1886, pp. 617, 466, 471, 474) and reprinted in Liturgiae sive missae ss. patrum Parisiis 1560, Antwerpiae 1560, 1562, and fragments of it in Swainson, pp. 145-7. Another latin version was made in about 1510 by 40 Erasmus for Fisher of Rochester (Fisher de verit. corporis et sanguinis Christi in

euchar. Colon. 1527, f. 113) from two mss., one of them said to be of the twelfth cent (Gasquet and Bishop Edward VI and the Book of common prayer Lond. 1890, p. 187 note) and published in Opera S. Chrys. t. v, ed. Chevallon, Paris 1536, and separately in D. Joannis Chrysostomi missa graecolatina D. Erasmo Roterodamo 5 interprete Paris 1537, and at Colmar 1540; again in Opera S. Chrys. Basil. 1547 and t. iv Paris 1624; and again in Tηs θείας λειτουργίας του άγίου 'Ιωάννου του χρυσοστόμου δύο κείμενα Venice 1644 (being the text and version of 1528, and a text with Erasmus' version, described in the preface as reprinted from an edition by Morel, 1570) and Λειτουργίας τοῦ ἀγίου Ἰωάννου τοῦ χρυσοστόμου 10 έτέρα έκδοσις τελείσθαι είωθυίας έν τισι των μοναστηρίων Venice 1644 (being apparently a reprint of the second part of the former). Another version was published at Worms in 1541 from a Trier ms. by Ambr. Pelargus (who remarks in his preface on the great differences between the Trier text, that used by Erasmus, and a roll in the cathedral church of Worms: this last is also men-15 tioned in a letter of Konrad Harzbach to B. Rhenanus, Horawitz p. 471), and another from the ed. of 1526 at Prague in 1544, and another from the same ed. by Gentianus Hervetus, Venice 1548, Antwerp 1562, and reprinted in the Bibliotheca patrum Paris 1624 t. ii, 1644 and 1654 t. xii. Montfaucon Opera S. Chrys. t. xii, Paris 1735, gives a version from the text of Savile Opera S. Chrys. t. vi, 20 Etonae 1612 (described as derived from 'ed. Morellii Paris. 1570,' i.e. apparently Λειτ. τ. άγ. πατέρων Paris. 1560). See Cave Scriptt. eccles. i p. 305, Fabricius Biblioth. graeca vii p. 651 sq., xiii p. 824, Burbidge Liturgies and offices of the church Lond. 1885, pp. 41 sq., Legrande Bibliographie hellénique au dix-septième siècle i p. 459 sqq.: Gasquet and Bishop u. s. A German translation was published 25 by G. Witzel in 1540 (Horawitz and Hartfelder u. s. pp. 466, 469), and a modern version by Rajewsky in Euchologion d. orthodox-katholischen Kirche Wien 1861-2. English in Brett Collection pp. 42-56 (anaphora: from Goar): Covel Account of the present Greek church Cambr. 1722, pp. 15-28 (from Εὐχολόγιον Venice 1673): King Rites and ceremonies of the Greek church in Russia Lond. 1772, pp. 137-84 30 (from the Slavonic): Neale History: introd. pp. 341-726 (from edd. Venice 1839, 1842): in The divine liturgy of our father among the saints John Chrysostom Lond. 1866: Robertson Al θείαι λειτουργίαι: the divine liturgies Lond. 1894 (see above). (2) On the old Latin version of S. Basil see above p. lxxxiv. A version of his own was also published by G. Witzel in 1546 (according to Gasquet and 35 Bishop u. s.): another from the edition of 1526 by Gentianus Hervetus, Venice 1548, reprinted in the Biblioth. patrum Paris 1624 t. ii, 1644 and 1654 t. xii; and another from a ms. in Uffenbach's library, consisting of leaves promiscuously arranged, in J. H. Maius Bibliotheca Uffenbachiana Halae 1720, p. 498, reprinted in Migne P. G. cvi. 1291 sqq. (certainly not of the ninth century as 40 there stated). German in Rajewsky u.s. English in Brett pp. 57-70 (anaphora only, from Goar), and Neale and Robertson as above. (3) The PRESANCTIFIED was translated, from the edition of 1526 and an Euchologion, by Gilbert Genebrard, and published in the Biblioth. patr. Colon. 1622 t. xv, Paris 1624 t. ii, 1644 and 1654 t. xii, Lugdun. 1677 t. xxvii. German and English in

45 Rajewsky, Neale and Robertson as above.

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The Lectionary. (1) The 'Αναγνώσεις or αναγνώσματα, the Old Testament lections of the divine office, were printed separately with the proper προκείμενα in Βιβλίον λεγόμενον 'Αναγνωστικόν περιέχου πάντα τὰ ἀναγνώσματα τὰ ἐν τοῖς ἐσπερινοῖς τοῦ ὅλου ἐνιαυτοῦ τά τε εὑρισκόμενα έν τοις βιβλίοις των δώδεκα μηνών και τὰ έν τῷ τριωδίω και έν τῷ πεντηκοσταρίω 5 Venice 1595-6. This has not apparently been often reprinted, if at all. The lections do not belong to the liturgy except in Lent, when the two lections of the ferial έσπερινός, from Genesis and Proverbs respectively, become on wednesdays and fridays the lections of the Presanctified. They are contained in the 10 Τριώδιον. (2) The 'Απόστολος or Πραξαπόστολος, containing the Apostles (S. Paul) and the lections from the Acts substituted for the Apostles in Eastertide, was printed at Venice in 1550 and frequently since. In some editions at least the proper προκείμενα and alleluias are added. (3) The Θείον καὶ ίερὸν Εὐαγγέλιον, con- 15 taining the Gospels for the year, was published at Venice in 1539 and often since. (4) The Εὐαγγελιστάριον or table of sunday Gospels for the year was published in Εὐαγγελιστάριον περιέχον την τῶν εὐαγγελιστῶν διαδοχὴν πόθεν ἄρχονται καὶ ποῦ καταλήγουσιν Venice 1614, 1624, and is appended to modern editions of the Εὐαγγέλιον 20 e.g. Venice 1872. The later editions include the Apostles in the table.

The table of lections is given in Smith and Cheetham Dict. of christian antiquities s. v. Lectionary, pp. 955-9, and in Scrivener Introduction to the textual criticism of the New Testament, ed. 4, i pp. 80-89. On the structure of the 25 lectionary see E. Ranke's excellent exposition in Herzog-Plitt Real-Encyclopädie xi, s. v. Perikopen, pp 463-8. See also Burgon The last twelve verses of S. Mark Oxford 1871, pp. 191 sqq., and Scrivener op. cit. pp. 74-7, 327 sq. (inaccurate in detail). On the Εὐαγγελιστάριον see further in the Glossary sub voce.

ii. The other languages of the rite.

Of the Melkite Syriac only the Gospel lectionary has been published in Bibliothecae syriacae a Paulo de Lagarde collectae quae ad philologiam sacram pertinent Gottingae 1892, pp. 257-402 ('the Jerusalem Syriac').

See Tischendorf-Gregory Nov. test. graece, ed. 8, Leipz. 1894, pp. 827 sq.: 35 E. Ranke in Herzog-Plitt Real-Encyclopädie xi, s. v. Perikopen, pp. 470 sq. The Gospels are tabulated from Bodl. Dawk. 5 in Payne-Smith Catal. codd. syr. bibl. Bodl. cc. 114-29.

The Arabic for the use of the Orthodox in Palestine is printed in Ai θείαι λειτουργίαι كتاب خدمة الاسرار المقدسة (The book of the service of the holy mysteries) Jerusalem, at the Patriarchal press, 1860 (arabic only). The Uniat Melkite use is found in Ai θείαι 5 λειτουργίαι كتاب ليتوجيات (The book of liturgies) (Rome 1839?), Vienna 1862 (parallel greek and arabic).

The Gospel lectionary is tabulated in Mai Scriptt. vet. nov. coll. iv (2) Romae 1831, pp. 34-60 from Vat. Arab. xvi (twelfth cent.).

In Slavonic the liturgies of S. Basil and S. Chrysostom were published for Servia, with the lections at Venice in 1519, 1554, and in three editions about 1570, and without lections at Venice in 1527 (Dobrowsky Institutiones linguae slavicae Vindob. 1822, p. xl; P. J. Šafařík Gesch. d. südslawischen Literatur, ed. Jireček, Prag 1865, t. iii pp. 284 sq.), and the liturgies for Russia at Venice in 1574 (Zaccaria Biblioth. ritualis i, Romae 1776, p. 19) and at Moscow in 1602 (Dobrowsky op. cit. p. xlix).

The Georgian books were printed before 1798 (F. C. Alter

Ueber georgianische Litteratur Wien 1798, p. 122).

In German the liturgies are published for the use of the Russian colony at Alexandroffka near Potsdam in Maltzew die göttlichen Liturgieen unserer heiligen Väter Johannes Chrysostomos, Basilios d. grossen u. Gregorios Dialogos deutsch u. slawisch unter Berücksichtigung d. griechischen Urtexte Berlin 1890.

The liturgies have been printed in *Japanese* (2nd. ed. 1895) and in *Chinese* (1894), and in several *Finnish* and *Tartar* dialects.

§ In Roumania till 1643 Old Slavonic was the ecclesiastical language, and till sometime in the same century Servian was that of commerce and law. Since that date Roumanian has been substituted, but the cyrillic alphabet was retained till 1828 when it was modified: in about 1847 it was finally abandoned and the 30 roman letters adopted. See Gröber Grundriss d. romanisch. Philologie i, Strassb. 1886, p. 437, Morfill Slavonic literature Lond. 1883, p. 24. § Innocent archbishop of Kamchatka (1840-68), afterwards metropolitan of Moscow, translated or assisted in the translation of the liturgy into several dialects of N.E. Asia, the Aleutian islands and Alaska. See American church review July 1877.

35 iii. Manuscripts.

(1) Rome, Biblioth. Barberina. MS. iii. 55. Parchm., of the end of the eighth century, in uncial. Euchologion. The liturgies are abstracted in Goar Εὐχολόγιον pp. 83-85, 150-153, 173 (ed. 2),

and printed at length in Bunsen Analecta antenic. iii. pp. 201–36, and from a new collation in Swainson pp. 76–98, and again from a new collation, with additions from early sources, below pp. 309–52. The ordinations are printed in Morinus de sacris ecclesiae Ordinationibus Antw. 1695.

According to a note on the fly-leaf, the volume was bequeathed to the convent of S. Marco at Florence by one Nicolas de Nicholis, having been left in Florence, according to Goar's *procemium*, by a member of the Council of Florence in 1439. On palaeographical grounds it is assigned to the eighth or ninth century, and the date is probably more closely defined as between 788 and 797 by the commemorations on p. 333 below, where the $\beta a \sigma i \lambda \epsilon \hat{i} \hat{s}$ must be Constantine VI (779-97) and Mary (married in 788) or Theodota (married in 795), and the $\beta a \sigma i \lambda \iota \sigma \sigma a$ the dowager empress Irene. The lacuna of eight leaves in S. Basil is supplied below, pp. 327-36, from Grottaferrata $\Gamma \beta$ vii.

(2) The bulk of existing manuscripts are of the eleventh 15 to the seventeenth century, while texts of the tenth century are rare. The diversities among manuscript texts, so frequently insisted upon, for the most part affect the completeness of the contents and only in a small degree the text of the liturgy: celebrant's altar books are commoner than more complete 20 documents.

Ninth or tenth century, Grottaferrat. Γβ vii (1). Tenth century, Grottaferrat. $\Gamma \beta x$, xx (1). Eleventh century, Grottaferrat. $\Gamma \beta$ ii, iv, xx (2): Paris Graec. 328 (1): Burdett-Coutts iii 42 (given in Swainson, Chrys. Bas.). Twelfth century, Rome, Bibl. Angelica C. 4. 15: Grottaferrat. Γ β xxi: Milan F. 3 sup.: 25 Paris Graec. 330, 391, 392, 409; Bodl. Laud. 28, Auct. E. 5. 13; Burdett-Coutts i. 10 (variants in Swainson, Chrys. Bas.). Thirteenth century, Grottaferrat. Γβ xiv: Milan E. 20 sup.: Paris Graec. 112: Bodl. Cromw. 11. Fourteenth century, Vat. Ottobon. 288: Grottaferrat. Γ β vii (2), xviii: Venice Append. graec. 447, 452: Paris Graec. 324, 328 (2), Suppl. graec. 469: Cairo Patriarch. 30 69: Jerusalem Patriarch. 520, S. Saba 605, 607 (patriarchal διάταξις). Fifteenth century, Milan P. 112 sup.: Paris Graec. 326, 2509, (Goar's ms., pp. 78-83), Bibl. Mazarin Graec. 727: Munich Graec. 540: Patmos 641, 690, 703: Jerusalem S. Saba 56. Sixteenth century, Rome, Bibl. Corsiniana 41 E 29, 41 E 31: Grottaferrat. F \(\beta \) ix, xxiv: Venice Nanian. 192, ii 147: Paris Graec. 393: 35 Bodl. Barocc. 42, 107: Munich. Graec. 409: Jerusalem S. Saba 48, 53, 250, 392, 401, 618, 621, 687, 692. Seventeenth century, Venice Nanian. 219, 221, ii. 159, ii. 160, xi. 28: Paris, Bibl. Mazarin Graec. 725: Jerusalem Patriarch. 74, 99, 334, 474, 481 (1), S. Saba 327, 384, 540, 571, 584, 585, 586. Of unassigned date, Rome, Vat. Vat. gr. 1213, Ottobon. graec. 344, 434, Bibl. Barberina iii. 12, 22, 35, 40 48, 64, 89, 105, 108, 112, 129, iv. 1, 10, 13, 17, 25, 40 (Goar's Barberin. secund.), 41, 70 (these are described simply as Euchologia, and probably they do not

all contain the liturgies, while no doubt some of them belong to group (4) below): Milan F. 10 sup., E. 18 sup. 2: Jerusalem S. Saba 570. Goar's Euchologion patriarchale (Grottaferrat. $\Gamma \beta$ 1, twelfth cent.) does not contain the liturgies. Some other mss. are mentioned by Goar and by Swainson, but 5 they are difficult to identify from their descriptions.

(3) From the eleventh to the fifteenth century commonly, and for a century or two before and after this period occasionally, the liturgies were written on a roll, a strip of parchment several feet in length and from six to eight inches broad attached to a wooden roller with ornamental finials, written over on both sides, the text of the *verso* beginning from the roller in order that in use the parchment after being unrolled might be rolled up again. Such manuscripts are generally celebrant's books containing little beyond the prayers and short rubrics: in some cases they have at least the cues of the *diakonika*, and deacon's rolls containing only the *diakonika* are not unknown. Each roll commonly contains a single liturgy, occasionally two or even the three.

Ninth or tenth century, Grottaferrat. Γ β xxix (fragments). Eleventh 20 century, Grottaferrat. Γ β xli (fragment): Bodl. Bodl. Add. E 12, E. D. Clarke 38 (ff. i, 230: fragments). Twelfth century, Brit. Mus. Add. 22749, 27563, 27564: Paris Graec. 409: Monte Cassino (fragment): Messina Graec. 176: Chalki Theol. School: Jerusalem S. Saba 2 (fragment). Thirteenth century, Brit. Mus. Add. 18070: Paris Graec. 409 A, Suppl. graec. 468: Patmos 707, 709, 25, 710, 731. Fourteenth century, Patmos 714, 716 (prothesis and diakonika), 721, 727-30, 733; Jerusalem Patriarch. 517, 518, 520. Fifteenth century, Paris Graec. 408: Patmos 708, 711, 712, 718, 720, 722, 725, 732, 734. Sixteenth century, Patmos 719 (with prothesis), 723, 724, 726. Seventeenth century, Patmos 717. On these mss. generally, and for other examples, see Gardthausen griechische 30 Paläographie Leipz. 1879, pp. 58 sqq. Besides the liturgies, other parts of the Euchologion, e.g. ordinations, occur in rolls.

This form of liturgical ms. is called κοντάκιον, κονδάκιον, κονδάκι. Hence κοντάκιον &c. are used for a copy of the liturgy, whatever its form (Theod. Balsamon in can. 32 in Trullo p. 193 [Migne P. G. cxxxvii. 621 B], resp. ad Marc. 35 5 [ib. cxxxviii. 957 B]: Εὐχολόγιον in ordin. presb, e.g. Venice 1869, p. 165), and similarly in arabic kindāk (Bodl. Bodl. 402, f. 1: in syriac kūndōko is used generally of a roll, not apparently of a liturgical book in particular).

(4) An important group of manuscripts is that of the Basilian communities of Italy and Sicily. They no doubt in some cases 40 may preserve usages which have vanished from the eastern books; and besides this they have an interest of their own both

as representing a development more or less independent of the eastern tradition and as containing a western admixture due to the influence of the Latin rite. They do not appear to have been studied in detail.

There are several such manuscripts in the library of Grottaferrata, the 5 Basilian monastery in the Alban Hills: of the twelfth century, $\Gamma \beta$ viii, xv: of the thirteenth, $\Gamma \beta$ xiii: of the fourteenth, $\Gamma \beta$ iii (Goar's cod. B. Falascae), xii: of the sixteenth, $\Gamma \beta$ xvii, xix, xxxiii: of the seventeenth, $\Gamma \beta$ xxiii, xxxviii: of the eighteenth, $\Gamma \beta$ xxvi, xxviii; of the nineteenth $\Gamma \beta$ xxxii. (See Rocchi Codices cryptenses Romae 1884). Messina Graec. 107 (xvth c.), 144 (xvi) 10 are Basilian euchologia, and probably the liturgies ib. 160 (xiv), 147 (xvi), 56 (xvii) are Basilian: and Vat. Basilian. graec. ix (= Vat. gr. 1970, Swainson's C), xvii, xviii, li, Milan C 7 sup. (xiith c.), Paris Graec. 323 (xvi) probably all belong to this group, as no doubt do many of the Barberini euchologia mentioned above: and Bodl. Auct. E. 5. 13 (xiith cent.) formerly belonged to the Basilian 15 monastery of S. Salvator at Messina. Texts of S. Chrys. and S. Bas., with latin versions by Leo Thuscus and his contemporary Nicolas of Otranto, are contained in a Karlsruhe ms., formerly belonging to the abbey of Ettenheim-Münster, described by F. J. Mone in Lateinische u. griechische Messen Frankfurt a. M. 1850, pp. 138 sqq. The texts appear to be Italian.

§ In connexion with this group of manuscripts may be mentioned the so-called LITURGY OF S. PETER, which is a compilation from the Byzantine and the Roman rites, being the Byzantine liturgy with a Roman mass and the canon substituted for the corresponding Byzantine paragraphs. It may be that it 25 is only a literary experiment; but the considerable variations of text in the several copies suggest rather that it represents a serious attempt to combine the two rites and that it was actually in use in the Greek communities in Italy. It was first published, from a manuscript in the library of card. Sirleto, itself derived 30 no doubt from the Vatican manuscript below, by Guil. Linden in Apologia pro liturgia Petri apostoli et commentarius in eandem cum missa apostolica Petri apostoli Antw. 1589 and Paris 1595, and was reprinted in Biblioth, patrum ii Paris 1624 and Fabricius Cod. apocr. Nov. Test. iii Hamb. 1719 (greek and latin). 35

It is contained in Grottaferrat. $\Gamma \beta$ vii (ixth or xth cent.), Vatican Vat. graee. 1970 (xii), Paris Suppl. graee. 476 (xv), Graee. 322 (xvi). Swainson pp. 191–203 prints it from the Vatican ms. with variants (inaccurately given) from the first Paris ms. Cp. Le Nourry Apparat. ad biblioth. patrum i, c. 34: Pitra Hymnographie de l'église greeque Rome 1867, pp. 72 sq.

(5) The Lectionary. The manuscripts of the ᾿Απόστολος and the Εὐαγγέλιον are tabulated in Tischendorf-Gregory Novum Testamentum graece iii, ed. 8, pp. 687–800 and in Scrivener Introduction i, ed. 4, pp. 328–76. Some of these manuscripts 5 also contain Old Testament lections, but the documents of the ᾿Αναγνωστικόν have not apparently been collected.

Messina Graec. 102, 122, 131 of the twelfth century and 164 of the thirteenth are 'Αναγνωστικά.

(6) Syriac and Arabic manuscripts.

10 Syriac. (1) Liturgies. Brit. Mus. Add. 14497 (c. xi or xii): Vat. Syr. xli (14th c.), ib. xl (16th c.: with arabic rubrics). (2) Lectionaries. Vat. Syr. cclxxviii (9th c.), cclxxix (before 1141), cclxxx (1505): Bodl. Dawk. 5, 9: Brit. Mus. Add. 14489 (A. D. 1023), 17218 (xi).

Arabic. (1) Liturgies. Vat. Arab. xlvii (greek-arabic, A.D. 1582): xlviii 15 (16th c., Uniat): Bodl. Bodl. 402 (S. Chrys.): Jerusalem S. Saba 327 (1640: greek-arabic). (2) Lectionaries. Vat. Arab. xvi (12th c.), dexii (15th c.):

Bodl. Dawk. 36, 39.

iv. History &c.

(1) In Appendices M and N are given outlines of the 20 liturgies of the dioceses of Asia and Pontus, which were absorbed into the patriarchate of Constantinople, gathered respectively from the canons of Laodicea and from the writers of the Pontic diocese.

Cp. Palmer Origines liturgicae Lond. 1845, pp. 45-72, 106-110, Probst Liturgie ²⁵ d. vierten Jahrhunderts u. deren Reform Münster i. W. 1893, pp. 124-156.

- (2) In Appendix O similar outlines of the Byzantine liturgy are collected from the writers of the fifth and sixth centuries, and in Appendix P from those of the seventh and particularly S. Maximus.
- 30 On the liturgy in the Constantinopolitan writings of S. Chrysostom and S. Gregory of Nazianzus see Probst *Liturgie d. vierten Jahrh.* pp. 202-26.

S. Basil is first mentioned by name in Peter the Deacon (c. 513) de inearn. et gratia 8 (Migne P. L. lxii. 90 c) and Leontius of Byzantium (c. 531) c. Eutych. et Nestor. iii. 19 (Migne P. G. lxxxvi. 1368 c) and the 32nd canon in Trullo

35 (Bruns Canones i, p. 47), and it is implied in [Amphilochius] Vita S. Basilii 6 (ed. Combess, Paris 1644, p. 176). S. Chrysostom is not alluded to by name before the Barberini ms., where three prayers are attributed to him, pp. 315, 319, 343 below. Swainson, p. xxxi, argues from the absence of a title, and the assignment of only these three prayers to S. Chrysostom, that the liturgy as a whole

was not attributed to him at the date of this ms. But the abrupt opening of the liturgy without even a rubric suggests that the omission of the title is accidental, and that an illuminated title, like that of S. Basil, was meant to be inserted and afterwards forgotten; while it is not unusual to attach the name of the reputed author of a liturgy to individual prayers contained in it (see e.g. 5 Swainson p. 156, and the rubric before the prayer of the catechumens of S. Chrysost. in Paris Graec. 328, 330, 392). Both S. Basil and S. Chrysostom are mentioned in the tracts, of unknown date, attributed to S. Proclus and S. John the Faster (p. liii above). The Presanctified is first mentioned in the Paschal Chronicle an. 645 (p. 348. 20-28 below); then in the 52nd canon in 10 Trullo, A.D. 692 (Bruns Canones i p. 53) and in the tract of [John the Faster]. It is generally attributed in mss. and editions to S. Gregory Dialogos, i.e. S. Gregory the Great of Rome; but otherwise to S. Epiphanius (Vat. Graec. 1213, Bodl. Cromw. 11) or to S. Germanus of Constantinople (Corsiniana 41 E 29, 41 E 31, Bodl. Auct. E. 5. 13), and a passage common to Theodore of Andida Comment. 15 liturg. 32 and Sophronius Comment. liturg. I states that some attribute it to S. James, others to S. Peter, and others to other authors: and in Sinai Graec. 1040 it is apparently assigned to S. Basil. See Mai Nov. patrum biblioth. v (4) pp. 97-99. (The liturgy of Gregory Dialogos in the second edition of the Liturgy of S. Peter Paris 1595 [Swainson p. ix], is not the Presanctified as 20 Swainson states [ib. note 1] but a greek version of the Roman mass).

(3) In Appendix Q illustrations are given of the development of the Prothesis from the ninth to the sixteenth century.

Such illustrations might be indefinitely multiplied, but those collected below are enough to indicate the line of development and to dispose of the view that 25 the Prothesis in anything like its present complicated form is of so early a date as is suggested by Neale in *History of the holy eastern church*: introd. p. 346, note g. Cp. Pitra *Hymnographie de l'église grecque* p. 64. (Where, to save space, references to the body of the book are given in this appendix, it is meant only that the texts correspond, not that the readings are absolutely identical.)

(4) There are several Greek commentaries. (a) S. Maximus Μυσταγωγία (Migne P. G. xci. 657-717), of which a latin version was published in Liturgiae patrum Paris 1560. See below p. 537. (β) S. Germanus I of Constantinople († c. 740) Ἱστορία ἐκκλησιαστικὴ καὶ μυστικὴ θεωρία (Migne P.G. xcviii. 384-453) published in Λειτουργίαι 35 τῶν ἀγίων πατέρων Paris 1560, and in latin in Liturgiae patrum Paris 1560: and in 'H θεία λειτουργία ἐρμηνευμένη παρὰ τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Γερμανοῦ . . . μετὰ καὶ ἄλλων τινῶν . . . Venice 1639, 1690. The text has been interpolated, probably in the eleventh or twelfth century, and its original form is at present irrecoverable. 40 See below. (γ) S. Theodore the Studite († 826) 'Ερμηνεία τῆς θείας

λειτουργίας των προηγιασμένων (Migne P. G. xcix. 1687-90) first published by Mai in Nova patrum biblioth. v (4) Romae 1849. (δ) Theodore of Andida Προθεωρία κεφαλαιώσεως περί τῶν ἐν τῆ θεία λειτουργία γινομένων συμβόλων καὶ μυστηρίων (Migne P. G. cxl. 417-68) 5 first published by Mai in Nova patrum biblioth, vi (2) Romae 1853, pp. 547 sqq. The date of Theodore is unknown; but since in c. 5 he refers to a commentary current under the name of S. Basil, alluding no doubt to that of S. Germanus which is often attributed to S. Basil, his date must be later than that of 10 S. Germanus, perhaps later than the interpolation of the latter. (ε) S. Sophronius Λόγος περιέχων την έκκλησιαστικήν απασαν ίστορίαν καὶ λεπτομερη ἀφήγησιν πάντων των έν τη θεία ἱερουργία τελουμένων, a fragment breaking off after the exposition of the great entrance (Migne P. G. lxxxvii. 3981-4001), first published by Mai in Spicileg. 15 romanum iv, Romae 1840, pp. 31 sqq. It is attributed to S. Sophronius of Jerusalem († 637) but is certainly of much later date and apparently later than Theodore. The three commentaries, of S. Germanus, of Theodore of Andida, and of Sophronius, have a considerable amount of matter in common: 20 cp. p. 540 below. (5) Nicolas Cabasilas of Thessalonica (fl. 1350) Έρμηνεία της θείας λειτουργίας (Migne P. G. cl. 368-492) first published in a latin version by Gentianus Hervetus, Venice 1548, reprinted in Liturgiae patrum Paris 1560 and in the Bibliothecae patrum Paris 1575 t. iv, 1654 t. xii, Lugdun. 1677 25 t. xxvi: the text was first published in Biblioth, patr. Paris 1624, t. ii. (η) S. Simeon of Thessalonica († 1429) Περὶ τῆς ἱερᾶς λειτουργίας (Migne P. G. clv. 253-304) and Περί τοῦ άγίου ναοῦ (ib. 305-61), being sections of a work first published by John Molibdos of Heraclea under the title Συμεων τοῦ μακαρίου ἀρχιεπισκόπου 30 Θεσσαλονίκης κατὰ αἰρέσεων κτλ Jassy 1683, of which Migne is a reprint. A latin version of a shorter text had been published by Jac. Pontanus S. J., Ingolst. 1603, and reprinted in Biblioth. patr. i. Paris 1639, &c. A text of the same type as Pontanus' with an emended latin translation is given in Goar Εὐχολόγιου pp. 179-94 35 (ed. 2). (θ) Nicolas Bulgaris Κατήχησις ίερὰ ήτοι της θείας καὶ ίερας λειτουργίας έξήγησις Venice 1681 (2 edd.), Constantinople 1861 (in english by Daniel and Bromage, The holy catechism of Nicolas Bulgaris Lond. 1893).

- S. Germanus' work is attributed in the mss. to several different authors, very frequently to S. Basil: see Fabricius Biblioth. graeca vii, p. 548: Pitra Jur. eccl. graecorum hist. et mon. ii, Romae 1868, p. 297. Pitra discovered an almost contemporary latin version by Anastasius Bibliothecarius of the uninterpolated text, and he published the first six chapters of it, u. s. pp. 298 sq.: he died 5 before fulfilling his intention of publishing the whole, and the ms. is for the present lost. The discovery of this version disposes of the view mentioned by Fabricius (Biblioth. graeca u. s.) that the commentary is the work of Germanus II (†c. 1255). On Theodore of Andida see Mai Nov. patrum bibl. vi (2) pp. 545 sq. On the text of Simeon of Thessalonica see Fabricius Bibl. graec. ed. Harles, xi 10 p. 328, reprinted in Migne P. G. clv. 18. John Nathanael 'Η θεία λειτουργία μετὰ ἐξηγήσεων διαφόρων διδασκάλων Venice 1574 is a compilation from Germanus, Theodore of Andida, Nicolas and Simeon.
- (5) Regulations affecting the rite are to be found in the collections in Pitra Jur. eccl. graecorum hist. et monumenta ii, 15 Romae 1868, and Gedeon Κανονικαὶ διατάξεις . . . τῶν ἀγιωτάτων πατριαρχῶν Κωνσταντινουπόλεως Constantinople 1888: and points of ritual, in particular of celebrations at which the emperor and the court assisted, are illustrated by Constantine VII Porphyrogennetos (912–58) Ἦκθεσις τῆς βασιλείου τάξεως (de caerimoniis aulae byzantinae 20 in Migne P. G. cxii.) and Geo. Codinos Curopalates (c. 1450) Περὶ τῶν ὀφφικιαλίων τοῦ παλατίου Κωνσταντινουπόλεως καὶ τῶν ὀφφικίων τῆς μεγάλης ἐκκλησίας (ib. clvii. 25–121).
- (6) On the Greek Church see the notes in Goar Εὐχολόγιον: Leo Allatius De ecclesiae occidentalis atque orientalis perpetua 25 consensione Colon. 1648, cc. 1531-1600 /de missa praesantificatorum): P. Arcudius De concordia ecclesiae occidentalis et orientalis in septem sacramentorum administratione iii, Paris. 1672: N. Blancardus Philippi cyprii chronicon ecclesiae graecae: . . Christophori Angeli de statu hodiernorum graecorum enchiri- 30 dion Franeq 1679: Tho. Smith De graecae ecclesiae hodierno statu Oxon. 1676, Lond. 1678, Trajecti 1698: P. Ricaut The present state of the Greek and Armenian churches Lond. 1679: Covel Some account of the present Greek church Camb. 1722: Neale History of the holy eastern church: general introduction 35 Lond. 1850: Daniel Cod. lit. iv, Lips. 1853, pp. 373-420 (notes on S. Chrysostom): Rompotes Χριστιανική ήθική καὶ λειτουργική Athens 1869: A. Riley Athos or the mountain of the monks Lond. 1887: H. Lucas in Dublin Review cxii (April 1893) pp. 268-92 (on the

Enarxis). On the Greek rite in Italy see Rodotà Dell' origine progresso e stato presente del rito greco in Italia Roma 1758-63: F. Lenormant La Grande-Grèce Paris 1881-4: Rocchi La badia di Grottaferrata Roma 1884: H. F. Tozer in Antiquary Aug. 1883, 5 Oct. and Nov. 1888, Journal of hellenic studies Oct. 1889: Vannutelli XVI sguardo all' oriente: le colonie Italo-greche Roma 1890: P. Batiffol L'abbaye de Rossano Paris 1891. On the Russian rite, J. G. King Rites and ceremonies of the Greek church in Russia Lond. 1772: Rajewsky Euchologion der orthodox-katholischen 10 Kirche Wien 1861-2: Maltzew Die göttlichen Liturgieen unserer heiligen Väter &c. Berlin 1890.

(7) For illustrations of buildings, instruments, vestments, ritual &c. see, besides some of the above, Leo Allatius De templis graecorum recent., de narthece &c. Colon. 1645: Texier and 15 Pullan Byzantine architecture Lond. 1864: Neale History: introduction bk. ii: Mai Nova patrum biblioth. vi (2) p. 585 (engravings of a series of miniatures from a Jerusalem manuscript, now in the Vatican): Sabas bp. of Majaish Sacristie patriarcale dite synodale de Moscou, 2nde éd., Moscou 1865 (engravings of the treasures of the Moscow sacristy): Marriott Vestiarium christianum Lond. 1868: Rohault de Fleury La messe Paris 1883-9: Bayet L'art byzantin Paris 1883.

B. THE ARMENIAN LITURGIES

It is necessary to distinguish between the Gregorian books, i.e. those of the 25 national church in Russia and Turkey under the catholicos of Edchmiadzin, and the books of the Uniat, i.e. the Armenians since the xivth century in communion with the Roman see, in Turkey now under the titular patriarch of Cilicia and in Austria under the archbishop of Leopol.

i. Printed texts.

1. Gregorian.

30

a. S. Nerses of Lambron https://papaballep.ip in hungau the hard of the Considerations on the orders of the church and Commentary on the mystery of the oblation) Venice 1847, pp. 193–226.

This is the text of the liturgy with the ordination of a presbyter, prefixed to the *Commentary*, derived from three mss. of 1306, 1332 and the end of the seventeenth century respectively.

The altar-book has been frequently published, generally under the title

Imp \(\text{pry work mp uppungub upumupunqh} \) (The mystery-manual of the sacred oblation) e.g. Constantinople 1706, 1748, 1785, 1823, 1844, Smyrna 1761, Nor-Nakhidcheran 1794, Edchmiadzin 1873, Jerusalem 1841, 1873, 1884.

E. Asdvadzadouriants Liturgy of the holy apostolic church 10 of Armenia London 1887 (arm. and english).

The text is from the editions Smyrna 1761, Jerusalem 1873.

Translations: Russian by Joseph Arghouthiants prince Dolgoroucki archbishop of the Russian Armenians, S. Petersburg 1799. French in [Dulaurier] Histoire dogmes traditions et liturgie de l'église arménienne Paris 1855 (source not indicated). 15 English by R. W. Blackmore in Neale Hist. of the holy eastern church: introd. pp. 380-700 from Dolgoroucki's russian: Malari The divine liturgy of S. Gregory the Illuminator Lond. 1870, from the ed. Constantinople 1823. repeated with additions in the edition of Asdvadzadouriants above: Fortescue The Armenian church London 1872, pp. 57-113, from Blackmore corrected by the ed. Jerusalem 20 1841. Daniel's Latin (Cod. lit. iv pp. 451-480) is from Blackmore's english. The translation below is founded on Malan's and follows the texts of Asdvadzadouriants and Jerusalem 1844, with additions in the rubrics explaining some points and with some modifications where unauthorized changes have been made in current texts.

8. Дининфрр (Hoursbook) Julfa 1641, Amsterdam 1662, 1667, 1686, 1688, 1705, Marseilles 1686, Constantinople 1701, 1704, 1712 &c.

The diakonika, which are not commonly contained in the altar-book, are sometimes appended to this, the book of the divine office.

γ. γ΄ ω χημηρρ (Lectionary) Venice 1686, Constantinople 1732; and according to the rearrangement of the catholicos Simon, Constantinople 1793, 1799, Edchmiadzin 1873, Jerusalem 1873.

The table of sunday lections is given in Fortescue The Armenian church 35 pp. 42-49. Cp. E. Ranke in Herzog-Plitt Real-Encyclopädie xi, s. v. Perikopen, pp. 382 sq.

8. இயரயாய் (Hymnbook) Constantinople 1850.

Containing the variable hymns of the liturgy.

5

є. (Смрыцый (Canticlebook) Amsterdam 1664, 1669, 1685, 1702, Constantinople 1853 &c.

This contains the hymns of the divine office, of which those of maundy thursday are sometimes used as communion hymns.

2. Uniat.

Ordo divinae missae Armenorum Romae 1642, 1670 (arm. and latin), Codex mysterii missae Armenorum seu liturgia armena Romae 1677 (arm. and lat.), Liturgia armena Romae 1677 (arm.): and editions Rome 1686, Venice 1690, 1741, 1808, 1874, 10 Trieste 1808, Vienna 1858.

Liturgia armeniaca cum imaginibus Venet. 1823 (two edd. 4º and 8º, arm. and lat.), Avedichian Liturgia armena trasportata in italiano Venezia 1826, 1832 (arm. and ital. with plates).

Translations: Latin by Lubeczyk, Cracau 1544 (of which Cassander Liturgica 15 has an abstract): Ordo divinae missae Armenorum Romae 1632; Pidou de S. Olon Lit. arm. cum ritu et cantu ministerii circ. 1680 (from mss. supplemented by ed. 1677) reprinted in Lebrun Explication v: and the versions mentioned above. Italian, Avedichian as above and Liturgia armena tradotta in italiano Venezia 1873. French in Liturgie de la messe arménienne Venice 1851 (with plates). 20 German, F. X. Steck die Liturgie d. katholischen Armenier Tübingen 1845. English, Issaverdenz The Armenian liturgy Venice 1872.

ii. Manuscripts.

- I. The most important group of manuscripts consists of Lyons, Bibl. Municip., Or. 15 (A.D. 1314, of which Paris Arm. 25 suppl. 12 bis is a copy), Munich Arm. 6 (A.D. 1427, copied from an exemplar of 1288) and Venice, Bibl. S. Lazzaro, Arm. 1411 (xiiith cent.). These contain, besides the ordinary liturgy under the title S. Athanasius, the following no longer in use:
- (1) S. John Chrysostom (Lyons, Munich, Venice) from 30 the Greek, with some adaptation in the preanaphoral.
 - (2) S. Basil (Lyons, Munich, Venice) from the Greek.
 - (3) THE PRESANCTIFIED (Lyons, Venice) from the Greek.
 - (4) S. James (Lyons) abridged from the Syriac.
- (5) S. Ignatius (Lyons) from the Syriac (Renaudot *Lit.* 35 or. coll. ii. p. 214).
 - (6) The Roman (Lyons, Munich, Venice) from the Latin with some adaptations at the beginning.

- (7) S. Gregory the Illuminator: It is meet and right and fitting to give thanks and to worship thy majesty (Lyons, Munich).
- (8) S. GREGORY NAZIANZEN: It is very meet in faith and with the whole heart and with glorification to worship thee, God 5 uncreate (Lyons).
- (9). S. Cyril of Alexandria: O God without beginning, uncreate timeless infinite incomprehensible (Lyons).
- (10) S. ISAAC THE GREAT THE PARTHIAN († 439): It is very right and meet for us that have received these eternal benefits 10 (Lyons).

Of these (5) and (7)-(10) are anaphoras opening at the offertory prayer corresponding to the *Prayer of Athanasius* p. 432 below: the rest are complete liturgies. The liturgies of S. Basil and S. Chrysostom are referred to in one of the *responsiones* of the Armenians at the council of Sis in 1342 (Mansi Concilia 15 xxv. c. 1243). 'Osauri' in the same passage is probably a corruption of 'Oskeberan' (goldenmouthed) and the liturgy of 'John Osauri' that of S. Chrysostom. (Most of the Armenian names in the document are corrupt). Versions of the Roman are contained also in Paris Arm. 22 (Franciscan), Arm. suppl. 3, fl. 109 sqq., and ib. 71 (Dominican).

2. The following are manuscripts of the ordinary liturgy.

The mss. above mentioned all include the ordinary liturgy under the title of S. Athanasius. The Munich ms. has a second copy of the year 1432 (forming part of the Hoursbook). Paris Anc. fonds 24 (1675): Vienna Arm. 9 (1635), 19 (1653), 27 (1664: deacon and clerks' book), 18 (c. 1700: Gallician Uniat): 25 Bodl. Marshall or. 106 (1675: Uniat: abridged for low mass). There are many mss. at Edchmiadzin and some twenty volumes at S. Lazzaro at Venice.

The 'Jerusalem lectionary,' the oldest form of the Armenian lectionary, is contained in Paris Anc. fonds 20 (ixth cent.?), Bodl. Arm. d. 2 (xiiith cent.).

See Kalemkiar Catal. d. arm. Handschr. in d. k. Hof- u. Staatsbibliothek zu 30 München Wien 1892: Dashian Catal. d. Handschr. in d. k. k. Hofbibliothek zu Wien 1891: Delandine Manuscrits de la biblioth. de Lyon Paris 1812.

In the proceedings of the council of Sis, mentioned above, a passage is quoted from the ordinary liturgy under the title of *missale S. Athanasii*, and it bears the title of S. Athanasius in the Lyons, Munich and Venice mss. as already 35 mentioned. S. Nerses of Lambron in his *Commentary* calls it S. Chrysostom. It is probable that only the anaphora is properly called S. Athanasius, while the *ordo communis* might be attributed to S. Chrysostom on the ground of its close relation to the Greek.

- iii. Commentaries &c.
 - 1. Of Armenian writers, Chosroes the Great (c. 950) wrote

40

A commentary on the prayers of the oblation the text of which was published at S. Lazzaro, Venice, in 1869, and a latin version in Vetter Chosroae magni. explicatio precum missae Freiburg i. B. 1880. Chosroes quotes a large proportion of the 5 text, corresponding to pp. 428-455. 15 below. The Commentary on the mystery of the oblation of S. Nerses of Lambron († 1198) contained in the Considerations &c., S. Lazzaro, Venice 1847, pp. 193-226, mentioned above, quotes the greater part of the liturgy, in an order in some respects closer to that of the Greek 10 than the present order.

The commentary in Paris Arm. 29 described as of S. Nerses IV (Schnorhali Claiyetzi, † 1172) is in fact a compilation from Chosroes and Nerses of Lambron by John of Arjesh (xiiith cent.).

- 2. Among the canons of the Armenian pontiffs and synods 15 there are many which relate to the rite. See those of S. Gregory the Illuminator, A.D. 325, and the responses of Macarius of Jerusalem, c. 340, both probably unauthentic; the canons of the synod of Vagharshapat under S. Isaac the Great, c. 425; of John Mandakuni (†487); of the synod of Dvin under Nerses II, 20 c. 524; of John of Manazkuert, c. 650; of Isaac III (†702); of the synod of Dvin under John IV Oznetzi, 719; of the synod of Partav under Sion I, 767; and of the synods of Sis in 1203 and c. 1243, and the responsiones of that of 1342 mentioned above.
- 25 See Mai Scriptt. vet. nov. coll. x (2) Romae 1838, pp. 269-316: Issaverdenz Ecclesiastical history pp. 45, 73 sqq., 114, 124 sqq., 176 sq., 180 sqq.: Mansi Concilia xxv, Venet. 1782, cc. 1185 sqq.
- 3. Of modern writers see Lebrun Explication v: Ricaut The present state of the Greek and Armenian churches Lond. 1679: Picart 30 The ceremonies and religious customs of the various nations of the known world v, Lond. 1736 (to be used cautiously): J. de Serpos Compendio storico concernante la religione e la morale della nazione armena iii, Venezia 1786: Malan The life and times of S. Gregory the Illuminator London 1868 (a collection of documents from the armenian, with a historical introduction) and The divine liturgy of the Armenian church of S. Gregory the Illuminator Lond. 1870 (with introd. and notes, including an extract from Mouravieff's Travels): Gregory of Chios Περὶ ἐνώσεως τῶν ἀρμενίων μετὰ τῆς

άνατολικῆς δρθοδόξου ἐκκλησίας Constantinople 1871: Issaverdenz Armenia and the Armenians ii: Ecclesiastical history Venice 1875: Fortescue The Armenian church Lond. 1872: F. Nève L'Arménie chrétienne et sa littérature Louvain 1886: A. Ter-Mikelian die armenische Kirche in ihren Beziehungen zur 5 byzantinischen Leipz. 1892. On the Uniat rite, see Lebrun u. s. Issaverdenz Rites et cérémonies de l'église arménienne Venise 1876 (also in English, 1872). On ecclesiology &c., besides some of the above, see the plates in the editions of Avedichian, Texier Description de l'Arménie, la Perse et la Mésopotamie i, Paris 10 1842, and Neale History of the holy eastern church: introd. pp. 288-305.

NOTE

- Uncials indicate (1) in the texts, quotations from Holy Scripture: (2) in the appendices, passages identical with passages in the texts.
- Small type indicates (1) prayers &c. which do not belong to the central public service, such as preliminaries and conclusions not performed in the sanctuary, private prayers of the ministers, &c.: (2) duplicates of existing features inserted from other liturgies.
- [], where not otherwise explained in the tables at the head of the several sections, indicate obvious corrections in the text, or explanatory additions.
- () enclose insertions in the text—(1) titles: (2) conjectural corrections: (3) any additions in cases where for any reason it is important to distinguish exactly what is contained in the original document and what is not. (In ordinary cases standing cues, such as those of doxologies of prayers which in mss. are seldom written at length, are expanded without note.)
- { } enclose matter varying with the day or season.
- In Litanies, when the Response is constant it is generally given only after the first suffrage and is to be understood after the rest; when it changes, each Response is given only after the first suffrage of the group to which it belongs and is to be understood after the rest.

ADDENDA AND CORRIGENDA

P. lxi, l. 10, transfer no. 53 to the list on p. lxii.

P. lxxxii. In A wandering scholar in the Levant Lond. 1896, p. 84, Mr. Hogarth relates that in an island in the Lake of Egerdir in Asia Minor there are fifty christian families with two priests whose rite is in Turkish.

P. 2, 1. 8, for 'xivth' read 'xvth.'

P. 13, l. 28, for 'προ[σ] έλθετε' read 'προέλθετε.'

Pp. 19, l. 1: 51, l. 1, for 'πληρής' read 'πλήρης.'

P. 23, l. 12, for 'inclination' read 'FRACTION?'

P. 44, ll. 17-33 b should perhaps be printed in large type across the page before the opening of the litany.

P. 49, l. 33. [Υίοῦ] is a conjectural correction of the western reading $\theta \epsilon ο \hat{v}$ (FGHJK). The eastern and obviously original reading is $\theta \epsilon ο \hat{v}$ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (ABCDE: Swainson has misread D and omitted κυρίου καὶ before $\theta \epsilon ο \hat{v}$).

P. 51, l. 18, for ' εξαπέστειλας' (ADJ) read ' εξαποστείλας' (cett.).

P. 72, l. 39 and passim, for 'Kurillison' read 'Kūryallaisūn.'

P. 76, l. 34, for 'A voice (and the rest)' read 'The voice of Joy and health is in the dwellings of the righteous said the Holy Ghost by David.' (Ps. cxviii. 15). From a MS. at S. Mark's House in Jerusalem.

P. 78, 1. 3, for '(and the rest)' read 'who were sent of God into all the world and went forth to proclaim the preaching of the Son among the nations and the ends of the earth, preached the kingdom of heaven, speaking good things to the faithful' (Mark xvi. 15, 20, Luke ix. 60). From the same source.

P. 78, l. 21, for '(and the rest)' read 'I have heard, saith that if any come and preach aught unto you beyond that we have preached unto you, even if he be an angel from on high, let him be accursed from the church: and behold they are flooding us with divers doctrines from all sides. Blessed be he that beginneth and endeth with the doctrine of God' (2 Cor. xi. 4, Gal. i. 8, Tit. ii. 10). From the same source.

P. 79, II. 5-9. Maronite (Missal and Renaudot). The Jacobite form, also from a MS. at S. Mark's House in Jerusalem, is 'Offer unto him the sacrifice of thanksgiving: Bring presents and come into the courts of the Lord: O worship the Lord at the alter of his holiness' (Ps. cvii. 22, xcvi. 8, 9, lxxxiv. 2).

P. 85, l. 32 and passim, for 'Telītho' read 'Teloïtho.'

P. 88, ll. 17-20. Put in col. parallel with 21-29.

P. 100, l. 9, for 'FORGIVE' read 'HAVE FORGIVEN.'

P. 151, l. 5 and passim, for 'N H M' read 'N or M.'

P. 163, l. 36, add '(The choir sings the Aspasmos) {Asbasmus Watus said in the holy fast I know that thou art good and merciful and compassionate: remember me in thy mercy world without end. Alleluia alleluia alleluia. Christ hath fasted for our sake forty days and forty nights: accept our fast, forgive us our iniquities through the supplications and the intercessions of our lady, lady Mary: save us and have mercy on us, holy holy holy Lord of sabaoth . After the lifting of the prospharin, alike whether there be an asbasmus or not, the deacon says Through the intercessions of the holy theotokos Mary, o Lord, bestow on us the forgiveness of our sins. We worship thee, o Christ, with thy good Father and the Holy Ghost, for that thou hast come and saved us. Have mercy on us.' Deacon's manual Cairo 1887, pp. 185, 51.

P. 165, l. 33, for 'horologia' read 'euchologia.'

P. 180, l. 2, for 'unsearchable' read 'unquestioning' (?).

P. 188, ll. 18, 19. Read 'priests' and 'congregation's' and omit '(shall do the like).'

P. 188, l. 20, after 'blessing' add 'The Blessing { in the holy fast of the XL days Jesus Christ the KING OF THE AGES Who for our sake hath fasted forty days and forty nights, accept our fast and forgive us our iniquities, pardon our transgressions and grant that our end be christian, acceptable unto thee, and keep us in holiness and righteousness all the days of our life }, through the prayers and supplications which our lady, the lady of us all the holy theotokos S. Mary offereth for us at all times, and the iii great resplendent saints Michael and Gabriel and Raphael, and the iv bodiless creatures and the xxiv elders and the cherubim and the seraphim and all the heavenly orders, and S. John Baptist and our lords the fathers the apostles and S. Stephen and the contemplative evangelist Mark the holy apostle and martyr, and S. George and S. Theodore and fatherloving Mercury and the holy apa Mena and all the choir of the martyrs: and the blessing of our lord righteous father the great abba Antony and the righteous abba Paul and the iii holy abbas Macarius: and the blessing of all the choir of the crossbearers and the just and the righteous, and the angel of this blessed day: and the blessing of the holy theotokos S. Mary, first and last: {and the blessing of the saving fast of forty days of our good Saviour : their holy blessings be with us all for ever. Amen. O Christ our God the KING OF PEACE, GRANT US thy PEACE, appoint thy peace for us, forgive us our sins: for thine is the power and the glory and the blessing and the might for ever. Amen. Depart in peace. The Lord be with you, Amen: so be it. (And he distributes the Baracah)' (1 Tim. i. 17, Lk. i. 75, Heb. vii. 2, Is. xxvi. 12). Euchologion Cairo 1887, pp. 408, 395, 410, 416.

P. 198, Il. 20-25. This is a hymn, not a rubric, and should be in large type.

P. 199, l. 27. The MS. reading yerë'eyanī 'seeth me' is a mistake for yerë'eyanī 'feedeth me.' Read therefore 'The Lord is my shepherd' (Ps. xxiii).

P. 213, l. 10, for 'Paul' read 'the Paul The blessing of the Father and the

bounty (fet) of the Son and the gift (habet) of the Holy Ghost which came like fiery tongues on the apostles be upon you.'

P. 232, l. 29, for 'Take' read 'TAKE' (Mark xiv. 23 eth.).

P. 232, 1. 30, for 'for you' read 'FOR YOU' (Lk. xxii. 20).

P. 240, l. 27, for 'unto the end thereof' read 'O PRAISE GOD IN HIS HOLINESS and the rest of ps. cl.'

P. 243, l. 10, for '(and the rest)' read 'unto the righteous a guide and unto the saints a glory: grant us, o Lord, eyes o knowledge ever to see thee, and ears also to hear thy voice alone, what time our soul hath Been fulfilled with thy grace: Make us a clean heart, o Lord, that we may ever understand thy greatness, o our God good and a lover of man: be well pleased in our soul and bestow on us a mind that turneth not aside, who have received thy body and thine own blood, even us thine humble servants: for thine is the kingdom, o Lord praised and glorious, the Father and the Son and the Holy Ghost, now and ever and world without end. Amen.' (Ps. lxiii. 6, li. 10, Mat. vi. 13.) Ludolfus Comment. p. 345.

P. 244, l. 26. Add, from a MS. at the Abyssinian monastery in Jerusalem, '(EULOGIA) The assistant when he ministers the Aulōgyā (says) O Lord our God and our creator, who givest good and food to all flesh, thou art he that giveth blessing to the servants that fear thine holy name: stretch forth thine holy right hand today also in this hour and bless this bread upon mine hand and let thy blessing and thy goodness be upon it, and let it be even now to everyone that taketh of it salvation and medicine to the soul, strength and power to the flesh: the food that thou hast given us for thanksgiving is thine and that we may praise thy kingdom thriceholy, o Father and Son and Holy Ghost. O Lord, let thy blessing be upon this bread and upon him that giveth and upon him that taketh of it and upon them that minister it in thy fear. Glory be to the Father and to the Son and to the Holy Ghost: both now and ever and world without end. Amen.' (Ps. cxxxvi. 25, Apoc. xi. 18.) Cp. pp. 109 sq.

P. 257, 1. 36, for '{ Timothy ' read '{ Timothy }.'

P. 262, l. 13 b, for 'ma'āpra' read 'ma'apra.'

P. 263, l. 32, add '&c' and so throughout.

P. 308, 1. 3, for '800' read '795.'

P. 370, l. 4 a, for 'Xpicton' read '{ Xpicton'.

P. 455, l. 24, for 'GUARD . . . CHURCH' read 'guard . . . church'

P. 523, l. 20. The words of administration in one kind are found in Mark the Hermit c. Nestorian. 24 ἀκούεις γὰρ τοῦ ἰερέως Σῶμα ἄγιον Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰάνιον (Kerameus-Papadopulos ᾿Ανάλεκτα ἱεροσολυμπικῆς σταχυολογίας i, S. Petersburg 1891, p. 108). This treatise was written at Ancyra in about 430 (Kunze Marcus Eremita Leipz. 1895, p. 192).

I THE SYRIAN RITE

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- Pp. 1-27. AP. CONST. viii. 5-14. From P. A. de Lagarde Constitutiones apostolicae Leipz. and Lond. 1862, pp. 239-261.
- Pp. 28-30. AP. CONST. ii. 57, 58. From Lagarde op. cit. pp. 84-89. Rearranged: the arabic numerals at the beginnings of the sections give their order in the text.
- Pp. 31-68. THE GREEK LITURGY OF S. JAMES. From Paris. Bibl. nat. MS. graec. 2509 (xivth cent.) ff. 194-210. The prayer supplied on p. 36 is from the S. Salvator kontakion (xth cent.) in the library of the University of Messina: cp. Swainson Greek Liturgies p. 228.
- 4. Pp. 69-109. THE SYRIAC LITURGY OF S. JAMES. Translated from (I) D. Severi alexandrini . . de ritibus baptismi et sacrae synaxis apud Syros christianos receptis Antw. 1572, pp. 103 sqq.: (2) a MS. belonging to the Rev. G. B. Howard (modern, from Malabar: defective): (3) Bodleian MS. Syr. e 5 (modern, from Malabar): (4) Brit. mus. MS. Add. 14690 (A.D. 1182) ff. 3a-14a: (5) Missale syriacum juxta rit. eccl. antioch. Syrorum Romae 1843: (6) Assemani Cod. liturg. eccl. univ. Romae 1752, t. v pp. 180-226: (7) Renaudot Liturg. orient. coll. Francof. ad M. 1847, t. ii pp. 1-42: (8) Brit. mus. MS. Add. 14693 (xivth cent.) f. 179 sq.: (9) Bodl. MS. Pococ. 10 (xvth cent.) f. 157. Pp. 69-74. 28 are from (1) supplemented by (2) and (3): the rest of the ordo communis, pp. 74-83, 97-99, 102-104, 106-110, from (2) supplemented by (3): the proper of the anaphora, pp. 83-106, from (4). The sources of additions are indicated by numbers prefixed referring to the list above. The lections (for the Epiphany) were supplied by the Jacobite bishop in Jerusalem.

1. THE LITURGY OF THE EIGHTH BOOK OF THE APOSTOLIC CONSTITUTIONS

COMMONLY CALLED

THE CLEMENTINE

(MASS OF THE CATECHUMENS)

(THE LECTIONS AND THE SERMON)

Μετά τὴν ἀνάγνωσιν τοῦ Νόμου καὶ τῶν Προφητῶν τῶν τε Ἐπιστολῶν ἡμῶν καὶ τῶν Πράξεων καὶ τῶν Εὐαγγελίων ἀσπασάσθω ὁ χειροτονηθεὶς [ἐπίσκοπος] τὴν ἐκκλησίαν λέγων

Ή χάρις τος κγρίος ἡμῶν Ἰнсος Χριστος καὶ τ΄ ἀγάπη τος 5 Θεος καὶ ή κοινωνία τος ἁγίος Πνεςματος μετὰ πάντων ἡμῶν

καὶ πάντες ἀποκρινέσθωσαν

Καὶ μετά τος πνεγματος τος.

Καὶ μετὰ τὴν πρόσρησιν προσλαλησάτω τῷ λαῷ λόγους παρακλήσεως.

(THE DISMISSALS)

Καὶ πληρώσαντος αὐτοῦ τὸν τῆς διδασκαλίας λόγον, φημὶ ἐγὼ ᾿Ανδρέας ὁ 10 ἀδελφὸς Πέτρου, ἀναστάντων ἁπάντων ὁ διάκονος ἐφ᾽ ὑψηλοῦ τινος ἀνελθὼν κηρυττέτω

Μή τις των ἀκροωμένων μή τις των ἀπίστων.

Καὶ ἡσυχίας γενομένης λεγέτω E ὕξασθε οἱ κατηχούμενοι

καὶ πάντες οἱ πιστοὶ κατὰ διάνοιαν ὑπὲρ αὐτῶν προσευχέσθωσαν λέγοντες $K\acute{\nu}\rho\iota\epsilon\ \ \acute{\epsilon}\lambda\acute{\epsilon}\eta\sigma o\nu$

διακονείτω δε ύπερ αὐτῶν λέγων

Υπέρ τῶν κατηχουμένων πάντες ἐκτενῶς τὸν Θεὸν παρακαλέσωμεν

^{*}Ινα ὁ ἀγαθὸς καὶ φιλάνθρωπος εὐμενῶς εἰσακούση τῶν δεήσεων αὐτῶν καὶ τῶν παρακλήσεων

Καὶ προσδεξάμενος αὐτῶν τὴν ἱκεσίαν ἀντιλάβηται αὐτῶν

Καὶ δῷ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρός τὸ ςγμφέρου

10 Aποκαλύ ψ η αὐτοῖς τὸ εὐαγγέλιον τοῦ χριστοῦ αὐτοῦ

Φωτίση αὐτοὺς καὶ συνετίση

Παιδεύση αὐτοὺς τὴν θεογνωσίαν

Διδάξη αὐτοὺς τὰ προστάγματα αὐτοῦ καὶ τὰ δικαιώματα

Έγκαταφυτεύση έν αὐτοῖς τὸν άγνὸν αὐτοῦ καὶ σωτήριον φόβον
15 Διανοίξη τὰ ὧτα τῶν καρδιῶν αὐτῶν πρὸς τὸ ἐΝ τῷ Νόκιῷ ΔΫτοῦ

καταγίνεσθαι ήμέρας και ηγκτός

Βεβαιώση δὲ αὐτοὺς ἐν τῆ εὐσεβεία

Ένώση καὶ ἐγκαταριθμήση αὐτοὺς τῷ ἀγίῳ αὐτοῦ ποιμνίῳ καταξιώσας αὐτοὺς τοῦ λογτροῦ τῆς παλιΓΓενεςίας, τοῦ ἐνδύματος τῆς ἀφθαρσίας, τὰς ὄντως zωὰς

' Ρύσηται δὲ αὐτοὺς ἀπὸ πάσης ἀσεβείας καὶ μὴ Δῷ τόπον τῷ ἀλλοτρίφ κατ' αὐτῶν

Καθαρίς δε αὐτους ἀπό παντός μολγςμος ςαρκός καὶ πνεήματος ἐνοικής τε ἐν αὐτοῖς καὶ ἐμπεριπατής διὰ τοῦ χριστοῦ αὐτοῦ

Εύλογήση τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους

Καὶ κατευθύνη αὐτοῖς τὰ προκείμενα εἰς τὸ συμφέρον

Ετι έκτενως ύπερ αὐτων ίκετεύσωμεν

"Ινα ἀφέσεως τυχόντες τῶν πλημμελημάτων διὰ τῆς μυήσεως 30 ἀξιωθῶσι τῶν ἀγίων μυστηρίων καὶ τῆς μετὰ τῶν ἁγίων διαμονῆς

Έγείρεσθε οἱ κατηχούμενοι

5

Τὴν εἰρήνην τοῦ Θεοῦ διὰ τοῦ χριστοῦ αὐτοῦ αἰτήσασθε Εἰρηνικὴν τὴν ἡμέραν καὶ ἀναμάρτητον καὶ πάντα τὸν χρόνον τῆς ζωῆς ὑμῶν

Χριστιανά ύμῶν τὰ τέλη

"Ιλεω καὶ εὐμενῆ τὸν Θεόν

*Αφεσιν πλημμελημάτων

Εαυτοὺς τῷ μόνῷ ἀγεννήτῷ Θεῷ διὰ τοῦ χριστοῦ αὐτοῦ παράθεσθε

Κλίνατε καὶ εὐλογεῖσθε

 $(\epsilon \dot{\phi}' \dot{\epsilon}$ κάστ ψ δ $\dot{\epsilon}$ τούτων $\dot{\tilde{\omega}}$ ν δ διάκονος προσφωνεῖ, $\dot{\omega}$ ς προείπομεν, λεγέτω δ λαός 10 $K\dot{\nu}\rho\iota\epsilon \ \dot{\epsilon}\lambda\dot{\epsilon}\eta\sigma\sigma\nu$

καὶ πρὸ πάντων τὰ παιδία)

κλινόντων δε αὐτῶν τὰς κεφαλάς εὐλογείτω αὐτοῦς ὁ χειροτονηθεῖς ἐπίσκοπος .
εὐλογίαν τοιάνδε

'Ο Θεὸς ὁ παντοκράτωρ, ὁ ἀγέννητος καὶ ἀπρόσιτος, ὁ κόνος 15 ἀληθικός θεός, ὁ θεὸς καὶ πατήρ τος χριςτος σου τοῦ μονογενοῦς νίοῦ σου, ὁ τοῦ Παρακλήτου προβολεὺς καὶ τῶν ὅλων κύριος, ὁ διὰ Χριστοῦ διδασκάλους τοὺς μαθητὰς ἐπιστήσας πρὸς μάθησιν τῆς εὐσεβείας αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους τὸ εὐαγγέλιον τοῦ χριστοῦ σου καὶ 20 Δὸς αςτοῖς καρδίακ καικήκ καὶ πιεςκα εξθὲς ἐγκαίκιςοκ ἐκ τοῖς ἐγκάτοις αὐτῶν πρὸς τὸ εἰδέναι σε καὶ ποιεῖν τὸ θέλημά σου ἐκ καρδία πλήρει καὶ ψηχή θελοςς καὶ ποιεῖν τὸ θέλημά σου ἐκκαρδία πλήρει καὶ ψηχή θελοςς καὶ ἔκωσον αὐτοὺς τῆς ἀγίας μυήσεως καὶ ἔνωσον τῆ ἀγία σου ἐκκλησία καὶ μετόχους ποίησον τῶν θείων μυστηρίων διὰ Ἡιςος Χριςτος τῆς ἐλπίδος ἡκιῶκ 25 τοῦ ὑπὲρ αὐτῶν ἀποθανόντος δί οῦ σοι δόξα καὶ τὸ σέβας ἐν ἀγίω Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν

καὶ μετὰ τοῦτο ὁ διάκονος λεγέτω

Προέλθετε οἱ κατηχούμενοι ἐν εἰρήνη.

Καὶ μετὰ τὸ έξελθεῖν αὐτοὺς λεγέτω Εὔξασθε οἱ ἐνεργούμενοι ὑπὸ πνευμάτων ἀκαθάρτων

Έκτενῶς πάντες ὑπὲρ αὐτῶν δεηθῶμεν

"Οπως δ φιλάνθρωπος Θεδς διὰ Χριστοῦ ἐπιτιμήση τοῖς άκαθάρτοις καὶ πονηροῖς πνεύμασι

Καὶ ρύσηται τοὺς αὐτοῦ ἰκέτας ἀπὸ τῆς τοῦ ἀλλοτρίου καταδυναστείας

'Ο ἐπιτιμήσας τῷ λεγεῶνι τῶν δαιμόνων καὶ τῷ ἀρχεκάκῷ διαβόλῷ ἐπιτιμήσῃ αὐτὸς καὶ νῦν τοῖς ἀποστάταις τῆς εὐσεβείας

Καὶ ρύσηται τὰ ἐαυτοῦ πλάσματα ἀπὸ τῆς ἐνεργείας αὐτῶν το Καὶ καθαρίση αὐτὰ ὰ μετὰ πολλῆς σοφίας ἐποίησεν Ετι ἐκτενῶς ὑπὲρ αὐτῶν δεηθῶμεν Σῶσον καὶ ἀνάστησον αὐτοὺς ὁ Θεὸς ἐν τῆ δυνάμει σου .

Κλίνατε οἱ ἐνεργούμενοι καὶ εὐλογεῖσθε καὶ δ ἐπίσκοπος ἐπευχέσθω λέγων

15 Ο τὸν ἰςχγρὸν Δής Ας καὶ πάντα τὰ ςκεγη αγτογ Διαρπάς Ας, ό Δογς ήμεν έξογείαν πατείν έπάνω όφεων και εκορπίων και έπι πάς ΑΝ ΤΗΝ ΔΥΝΑΜΙΝ ΤΟΥ ΕΧΘΡΟΥ, ὁ τὸν ἀνθρωποκτόνον ὅφιν δεσμώτην παραδούς ήμεν ώς ετρογθίον παιδίοις, ον φρίττει καὶ τρέμει πάντα ἀπὸ προςώπος Δινάμεώς τος, ὁ ρήξας αὐτὸν ὡς 20 άςτραπήν έξ ογρανος είς γην ού τοπικώ ρήγματι άλλα άπο τιμής είς ἀτιμίαν δι' έκούσιον αὐτοῦ κακόνοιαν, ογ τὸ Βλέμμα ΣΗΡΑίΝΕΙ ΙΒΥCCON ΚΑὶ Η ἀπειλή ΤΗΚΕΙ ΟΡΗ ΚΑὶ Η ἀλήθεια ΜέΝΕΙ είς τὸν Δίωνα, δυ αίνει τὰ ΝΗΠΙΔ ΚΑὶ εὐλογεί τὰ ΘΗλάΖΟΝΤΑ, δυ ύμνοῦσι καὶ προσκυνοῦσιν ἄγγελοι, ὁ ἐπιβλέπων ἐπὶ τὴν ΓĤΝ 25 καὶ ποιῶν αγτὴν τρέμειν, ὁ ἀπτόμενος τῶν ὀρέων καὶ καπνίζονται, ἀπειλῶν θαλάςςμ καὶ Σηραίνων αγτήν καὶ πάντας τογς ποταμογο έξερημών, οδ νεφέλαι κονιορτός τών ποδών, δ περιπατών ἐπὶ θαλάς κας ώς ἐπ' ἐδάφους Μονογενή Θεέ, μεγάλου πατρός Τίέ, ἐπιτίμης τοῖς πονηροῖς πνεγμαςι καὶ ρῦσαι τὰ 30 έργα τῶν χειρῶν coy ἐκ τῆς τοῦ ἀλλοτρίου πνεύματος ἐνεργείας. ότι σοὶ δόξα τιμή καὶ σέβας καὶ διὰ σοῦ τῷ Πατρὶ ἐν ἀγίω Πνεύματι είς τους αίωνας, άμήν

καὶ ὁ διάκονος λεγέτω Προέλθετε οἱ ἐνεργούμενοι.

Καὶ μετ' αὐτοὺς προσφωνείτω Eΰ ξ ασ θ ε οἱ φωτιζόμενοι

Έκτενως οί πιστοί πάντες ύπερ αὐτων παρακαλέσωμεν

"Οπως δ Κύριος καταξιώση αὐτοὺς μυηθέντας εἰς τὸν τοῦ Χριστοῦ θάνατον συναναστῆναι αὐτῷ καὶ μετόχους γενέσθαι τῆς βασιλείας αὐτοῦ καὶ κοινωνοὺς τῶν μυστηρίων αὐτοῦ

Ενώση καὶ συγκαταλέξη αὐτοὺς μετὰ τῶν σωζομένων ἐν τῆ 10 ἀγία αὐτοῦ ἐκκλησία

*Ετι έκτενως ύπερ αὐτων δεηθωμεν

Σώσον καὶ ἀνάστησον αὐτοὺς ἐν τῆ σῆ χάριτι

κατασφραγισάμενοι τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίναντες εὐλογείσθωσαν παρὰ τοῦ ἐπισκόπου τήνδε τὴν εὐλογίαν

'Ο προειπών διὰ τῶν ἀγίων σου προφητῶν τοῖς μυουμένοις Λογςαςθε καθαροὶ Γίνεςθε καὶ διὰ Χριστοῦ νομοθετήσας τὴν πνευματικὴν ἀναγέννησιν αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς βαπτιζομένους καὶ εὐλόγησον αὐτοὺς καὶ ἀγίασον καὶ παρασκεύασον ἀξίους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς καὶ τῆς ἀληθινῆς 20 σου υἰοθεσίας, τῶν πνευματικῶν σου μυστηρίων, τΗς μετὰ τῶν κωτομοκίων ἐπιςγναςωρής διὰ Χριστοῦ τοῦ σωτῆρος ἡμῶν δί οῦ σοι δόξα τιμὴ καὶ σέβας ἐν ἀγίω Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν

καὶ λεγέτω δ διάκονος Προέλθετε οἱ φωτιζόμενοι.

Καὶ μετὰ τοῦτο κηρυττέτω Εὔξασθε οἱ ἐν μετανοία

Έκτενῶς πάντες ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν παρακαλέσωμεν

"Οπως ὁ φιλοικτίρμων Θεὸς ὑποδείξη αὐτοῖς ὁδὸν μετανοίας

Προσδέξηται αὐτῶν τὴν παλινωδίαν καὶ τὴν ἐξομολόγησιν

Καὶ τητρίψη τὸν τατανών ἡπὸ τούς πόδας αὐτών ἐν τάχει

Καὶ λυτρώσηται αὐτοὺς ἀπὸ τῆς παρίδος τοῦ διαβόλος καὶ τῆς ἐπηρείας τῶν δαιμόνων

5 Καὶ ἐξέληται αὐτοὺς ἀπὸ παντὸς ἀθεμίτου λόγου καὶ πάσης ἀτόπου πράξεως καὶ πονηρᾶς ἐννοίας

Συγχωρήση δὲ αὐτοῖς πάντα τὰ παραπτώματα αὐτῶν τά τε ἐκούσια καὶ τὰ ἀκούσια

Kαὶ ἐξαλείψη τὸ κατ' αὐτῶν χειρό Γραφον

10 Kal έγγράψηται αύτους έν Βίβλω zωθο

Καθάρη δὲ αὐτοὺς ἀπὸ παντὸς μολγςμος ςαρκὸς καὶ πνεήματος

Καὶ ἐνώσῃ αὐτοὺς ἀποκαταστήσας εἰς τὴν ἁγίαν αὐτοῦ ποίμνην ὅτι αἰτὸς Γινώςκει τὸ πλάςμα ήμῶν. ὅτι τίς καγχήςεται ἁΓνην ἔχειν καρδίαν; ἢ τίς παρρηςιάςεται καθαρὸς εἶναι ἀπὸ ἑμαρτίας; πάντες γάρ ἐςμεν ἐν ἐπιτιμίοις

"Ετι ὑπὲρ αὐτῶν ἐκτενέστερον δεηθῶμεν, ὅτι χαρὰ γίνεται ἐν ογρανῷ ἐπὶ ἑνὶ ἑναρτωνῷ μετανοογντι

"Οπως ἀποστραφέντες πᾶν ἔργον ἀθέμιτον προσοικειωθῶσι πάση πράξει ἀγαθῆ

20" Ινα ὁ φιλάνθρωπος Θεὸς ή τάχος εὐμενῶς προσδεξάμενος αὐτῶν τὰς λιτὰς ἀποκαταστήση αὐτοὺς εἰς τὴν προτέραν ἀξίαν

Καὶ ἀποδώς μαὐτοῖς τὴν ἀζαλλίας να τος ςωτηρίος καὶ πνεςματι ἡγεμονικῷ ςτηρίς μαὐτοὺς ἵνα μηκέτι ςαλεγθῶς τὰ διαβήματα αὐτῶν ἀλλὰ καταξιωθῶσι κοινωνοὶ γενέσθαι τῶν

άγίων αὐτοῦ ἱερῶν καὶ μέτοχοι τῶν θείων μυστηρίων

"Ινα ἄξιοι ἀποφανθέντες τῆς υἱοθεσίας τύχωσι τῆς αἰωνίου ζωῆς Ετι ἐκτενῶς ὑπὲρ αὐτῶν πάντες εἴπωμεν Κύριε ἐλέησον Σῶσον αὐτοὺς ὁ Θεὸς καὶ ἀνάστησον τῷ ἐλέει σου

30 'Αναστάντες τῷ Θ εῷ διὰ τοῦ χριστοῦ αὐτοῦ κλίνατε καὶ εὐλογεῖσ θ ε

έπευχέσθω δέ δ έπίσκοπος τοίαδε

Παντοκράτορ Θεὲ δίώνιε, δέσποτα τῶν ὅλων, κτίςτα καὶ πρύτανι τῶν πάντων, ὁ τὸν ἄνθρωπον κόσμον κόσμου ἀναδείξας διὰ Χριστοῦ καὶ νόμον δοὺς αὐτῷ ἔμφυτον καὶ γραπτὸν πρὸς τὸ ζην αὐτὸν ἐνθέσμως ὡς λογικὸν καὶ ἀμαρτόντι ὑποθήκην δοὺς 5 προς μετάνοιαν την σαυτοῦ ἀγαθότητα ἔπιδε ἐπὶ τοὺς κεκλικότας σοι αὐχένα ψυχης καὶ σώματος ὅτι οὐ βούλει τὸν θάνατον τος άμαρτωλοῦ άλλὰ τὴν μετάνοιαν ὥστε ἀποςτρέψαι αζτὸν ἀπὸ της όδος αὐτοῦ της πονηρώς και ζην. ὁ Νινευϊτών προσδεξάμενος την μετάνοιαν, ὁ θέλων πάντας ἀνθρώπογο οωθήναι καὶ εἰς 10 ἐπίγνως Ν άλμθείας ἐλθείν, ὁ τὸν γίον προσδεξάμενος τὸν καταφαγόντα τὸν Βίον αὐτοῦ ἀςώτως πατρικοῖς σπλάγχνοις διὰ τὴν μετάνοιαν αὐτὸς καὶ νῦν πρόσδεξαι τῶν ἰκετῶν σου τὴν μετάγνωσιν, ότι ογκ έςτιν ός ογχ άμαρτής εταί σοι έλη γαρ άνομίας παρατηρήση Κήριε Κήριε τίς ήποστήσεται; ότι παρά σοὶ ὁ ίλασμός 15 έςτι καὶ ἀποκατάστησον αὐτοὺς τῆ ἀγία σου ἐκκλησία ἐν τῆ προτέρα άξία καὶ τιμῆ· διὰ Χριστοῦ καὶ θεοῦ καὶ σωτῆρος ήμων δι' οῦ σοι δόξα καὶ προσκύνησις ἐν ἀγίφ Πνεύματι εἰς τούς αίωνας, άμήν

> καὶ δ διάκονος λεγέτω 'Απολύεσθε οἱ ἐν μετανοία.

20

(MASS OF THE FAITHFUL)

(THE PRAYERS)
Καὶ προστιθέτω

Μή τις τῶν μὴ δυναμένων προσελθέτω Οσοι πιστοὶ κλίνωμεν γόνυ

25

Δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ χριστοῦ αὐτοῦ Πάντες συντόνως τὸν Θεὸν διὰ τοῦ χριστοῦ αὐτοῦ παρακαλέσωμεν

'Υπὲρ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν ἀγίων 30

έκκλησιών δεηθώμεν ὅπως ὁ τών ὅλων Θεὸς ἀΐδιον καὶ ἀναφαίρετον τὴν ἐαυτοῦ εἰρήνην ἡμίν παράσχοιτο, ἵνα ἐν πληροφορία τῆς κατ' εὐσέβειαν ἀρετῆς διατελοῦντας ἡμᾶς συντηρήση

- 5 Υπέρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς
 ἀπὸ περάτων ἕως περάτων δεηθῶμεν ὅπως ὁ Κύριος ἄσειστον αὐτὴν καὶ ἀκλυδώνιστον διαφυλάξῃ καὶ διατηρήσῃ
 μέχρι τὰς εγντελείας τοῦ ἀἰῶνος τεθεμελιωμένη ἐπὶ τὰν
 πέτραν
- 10 Καὶ ὑπὲρ τῆς ἐνθάδε ἁγίας παροικίας δεηθῶμεν ὅπως καταξιώση ἡμᾶς ὁ τῶν ὅλων κύριος ἀνενδότως τὴν ἐπουράνιον αὐτοῦ ἐλπίδα μεταδιώκειν καὶ ἀΔιάλειπτον αὐτῷ τῆς δεήσεως ἀποδιδόναι τὴν ὀφειλήν
- Υπερ πάσης επισκοπης της ύπ' οὐρανὸν τῶν ὀρθοτομογντων τὸν λόγον τῆς ἀληθείας δεηθῶμεν
- Καὶ ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Ἰακώβου καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Κλήμεντος καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν ὑπὲρ τοῦ ἐπισκόπου ἡμῶν Εὐοδίου καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν ὑπὲρ τοῦ ἐπισκόπου ἡμῶν ἸΑννιανοῦ καὶ τῶν παροικιῶν αὐτοῦ δεηθῶμεν ὅπως ὁ οἰκτίρμων Θεὸς χαρίσηται αὐτοῦς ταῖς ἀγίαις αὐτοῦ ἐκκλησίαις σώους ἐντίμους μακροημερεύοντας καὶ τίμιον αὐτοῖς τὸ γῆρας παράσχηται ἐν εὐσεβεία καὶ δικαιοσύνη
- 25 Καὶ ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος ἡγ΄ chται αὐτοὺς ἀπό παντὸς ἀτόπογ καὶ πονηροῦ πράΓματος καὶ σῶον καὶ ἔντιμον τὸ πρεσβυτέριον αὐτοῖς παράσχοι
 - Υπέρ πάσης της έν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν ὅπως ὁ Κύριος ἄμεμπτον αὐτοῖς τὴν διακονίαν παράσχηται
 - Υπέρ ἀναγνωστῶν ψαλτῶν παρθένων χηρῶν τε καὶ ὀρφανῶν δεηθῶμεν

Υπέρ τῶν ἐν συζυγίαις καὶ τεκνογονίαις δεηθῶμεν ὅπως ὁ Κύριος τοὺς πάντας αὐτοὺς ἐλεήση

Υπερ εὐνούχων δσίως πορευομένων δεηθῶμεν

'Υπὲρ τῶν ἐν ἐγκρατεία καὶ εὐλαβεία δεηθῶμεν

Υπέρ τῶν καρποφορούντων ἐν τῆ ἀγία ἐκκλησία καὶ ποιούντων 5 τοῖς πένησι τὰς ἐλεημοσύνας δεηθῶμεν

Καὶ ὑπὲρ τῶν τὰς θυσίας καὶ τὰς ἀπαρχὰς προσφερόντων Κυρίω τῷ θεῷ ἡμῶν δεηθῶμεν ὅπως ὁ πανάγαθος Θεὸς ἀμείψηται αὐτοὺς ταῖς ἐπουρανίαις αὐτοῦ δωρεαῖς καὶ δῷ αὐτοῖς ἐν τῷ παρόντι ἑκατονταπλαςίονα καὶ ἐν τῷ μέλ-10 λοντι τωὶν αἰώνιον καὶ χαρίσηται αὐτοῖς ἀντὶ τῶν προςκαίρων τὰ ἀἰώνια, ἀντὶ τῶν ἐπιγείων τὰ ἐπογράνια

Υπέρ τῶν νεοφωτίστων ἀδελφῶν ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος στηρίση αὐτοὺς καὶ βεβαιώση

Υπερ των εν αρρωστία εξεταζομένων αδελφων ήμων δεηθωμεν 15 ὅπως ὁ Κύριος ρύσηται αὐτοὺς πάςμς Νόςογ καὶ πάςμς Μαλακίας καὶ σώους ἀποκαταστήση τῆ ἀγία αὐτοῦ ἐκκλησία

Υπέρ πλεόντων καὶ όδοιπορούντων δεηθῶμεν

Υπερ τῶν ἐν μετάλλοις καὶ ἐξορίαις καὶ φυλακαῖς καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν 20

Υπερ τῶν ἐν πικρᾳ δουλεία καταπονουμένων δεηθῶμεν

Υπέρ έχθρων καὶ μισούντων ήμας δεηθωμεν

'Υπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὅνομα τοῦ Κυρίου δεηθῶμεν ὅπως ὁ Κύριος πραΰνας τὸν θυμὸν αὐτῶν διασκεδάση τὴν καθ' ἡμῶν ὀργήν

Υπέρ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν ὅπως ὁ Κύριος αὐτοὺς ἐπιστρέψη

Τῶν νηπίων τῆς ἐκκλησίας μνημονεύσωμεν ὅπως ὁ Κύριος τελειώσας αὐτὰ ἐν τῷ φόβῳ αὐτοῦ εἰς мέτρον Ηλικίας ἀγάγοι

Τπερ ἀλλήλων δεηθώμεν ὅπως ὁ Κύριος διατηρήση ἡμᾶς καὶ φυλάξη τῆ αὐτοῦ χάριτι εἰς τέλος καὶ ἡγςηται ἡμᾶς τοῦ

πονηρογ καλ πάντων τῶν cκανδάλων τῶν ἐργαζονένων τὴν ἀνονίαν καὶ cώch εἰς τὴν Βαςιλείαν αγτογ τὴν ἐπογράνιον

Υπερ πάσης ψυχης χριστιανης δεηθώμεν 5 Σώσον καὶ ἀνάστησον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου Έγειρώμεθα

 Δ εηθέντες ἐκτενῶς ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θ εῷ διὰ τοῦ χριστοῦ αὐτοῦ παραθώμεθα

έπευχέσθω οὖν ὁ ἀρχιερεὺς καὶ λεγέτω

10 Κήριε παντοκράτορ γψιστε ἐν ἡψηλοῖς κατοικών, ἄριε ἐν άγίοις ἀναπαγόμενε, ἄναρχε μόναρχε, ὁ διὰ Χριστοῦ κήρυγμα γνώσεως δούς ήμιν είς έπίγνωσιν της σης δόξης και τοῦ ὀνόματός σου οδ έφανέρωσεν ήμιν είς κατάληψιν αύτος και νθν έπιδε δί αὐτοῦ ἐπὶ τὸ ποίμνιόν σου τοῦτο καὶ λύτρωσαι αὐτὸ πάσης άγ-15 νοίας καὶ πονηρᾶς πράξεως καὶ Δὸς φόβω φοβεῖςθαί σε καὶ άγάπη άγαπᾶν σε καὶ ετέλλεςθαι ἀπὸ προςώπος δόξης σου εύμενης αύτοις γενού και ίλεως και έπήκοος έν ταις προσευχαις αὐτῶν καὶ φύλαξον αὐτοὺς ἀτρέπτους ἀμέμπτους ἀνεγκλήτους ίνα ώς τη άγιοι σώματι καὶ ψυχή, ΜΗ έχοντες επίλον Η έγτίδα 20 Η ΤΙ ΤῶΝ ΤΟΙΟΥΤΌΝ, ἀλλ' ἵΝΑ ὦΟΙΝ ἄΡΤΙΟΙ καὶ μηδεὶς έν αὐτοῖς ή κολοβὸς ή ἀτελής. ἀρωγὲ δυνατὲ ἀπροσωπόληπτε γενοῦ ἀντιλήπτωρ τοῦ λαοῦ σου τούτου δν έξελέξω έκ μυριάδων, δν έξηγόρασας τῷ τιμίω τοῦ χριςτος σου αιματι, προστάτης ἐπίκουρος ταμίας φύλαξ, τείχος έρυμνότατον, φραγμός ἀσφαλείας, ὅτι ἐκ 25 της σης χειρός ογδείς άρπάςαι δίναται ούδε γάρ έστι θεός ώσπερ σθ έτερος ότι έν σοὶ ή ύπομονη ήμῶν. άρίαcon αἰτοὶc έν τệ άληθεία σου ότι ὁ λόγος ὁ ςὸς άλήθειά έςτιν. άπροσχάριστε ἀπαραλόγιστε ρύσαι αύτους πάς κοι και πάς κς μαλακίας, παντός παραπτώματος, πάσης έπηρείας καὶ ἀπάτης, 30 ἀπὸ φόβογ ἐχθροῦ, ἀπὸ Βέλογο πετομένογ ἡμέρας, ἀπὸ πράςματος ἐν ςκότει Διαπορεγομένογ, καὶ καταξίωσον αὐτοὺς τῆς αἰωνίου ζωῆς τῆς ἐν τῷ χριστῷ σου τῷ υἱῷ σου τῷ μονογενεῖ, τῷ θεῷ καὶ σωτῆρι ἡμῶν, δι' οὖ σοι δόξα καὶ σέβας ἐν ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

> (THE KISS OF PEACE) Καὶ μετὰ τοῦτο λεγέτω ὁ διάκονος

Πρόσχωμεν

καὶ ἀσπαζέσθω ὁ ἐπίσκοπος τὴν ἐκκλησίαν καὶ λεγέτω
'Η εἰρήνη τοῦ Θεοῦ μετὰ πάντων ἡμῶν
καὶ ὁ λαὸς ἀποκρινάσθω

Καὶ μετά τος πνεγματος σος

καὶ ὁ διάκονος εἰπάτω πᾶσιν

'Αςπάςαςθε άλλήλογς ἐν φιλήματι ἁρίφ

καὶ ἀσπαζέσθωσαν οἱ τοῦ κλήρου τὸν ἐπίσκοπον, οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκούς, αἱ γυναῖκες τὰς γυναῖκας.

(THE OFFERTORY)

15

30

Τὰ παιδία δὲ στηκέτωσαν πρὸς τῷ βήματι καὶ διάκονος αὐτοῖς ἔτερος ἔστω ἐφεστως ὅπως μὴ ἀτακτῶσιν. καὶ ἄλλοι διάκονοι περιπατείτωσαν καὶ σκοπείτωσαν τοὺς ἄνδρας καὶ τὰς γυναῖκας ὅπως μὴ θόρυβος γένηται καὶ μή τις νεύση ἢ ψιθυρίση ἢ νυστάξη, οἱ δὲ διάκονοι ἱστάσθωσαν εἰς τὰς τὰν ἀνδρῶν θύρας καὶ οἱ ὑποδιάκονοι εἰς τὰς τῶν γυναικῶν ὅπως μήτις ἐξέλθοι μήτε ἀνοιχθῆ ἡ θύρα, κῶν 20 πιστός τις ἢ, κατὰ τὸν καιρὸν τῆς ἀναφορῶς.

Εἶs δὲ ὑποδιάκονος διδότω ἀπόρρυψιν χειρῶν τοῖς ἰερεῦσι, σύμβολον καθαρότητος Ψυχῶν Θεῷ ἀνακειμένων.

Φημὶ δὴ κάγω Ἰάκωβος δ άδελφὸς Ἰωάννου τοῦ Ζεβεδαίου ἴνα εὐθὺς δ διάκονος λέγη \$25

Μή τις τῶν κατηχουμένων, μή τις τῶν ἀκροωμένων, μή τις τῶν ἀπίστων, μή τις τῶν ἑτεροδόξων

Οι την πρώτην εύχην εύχομενοι προ σ ελθετε

Τὰ παιδία προσλαμβάνεσθε αἱ μητέρες

Μή τις κατά τινος, μή τις έν ὑποκρίσει

"Ορθοι πρὸς Κύριον μετὰ φόβογ καὶ τρόμογ έστῶτες ὧμεν προσφέρειν.

[°]Ων γενομένων οἱ διάκονοι προσαγέτωσαν τὰ δῶρα τῷ ἐπισκόπῷ πρὸς τὸ θυσιαστήριον.

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(ANAPHORA)

Καὶ οἱ πρεσβύτεροι ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων στηκέτωσαν ὡς ὧν μαθηταὶ παρεστῶτες διδασκάλῳ. δύο δὲ διάκονοι ἐξ ἐκατέρων τῶν μερῶν τοῦ θυσιαστηρίου κατεχέτωσαν ἐξ ὑμένων λεπτῶν ριπίδιον ἢ πτερῶν ταῶνος ἢ ὀθόνης καὶ ἡρέμα 5 ἀποσοβείτωσαν τὰ μικρὰ τῶν ἱπταμένων ζώων ὅπως ὧν μὴ ἐγχρίμπτωνται εἰς τὰ κύπελλα.

(THE THANKSGIVING)

Εὐξάμενος οὖν καθ' ἐαυτὸν ὁ ἀρχιερεὺς ἄμα τοῖς ἱερεῦσι καὶ λαμπρὰν ἐσθῆτα μετενδὺς καὶ στὰς πρὸς τῷ θυσιαστηρίω τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μετώπου τῆ χειρὶ ποιησάμενος εἰπάτω

καὶ πάντες συμφώνως λεγέτωσαν ὅτι Kαὶ Μετὰ ΤΟς ΠΝες ΜΑΤΟΟ CΟς καὶ ὁ ἀρχιερεύς *Aνω τον *νουν καὶ πάντες

Έχομεν πρός του Κύριον καὶ ὁ ἀρχιερεύς

Εγχαριστήςωμεν τῷ Κγρίφ καὶ πάντες

> *ΑΣΙΟΝ καὶ δίκαιον καὶ ὁ ἀρχιερεὺς εἰπάτω

25 *Αξιον ως άληθως καὶ δίκαιον πρὸ πάντων ἀνυμνεῖν σε τὸν ὅντως ὅντα Θεόν, τὸν πρὸ τῶν γενητῶν ὅντα, ἐξ οξ πᾶςα πατριὰ ἐν οξρανοῖς καὶ ἐπὶ Γὰς ὁνομάζεται, τὸν μόνον ἀγέννητον καὶ ἄναρχον καὶ ἀβασίλευτον καὶ ἀδέσποτον, τὸν ἀνενδεῆ, τὸν παντὸς ἀγαθοῦ χορηγόν, τὸν πάσης αἰτίας καὶ γενέσεως κρείτ30 τονα, τὸν πάντοτε κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα, ἐξ οξ τὰ πάντα καθάπερ ἔκ τινος ἀφετηρίας εἰς τὸ εἶναι παρῆλθεν. σὸ γὰρ εἶ ἡ ἄναρχος γνῶσις, ἡ ἀΐδιος ὅρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος σοφία, ὁ πρῶτος τῆ φύσει καὶ μόνος τῷ εἶναι καὶ

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κρείττων παντὸς ἀριθμοῦ, ὁ τὰ πάντα ἐκ τοῦ μὴ ὄντος εἰς τὸ είναι παραγαγών διὰ τοῦ μονογενοῦς σου υίοῦ αὐτὸν δὲ πρὸ πάντων δίώνων γεννήσας βουλήσει καὶ δυνάμει καὶ άγαθότητι άμεσιτεύτως, υίδυ μονογενή, Λόγου Θεόν, σοφίαν ζώσαν, πρωτότοκον πάςμε κτίσεως, ἄργελον της μεγάλμε Βογλής σου, ἀρχιερέα 5 σόν, βασιλέα δε καὶ κύριον πάσης νοητής καὶ αἰσθητής φύσεως, τὸν πρό πάντων, δι ογ τὰ πάντα. Σὺ γάρ, Θεὲ αἰώνιε, δι αὐτοῦ τὰ πάντα πεποίμκως καὶ δί αὐτοῦ τῆς προσηκούσης προνοίας τὰ ὅλα ἀξιοῖς δί οῦ γὰρ τὸ εἶναι ἐχαρίσω δί αὐτοῦ καὶ τὸ εὖ εἶναι έδωρήσω. ὁ θεὸς καὶ πατήρ τος μονογενοῦς υἱοῦ 10 σου, ὁ δι' αὐτοῦ πρὸ πάντων ποιήσας τὰ χερουβὶμ καὶ τὰ σεραφίμ, αιωνάς τε και στρατιάς, δυνάμεις τε και έξουσίας, άρχάς τε καὶ θρόνους, άρχαγγέλους τε καὶ άγγέλους, καὶ μετὰ ταῦτα πάντα ποιήσας δί αὐτοῦ τὸν φαινόμενον τοῦτον κόσμον καὶ πάντα τὰ ἐν αὐτῷ. σὰ γὰρ εἶ ὁ τὸν ογρανὸν ὡς 15 καμάραν στήσας καὶ ὡς Δέρριν ἐκτείνας καὶ τὴν ΓĤν ἐπὶ ογδενός ίδρύσας γνώμη μόνη δ πήξας στερέωμα καὶ νύκτα καὶ ἡμέραν κατασκευάσας ὁ ἐξαγαγών φῶς ἐκ θηςαγρῶν καὶ τῆ τούτου συστολή έπαγαγών τὸ σκότος εἰς ἀνάπαυλαν τῶν ἐν τῷ κόσμῷ κινουμένων ζώων ο τον ήλιον τάξας είς άρχλο τής ήμερας έν 20 ούρανῷ καὶ τὴν ςελήνην εἰς ἀρχὰς τῆς νγκτὸς καὶ τὸν χορὸν τῶν ἀςτέρων ἐν οὐρανῷ καταγράψας εἰς αἶνον τῆς σῆς μεγαλοπρεπείας δ ποιήσας ύδωρ πρός πόσιν καὶ κάθαρσιν, άέρα ζωτικὸν πρὸς εἰσπνοὴν καὶ ἀναπνοὴν καὶ φωνῆς ἀπόδοσιν διὰ γλώττης πληττούσης τον άέρα καὶ άκοὴν συνεργουμένην ὑπ' 25 αὐτοῦ ὡς ἐπαΐειν εἰσδεχομένην τὴν προσπίπτουσαν αὐτῆ λαλιάν ό ποιήσας πῦρ πρὸς σκότους παραμυθίαν, πρὸς ἐνδείας ἀναπλήρωσιν καὶ τὸ θερμαίνεσθαι ἡμᾶς καὶ φωτίζεσθαι ὑπ' αὐτοῦ ὁ τήν μεγάλην θάλας την χωρίσας της γης και την μεν άναδείξας πλωτήν, την δε ποσί βάσιμον ποιήσας και την μεν Ζώοις ΜΙΚΡΟΙς 30 καὶ μεγάλοις πληθύνας, την δὲ ημέροις καὶ ἀτιθάσοις πληρώσας, φγτοίς τε Διαφόροις στέψας καὶ βοτάναις στεφανώσας καὶ

άνθεσι καλλύνας καὶ σπέρμασι πλουτίσας ὁ συστησάμενος άβυσσον καὶ μέγα κήτος αὐτῆ περιθείς, άλμυρῶν ὑδάτων σεσωρευμένα πελάγη, περιφράξας δε αύτην πήλαις άμμου λεπτοτάτης ὁ πνεύμασι ποτὲ μὲν αὐτὴν κορυφῶν εἰς ὀρέων μέγεθος, 5 ποτε δε στρωννύων αὐτὴν ώς πεδίον καὶ ποτε μεν εκμαίνων χειμώνι, ποτε δε πραύνων γαλήνη ώς ναυσιπόροις πλωτηρσιν εύκολον είναι πρός πορείαν ό ποταμοίς διαζώσας τον ύπο σου διά Χριστοῦ γενόμενον κόσμον καὶ χειμάρροις έπικλύσας καὶ πηγαις άενάοις μεθύσας, όρεσι δε περισφίγξας είς έδραν άτρεμη 10 γης ἀσφαλεστάτην. ἐπλήρωσας γάρ σου τὸν κόσμον καὶ διεκόσμησας αὐτὸν βοτάναις εὐόσμοις καὶ ἰασίμοις, ζώοις πολλοῖς καὶ διαφόροις, ἀλκίμοις καὶ ἀσθενεστέροις, ἐδωδίμοις καὶ ἐνεργοις, ήμέροις και άτιθάσοις έρπετων συριγμοίς, πτηνών ποικίλων κλαγγαίς ἐνιλιτών κίκλοις, μηνών καὶ ἡμερών ἀριθμοίς, 15 τροπών τάξεσι, νεφών ομβροτόκων διαδρομαίς, είς καρπών γονας και ζώων εγεταειν, εταθμόν ανέμων διαπνεόντων ότε προσταχθώσι παρά σοῦ τῶν φυτῶν καὶ τῶν βοτανῶν τὸ πληθος. Καὶ οὐ μόνον τὸν κόσμον έδημιούργησας άλλὰ καὶ τὸν κοσμοπολίτην ἄνθρωπον έν αὐτῷ ἐποίησας, κόσμου κόσμον ἀναδείξας. 20 εἶπας γὰρ τῆ σῆ σοφία Ποιήςωμεν ἄνθρωπον κατ εἰκόνα ΗΜΕΤΈΡΑΝ ΚΑΙ ΚΑΘ' ΌΜΟΙ Ο ΚΑΙ ΑΡΧΈΤΟ CAN ΤΟΝ ΙΧΘΎΟΝ ΤΗC θαλάς της και τών πετεινών τος ογρανος. διδ και πεποίηκας αὐτὸν ἐκ ψυχῆς ἀθανάτου καὶ σώματος σκεδαστοῦ, τῆς μὲν ἐκ τοῦ μὴ ὄντος, τοῦ δὲ ἐκ τῶν τεσσάρων στοιχείων, καὶ δέδωκας 25 αὐτῷ κατὰ μὲν τὴν ψυχὴν τὴν λογικὴν διάγνωσιν, εὐσεβείας καὶ ἀσεβείας διάκρισιν, δικαίου καὶ ἀδίκου παρατήρησιν, κατὰ δὲ τὸ σῶμα τὴν πένταθλον ἐχαρίσω αἴσθησιν καὶ τὴν μεταβατικήν κίνησιν. Σύ γάρ, Θεὲ παντοκράτορ, διὰ Χριστοῦ παράδειτον έν Εδέμ κατά άνατολάς έφήτεγτας παντοίων φυτών 30 έδωδίμων κόσμφ καὶ ἐν αὐτῷ ὡς ἀν ἐν ἐστίᾳ πολυτελεῖ εἰσήγαγες αὐτόν, κάν τῷ ποιεῖν νόμον δέδωκας αὐτῷ ἔμφυτον ὅπως οἴκοθεν καὶ παρ' ἐαυτοῦ ἔχοι τὰ σπέρματα τῆς θεογνωσίας. είσαγαγών δὲ είς τὸν τής τργφής παράδειςον πάντων μὲν άνηκας αὐτῷ τὴν έξουσίαν πρὸς μετάληψιν, ένὸς δὲ μόνου τὴν γεῦσιν ἀπεῖπας ἐπ' ἐλπίδι κρειττόνων ἵνα ἐὰν φυλάξη τὴν έντολην μισθόν ταύτης την άθανασίαν κομίσηται. άμελήσαντα δὲ τῆς ἐντολῆς καὶ γευσάμενον ἀπηγορευμένου καρποῦ ἀπάτη 5 όφεως καὶ συμβουλία γυναικός τοῦ μὲν παραδείσου δικαίως έξώσας αὐτόν, ἀγαθότητι δὲ είς τὸ παντελὲς ἀπολλήμενον οἰχ ήπερείδες σον γάρ ην δημιούργημα άλλα καθυποτάξας αὐτῷ την κτίσιν δέδωκας αὐτῷ οἰκείοις ίδρῶσι καὶ πόνοις πορίζειν έαυτῷ τὴν τροφήν, σοῦ πάντα φύοντος καὶ αὔξοντος καὶ πεπαί-10 νοντος, χρόνω δε προς ολίγον αυτον κοιμίσας δρκω είς παλιγγενεσίαν έκάλεσας, δρον θανάτου λύσας ζωήν έξ άναστάσεως έπηγγείλω, καὶ οὐ τοῦτο μόνον ἀλλὰ καὶ τοὺς έξ αὐτοῦ είς πληθος αναρίθμητον χέας τους έμμείναντάς σοι έδόξασας, τους δὲ ἀποστάντας σου ἐκόλασας, καὶ τοῦ μὲν Άβὲλ ὡς ὁσίου προσ-15 δεξάμενος την θυσίαν, τοῦ δὲ ἀλελφοκτόνος Καΐν ἀποστραφείς τὸ δῶρον ὡς ἐναγοῦς καὶ πρὸς τούτοις τὸν Σὴθ καὶ τὸν Ἐνὼς προσελάβου καὶ τὸν Ἐνώχ μετέθηκος. σὸ γὰρ εἶ ὁ δημιουργὸς των ανθρώπων και της ζωης χορηγός και της ένδείας πληρωτης καὶ τῶν νόμων δοτὴρ καὶ τῶν φυλαττόντων αὐτοὺς ΜΙCΘΑΠΟΔότΗς 20 καὶ τῶν παραβαινόντων αὐτοὺς ἔκδικος, ὁ τὸν μέγαν κατακλγςμοὸν έπαγαγών τῷ κόςμω διὰ πληθος τῶν ἀςεβηςάντων καὶ τὸν Δίκλιον Νώε ρυσάμενος έκ τοῦ κατακλυσμοῦ έν λάρνακι σὺν όκτω ψιχαίς τέλος μέν των παρωχηκότων, άρχην δέ των μελλόντων ἐπιγίνεσθαι, ὁ τὸ φοβερὸν πῆρ κατὰ τῆς Σοδομηνῆς 25 πενταπόλεως ἐξάψας καὶ την καρποφόρον εἰς ἄλμην θέμενος άπὸ κακίας τῶν κατοικογντων ἐν αγτή καὶ τὸν ὅσιον Λωτ ἐξαρπάσας τοῦ ἐμπρησμοῦ. σὺ εἶ ὁ τὸν Αβραὰμ ῥυσάμενος προγονικῆς άσεβείας καὶ κληρονόμον τοῦ κόςμος καταστήσας καὶ ἐμφανίσας αὐτῷ τὸν χριστόν σου, ὁ τὸν Μελχισεδὲκ ἀρχιερέα σῆς λατρείας 30 προχειρισάμενος, ὁ τὸν πολύτλαν θεράποντά σου Ἰωβ νικητήν τοῦ ἀρχεκάκου ὄφεως ἀναδείξας, ὁ τὸν Ἰς λὰκ ἐπαργελίας υίὸν

ποιησάμενος, ὁ τὸν Ἰακὼβ πατέρα δώδεκα παίδων καὶ τοὺς έξ αὐτοῦ εἰς πληθος χέας καὶ εἰσαγαγών εἰς Αἴγυπτον ἐΝ ἑΒΔΟΜΗκοντα πέντε ψυχαίς. σύ Κύριε τον Ίωσηφ ογχ ήπερείδες άλλά μισθον της δια σε σωφροσύνης έδωκας αὐτῷ τὸ τῶν Αἰγυπτίων 5 ἄρχειν. σὰ Κύριε Εβραίους ὑπὸ Αἰγυπτίων καταπονουμένους οὐ περιείδες διὰ τὰς πρὸς τους πατέρας αὐτῶν ἐπαγγελίας ἀλλ' έρρύσω κολάσας Αίγυπτίους. παραφθειράντων δε των άνθρώπων τὸν φυσικὸν νόμον καὶ τὴν κτίσιν ποτὲ μὲν αὐτόματον νομισάντων, ποτε δε πλείον ή δεί τιμησάντων καὶ σοὶ τῷ θεῷ τῶν 10 πάντων συνταττόντων, ούκ είασας πλανᾶσθαι άλλὰ άναδείξας τον άγιον σου θεράποντα Μωγείν δι' αὐτοῦ προς Βοήθειαν τοῦ φυσικοῦ τὸν γραπτὸν Νόμον Δέδωκας καὶ τὴν κτίσιν ἔδειξας σὸν έργον είναι, την δε πολύθεον πλάνην έξώρισας, τον Άαρων καί τούς έξ αὐτοῦ ἱερατικῆ τιμῆ έδόξασας, Εβραίους άμαρτόντας 15 έκόλασας, έπιστρέφοντας έδέξω, τους Αίγυπτίους δεκαπλήγω έτιμωρήσω, θάλας τη Διελών Ισραηλίτας Διεβίβας Αίγυπτίους έπιδιώξαντας ύποβρυχίους έκόλασας, ξύλφ πικρον ύδωρ έγλύκανας, ἐκ πέτρας ἀκροτόμος γωρ ἀνέχεας, ἐξ ογρανος τὸ μάννα ὖσας, τροφήν έξ ἀέρος ὀρτγρομήτραν, στίλον πγρός την νίκτα 20 προς φωτικούν και στίλον νεφέλης ήμέρας προς σκιασμόν θάλπους. τὸν Ἰησοῦν στρατηγὸν ἀναδείξας έπτὰ ἔθνη Χαναναίων δι' αὐτοῦ καθείλες, 'Ιορδάνην Διέρρηξας, τοὺς ποταμούς ' ΗθὰΜ ἐΞΗΡΑΝΑς, τείχη κατέρρηξας ἄνευ μηχανημάτων καὶ χειρὸς άνθρωπίνης. Υπέρ πάντων σοι ή δόξα δέσποτα παντοκράτορ. 25 CÈ προσκγνογείν αναρίθμητοι ετρατιαί άργελων άρχαγγέλων θρόνων κγριοτήτων άρχῶν ἐξογςιῶν Δγνάμεων στρατιῶν αἰωνίων. τὰ χερουβίμ καὶ τὰ έξαπτέρυγα σεραφίμ ταῖς μέν ΔΥςί κατακαλήπτοντα τούς πόδας, ταις Δέ δγεί τὰς κεφαλάς, ταις δε δγεί πετόμενα, καὶ λέγοντα άμα χιλίαις χιλιάςιν άρχαγγέλων καὶ 30 ΜΥΡίΔΙΟ ΜΥΡΙΔΟΙΝ άγγέλων άκαταπαύστως καὶ άσιγήτως βοώσαις

καί πας δ λαδς αμα είπατω

"ΑΓΙΟς ΆΓΙΟς Κήριος ςαΒαώθ

πληρής ὁ οὐρανὸς καὶ ή Γή τής Δόζης αὐτοῦ εὐλογητὸς εἰς τοὺς αἰῶνας

MHN

καὶ ὁ ἀρχιερεύς έξης λεγέτω

"Αγιος γὰρ εἶ ὡς ἀληθῶς καὶ πανάγιος, ζψιστος καὶ ἡπερ-5 γψογμενος είς τογς διώνας. άγιος δε και δ μονογενής σου υίδς ό κύριος ήμων καὶ θεὸς Ἰησοῦς ὁ Χριστὸς δς εἰς πάντα ὑπηρετησάμενός σοι τῷ θεῷ καὶ πατρὶ αὐτοῦ εἴς τε δημιουργίαν διάφορον καὶ πρόνοιαν κατάλληλον οὐ περιείδε τὸ γένος τῶν ἀνθρώπων άπολλύμενον άλλὰ μετὰ φυσικὸν νόμον, μετὰ νομικὴν παραίνεσιν, 10 μετά προφητικούς έλέγχους καὶ τὰς τῶν ἀγγέλων ἐπιστασίας (παραφθειρόντων σύν τῷ θετῷ καὶ τὸν φυσικὸν νόμον καὶ τῆς μνήμης έκβαλλόντων τὸν κατακλυσμόν, τὴν έκπύρωσιν, τὰς κατ' Αίγυπτίων πληγάς, τὰς κατὰ Παλαιστινών σφαγάς, καὶ μελλόντων ὅσον οὐδέπω ἀπόλλυσθαι πάντων) εὐδόκησεν αὐτὸς 15 γνώμη ση δ δημιουργός άνθρώπου άνθρωπος γενέσθαι, δ νομοθέτης ύπὸ νόμους, ὁ ἀρχιερεὺς ἱερεῖον, ὁ ποιμὴν πρόβατον, καὶ έξευμενίσατό σε τὸν έαυτοῦ θεὸν καὶ πατέρα καὶ τῷ κόσμῳ κατήλλαξε καὶ τῆς ἐπικειμένης ὀργῆς τοὺς πάντας ήλευθέρωσε Γενόμενος εκ παρθένου, Γενόμενος έν σαρκί, δ Θεδς Λόγος, 20 ό άγαπητός γίος ό πρωτότοκος πάςης κτίς εως, κατά τάς περί αὐτοῦ ὑπ' αὐτοῦ προρρηθείσας προφητείας ἐκ επέρματος Δαβίλ καὶ 'Αβραάμ, φγλής 'Ιογάλι' καὶ γέγονεν ἐν μήτρα παρθένου ὁ διαπλάσσων πάντας τους γεννωμένους και έσαρκώθη δ άσαρκος, ό άχρόνως γεννηθείς έν χρόνω γεγέννηται πολιτευσάμενος 25 όσίως και παιδεύσας ένθέσμως πάςαν νόςον και πάςαν μαλακίαν έξ ἀνθρώπων ἀπελάσας, CHMεῖά τε καὶ τέρατα ἐΝ τῷ λαῷ ποιήσας, τροφής καὶ ποτοῦ καὶ ὕπνου μεταλαβων ὁ τρέφων πάντας τοὺς χρήζοντας τροφής και έμπιπλών πων ζώον εγλοκίας, έφανέρως coy τὸ ὅΝοΜΑ τοῖς ἀγνοοῦσιν αὐτό, τὴν ἄγνοιαν ἐφυγάδευσε, τὴν 30 εὐσέβειαν ἀνεζωπύρησε, τὸ θέλημά σου ἐπλήρωσε, τὸ ἔργον δ έδωκας αὐτῷ ἐτελείωςε καὶ ταῦτα πάντα κατορθώσας, χερςίν

ἀνόμων κατασχεθεὶς ἱερέων καὶ ἀρχιερέων ψευδωνύμων καὶ λαοῦ παρανόμου προδοσία τοῦ τὴν κακίαν νοσήσαντος καὶ πολλὰ παθών γπ αὐτῶν καὶ πᾶσαν ἀτιμίαν ὑποστὰς σῆ συγχωρήσει, παραλοθεὶς Πιλάτω τῷ ἩΓεμόνι καὶ κριθεὶς ὁ κριτὴς καὶ κατακριθεὶς ὁ σωτὴρ σταυρῷ προσηλώθη ὁ ἀπαθὴς καὶ ἀπέθανεν ὁ τῆ φύσει ἀθάνατος καὶ ἐτάφη ὁ ζωοποιὸς ἵνα πάθους λύση καὶ θανάτου ἐξέληται τούτους δι' οὺς παρεγένετο καὶ ῥήξη τὰ δεσμὰ τοῦ διαβόλου καὶ ῥύσηται τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ, καὶ ἀνέστη ἐκ νεκρῶν τῷ τρίτι ἡμέρρ καὶ το τεσσαράκοντα ἡμερῶν συνδιατρίψας τοῖς μαθηταῖς ἀνελήφθη εἰς τοὰς οἰρανοὰς καὶ ἐκαθέςθη ἐκ Δεξιῶν σου τοὰ θεοὰ καὶ πατρὸς αὐτοῦ.

Μεμνημένοι οὖν ὧν δι' ἡμᾶς ὑπέμεινεν εὐχαριστοῦμέν σοι Θεὲ παντοκράτορ οὐχ ὅσον ὀφείλομεν ἀλλ' ὅσον δυνάμεθα καὶ τὴν 15 διάταξιν αὐτοῦ πληροῦμεν. ἐν ἡ γὰρ νικτὶ παρελίλοτο λαβών ἄρτον ταῖς ἀγίαις καὶ ἀμώμοις αὐτοῦ χερσὶ καὶ ἀναβλέψας πρὸς σὲ τὸν θεὸν αὐτοῦ καὶ πατέρα καὶ κλάςας ἔλωκε τοῖς μυστήριον τῆς καινῆς διαθήκης λάβετε ἐξ αὐτοῦ, φάρετε τοῦτό ἐςτι τὸ ςῶμά μος τὸ περὶ πολλῶν θριπτό-20 μενου άμαρτιῶν. ὡςαίτως καὶ τὸ ποτήριον κεράσας ἐξ οἴνου καὶ ὕδατος καὶ ἀγιάσας ἐπέλωκεν αἰτοῖς λέγων Πίετε ἐξ αἰτοῦ πάντες τοῦτό ἐςτι τὸ αἷμά μος τὸ περὶ πολλῶν ἐκχινόμενον εἰς ἄφεςιν ἁμαρτιῶν. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνης τὸ ποτήριον τοῦτον καὶ τὸ ποτήριον τοῦτον καὶ τὸ ποτήριον τοῦτον καὶ τὸ και και και τὸ τοῦτον ἐμον ποιεῖτε εἰς τὴν ἐκὴν ἀνάμνης τὸς ποτήριον τοῦτον πίνητε τὸν θάνατον τὸν ἐμὸν καταρρέλλετε ἄχρις ἄν ἔλθω.

(THE INVOCATION)

Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ καὶ τοῦ θανάτου καὶ τῆς ἀναστάσεως καὶ τῆς εἰς οὐρανοὺς ἐπανόδου καὶ τῆς μελλού3° σης αὐτοῦ δευτέρας παρουσίας ἐν ἢ ἔρχεται κρίναι zῶντας καὶ νεκροὰς καὶ ἀποδοῆναι ἑκάςτω κατὰ τὰ ἔργα αἤτοῆ, προσφέρομέν σοι τῷ Βασιλεῖ καὶ Θεῷ κατὰ τὴν αὐτοῦ διάταξιν τὸν ἄρτον

τοῦτον καὶ τὸ ποτήριον τοῦτο εὐχαριστοῦντές σοι δι αὐτοῦ ἐφ' οἶς κατηξίωσας ἡμᾶς ἑστάναι ἐνώπιόν σου καὶ ἱερατεύειν σοι, καὶ ἀξιοῦμέν σε ὅπως εὐμενῶς ἐπιβλέψης ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου, σὺ ὁ ἀνενδεὴς Θεός, καὶ εγλοκής μς ἐπὶ ἀγτοῖς εἰς τιμὴν τοῦ χριστοῦ σου καὶ καταπέμψης τὸ Ἅγιόν 5 σου Πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν κάρτγρα τῶν παθηκάτων τοῦ κρρίος Ἰηκοῦ, ὅπως ἀποφήνη τὸν ἄρτον τοῦτον σῶμα τοῦ χριστοῦ σου καὶ τὸ ποτήριον τοῦτο αἶμα τοῦ χριστοῦ σου, ἵνα οἱ μεταλαβόντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἀμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ το ρυσθῶσι, Πνεύματος ἀγίου πληρωθῶσιν, ἄξιοι τοῦ χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι, σοῦ καταλλαγέντος αὐτοῖς δέσποτα παντοκράτορ.

(THE INTERCESSION)

Έτι δεόμεθά σου Κύριε καὶ ὑπὲρ τῆς ἀγίας σου ἐκκληςίας 15 τῆς ἀπὸ περάτων εως περάτων ἦν περιεποιήςω τῷ τιμίω αἴματι τοῦ χριςτοῦ σου ὅπως αὐτὴν διαφυλάξης ἄσειστον καὶ ἀκλυδώνιστον ἄχρι τῆς ςγντελείας τοῦ αἰῶνος, καὶ ὑπὲρ πάσης ἐπισκοπῆς τῆς ὀρθοτομούς το λόγον τῆς ἀληθείας

Έτι παρακαλοῦμέν σε καὶ ὑπὲρ τῆς ἐμῆς τοῦ προσφέροντός 20 σοι οὐδενίας καὶ ὑπὲρ παντὸς τοῦ πρεσβυτερίου, ὑπὲρ τῶν διακόνων καὶ παντὸς τοῦ κλήρου ἵνα πάντας σοφίσας Πνεύματος άγίου πληρώσης

Ετι παρακαλοῦμέν σε Κύριε ἡπὲρ τοῦ Βλοιλέως καὶ τῶν ἐν ἡπεροχή καὶ παντὸς τοῦ στρατοπέδου ἵνα εἰρηνεύωνται τὰ πρὸς 25 ἡμᾶς, ὅπως ἐν ἡσυχία καὶ ὁμονοία Διάγοντες τὸν πάντα χρόνον τῆς ζωῆς ἡμῶν δοξάζωμέν σε διὰ Ἡκοῦ Χριςτοῦ τῆς ἐλπίδος ἡμῶν

*Ετι προσφέρομέν σοι καὶ ὑπὲρ πάντων τῶν ἀπ' αἰῶνος εὐαρεστησάντων σοι ἀγίων πατριαρχῶν προφητῶν δικαίων ἀπο- 3° στόλων μαρτύρων ὁμολογητῶν ἐπισκόπων πρεσβυτέρων διακόνων

ύποδιακόνων ἀναγνωστῶν ψαλτῶν παρθένων χηρῶν λαϊκῶν καὶ πάντων ὧν ἐπίστασαι αὐτὸς τὰ ὀνόματα

Έτι προσφέρομέν σοι ὑπὲρ τοῦ λαοῦ τούτου ἵνα ἀναδείξης αὐτὸν εἰς ἔπωινον τοῦ χριστοῦ σου Βωςίλειον ἱεράτεγμω, ἔθνος ξωτιον ὑπὲρ τῶν ἐν παρθενία καὶ ἀγνεία, ὑπὲρ τῶν χηρῶν τῆς ἐκκλησίας, ὑπὲρ τῶν ἐν σεμνοῖς γάμοις καὶ τεκνογονίαις, ὑπὲρ τῶν νηπίων τοῦ λαοῦ σου, ὅπως μηδένα ἡμῶν ἀπόβλητον ποιήσης

Ετι άξιοθμέν σε καὶ ὑπὲρ τῆς πόλεως ταύτης καὶ τῶν ἐνοιτο κούντων, ὑπὲρ τῶν ἐν ἀρρωστίαις, ὑπὲρ τῶν ἐν πικρῷ δουλείᾳ,
ὑπὲρ τῶν ἐν ἐξορίαις, ὑπὲρ τῶν ἐν δημεύσει, ὑπὲρ πλεόντων καὶ
ὀδοιπορούντων, ὅπως πάντων ἐπίκουρος γένῃ, πάντων Βομθὸς καὶ
ἀντιλήπτωρ

Έτι παρακαλοθμέν σε ἡπὲρ τῶν Μισοἡντων ἡμᾶς καὶ Διωκόντο των ἡμᾶς Διὰ τὸ ὅνομά σου, ὑπὲρ τῶν ἔξω ὅντων καὶ πεπλανημένων, ὅπως ἐπιστρέψης αὐτοὺς εἰς ἀγαθὸν καὶ τὸν θυμὸν αὐτῶν πραΰνης

Ετι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν κατηχουμένων τῆς ἐκκλησίας καὶ ὑπὲρ τῶν χειμαζομένων ὑπὸ τοῦ ἀλλοτρίου καὶ ²⁰ ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν, ὅπως τοὺς μὲν τελειώσης ἐν τῆ πίστει, τοὺς δὲ καθαρίσης ἐνεργείας τοῦ πονηροῦ, τῶν δὲ τὴν μετάνοιαν προσδέξη καὶ συγχωρήσης καὶ αὐτοῖς καὶ ἡμῖν τὰ παραπτώματα ἡμῶν

Ετι προσφέρομέν σοι καὶ ὑπὲρ τῆς εὐκρασίας τοῦ ἀέρος καὶ 25 τῆς εὐφορίας τῶν καρπῶν ὅπως ἀνελλιπῶς μεταλαμβάνοντες τῶν παρὰ σοῦ ἀγαθῶν αἰνῶμέν σε ἀπαύστως τὸν Διδόντα τροφὶν πάςμ ςαρκί

Έτι παρακαλοῦμέν σε καὶ ὑπὲρ τῶν δι' εὔλογον αἰτίαν ἀπόντων ὅπως ἄπαντας ἡμῶς διατηρήσας ἐν τῆ εὐσεβεία ἐπι30 CΥΝΑΓΑΓΗς ἐΝ ΤΗ ΒΑΟΙΛΕΊΑ ΤΟΥ ΧΡΙΟΤΟΥ σου τοῦ ΘΕΟΥ πάσης αἰσθητῆς καὶ νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν, ἀτρέπτους ἀμέμπτους ἀνεγκλήτους

Οτι σοὶ πᾶσα δόξα σέβας καὶ εὐχαριστία, τιμὴ καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀνεκλιπεῖς καὶ ἀτελευτήτους

καὶ πᾶς ὁ λαὸς λεγέτω $^{\prime}\!A\mu\eta
u$.

(THE BLESSING)

Καὶ ὁ ἐπίσκοπος εἰπάτω

'Η εἰρήνη τος Θεος είη μετά πάντων ἡμῶν καὶ πᾶς ὁ λαὸς λεγέτω

Καὶ μετά τος πνεγματος coς.

(THE INCLINATION)

Καὶ ὁ διάκονος κηρυσσέτω πάλιν

*Ετι καὶ ἔτι δεηθώμεν τοῦ Θεοῦ διὰ τοῦ χριστοῦ αὐτοῦ

Υπέρ τοῦ δώρου τοῦ προσκομισθέντος Κυρίω τῷ Θεῷ δεηθῶμεν 15 ὅπως ὁ ἀγαθὸς Θεὸς προσδέξηται αὐτὸ διὰ τῆς μεσιτείας τοῦ χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον εἰς ὀκακίν εἰωλίλος

'Υπὲρ τῆς ἐκκλησίας ταύτης καὶ τοῦ λαοῦ δεηθῶμεν

Υπερ πάσης επισκοπης, παντός πρεσβυτερίου, πάσης της εν 20 Χριστῷ διακονίας, παντός τοῦ πληρώματος της εκκλησίας δεηθῶμεν ὅπως ὁ Κύριος πάντας διατηρήση καὶ διαφυλάξη

Υπέρ Βαςιλέων καὶ τῶν ἐν Υπεροχή δεηθῶμεν ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς, ὅπως ἤρεμον καὶ ἡςΎχιον Βίον ἔχοντες Διάςωμεν ἐν πάςμ εΫςεβεία καὶ ςεμνότητι

Τῶν ἀγίων μαρτύρων μνημονεύσωμεν ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν

'Υπὲρ τῶν ἐν πίστει ἀναπαυσαμένων δεηθῶμεν

Υπερ της εὐκρασίας τῶν ἀέρων καὶ τελεσφορίας τῶν καρπῶν δεηθῶμεν

Υπέρ τῶν νεοφωτίστων δεηθῶμεν ὅπως βεβαιωθῶσιν ἐν τῆ πίστει

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Πάντες ὑπὲρ ἀλλήλων παρακαλέσωμεν
'Ανάστησον ἡμᾶς ὁ Θεὸς ἐν τῆ χάριτί σου
'Αναστάντες ἑαυτοὺς τῷ Θεῷ διὰ τοῦ χριστοῦ αὐτοῦ παραθώμεθα

καὶ ὁ ἐπίσκοπος λεγέτω

'Ο Θεὸς ὁ μέγας καὶ μεγαλώνγμος, ὁ μέγας τῆ Βογλή καὶ κραταιὸς τοῖς ἔργοις, ὁ θεὸς καὶ πατήρ τοῦ ἄγίος παιδός ςος Ἰμεοῦ τοῦ εῶργοις, ὁ θεὸς καὶ πατήρ τοῦ ἄγίος παιδός ςος Ἰμεοῦ τοῦ ςωτήρος ήμῶν ἐπίβλεψον ἐφ᾽ ἡμᾶς καὶ ἐπὶ τὸ ποίμνιόν σου τοῦτο ὁ δι᾽ αὐτοῦ ἐξελέξω εἰς δόξαν τοῦ ὀνόματός τοῦ καὶ ἀγιάσας ἡμῶν τὰ σώματα καὶ τὴν ψυχὴν καταξίωσον καθαροὺς γενομένους ἀπὸ παντὸς μολίς καὶ τηδένα ἡμῶν ἀνάξιον τυχεῖν τῶν προκειμένων ἀγαθῶν, καὶ μηδένα ἡμῶν ἀνάξιον κρίνης ἀλλὰ Βοηθὸς ἡμῶν γενοῦ ἀντιλήπτωρ ἡπεραςπιστής διὰ τοῦ χριστοῦ σου μεθ᾽ οῦ σοὶ δόξα τιμὴ αῖνος δοξολογία το εὐχαριστία καὶ τῷ ἀγίφ Πνεύματι εἰς τοὺς αἰῶνας. ἀμήν.

(THE ELEVATION)

Καὶ μετὰ τὸ πάντας εἰπεῖν Aμήν ὁ διάκονος λεγέτω Πρόσχωμεν καὶ ὁ ἐπίσκοπος προσφωνησάτω τῷ λαῷ οὕτως $T\grave{a}$ ἄγια τοῖς ἀγίοις καὶ ὁ λαὸς ὑπακουέτω

Εἶς ἄγιος, εἷς κήριος ἸΗςοῆς Χριστός εἰς δόξαν Θεοῆ Πατρός εἤλογητὸς εἰς τοἡς αἰῶνας, ἀμήν δόξα ἐν ἡψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εἤδοκία ὡςαννὰ τῷ γἡῷ Δαβίδ εἤλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κγρίογ Θεὸς Κήριος καὶ ἐπέφανεν ΄μῶν ὡςαννὰ ἐν τοῖς ἡψίστοις.

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(THE COMMUNION)

Καὶ μετά τοῦτο μεταλαμβανέτω ὁ ἐπίσκοπος, ἔπειτα οἱ πρεσβύτεροι καὶ οἱ διάκονοι και οι ύποδιάκονοι και οι άναγνωσται και οι ψάλται και οι άσκηται καὶ ἐν ταῖς γυναιξὶν αἱ διάκονοι καὶ αἱ παρθένοι καὶ αἱ χῆραι, εἶτα τὰ παιδία και τότε πας δ λαός κατά τάξιν μετά αίδους και εύλαβείας ανευ θορύβου.

και ὁ μεν επίσκοπος διδότω την προσφοράν λέγων

Σῶμα Χριστοῦ καὶ ὁ δεχόμενος λεγέτω

' Αμήν

δ δε διάκονος κατεχέτω το ποτήριον και επιδιδούς λεγέτω

Αξμα Χριστοῦ ποτήριον ζωής

και ὁ πίνων λεγέτω

' Αμήν.

ψαλμός δέ λεγέσθω λγ΄ έν τῷ μεταλαμβάνειν πάντας τοὺς λοιπούς.

Καὶ όταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ διάκονοι τὰ περισσεύσαντα 15 είσφερέτωσαν είς τὰ παστοφόρια.

(THANKSGIVING)

Καὶ ὁ διάκονος λεγέτω παυσαμένου τοῦ ψάλλοντος

Μεταλαβόντες τοῦ τιμίου σώματος καὶ τοῦ τιμίου αίματος τοῦ Χριστοῦ εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμᾶς μετα-20 λαβείν των άγίων αύτου μυστηρίων και παρακαλέσωμεν μη είς κρίμα άλλ' είς σωτηρίαν ημών γενέσθαι, είς ώφέλειαν ψυχης καὶ σώματος, είς φυλακην εύσεβείας, είς ἄφεσιν άμαρτιών, είς ζωήν τοῦ μέλλοντος αίωνος

Έγειρώμεθα

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Έν χάριτι Χριστοῦ έαυτοὺς τῷ μόνῳ ἀγεννήτῳ Θεῷ καὶ τῷ χριστῷ αὐτοῦ παραθώμεθα

καὶ ὁ ἐπίσκοπος εὐχαριστείτω

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ ὁ πατὴρ τοῦ χριστοῦ σου τοῦ εύλογητοῦ παιδός, ὁ τῶν μετ' εὐθύτητος ἐπικαλουμένων σε 30 έπήκοος, ὁ καὶ τῶν σιωπώντων ἐπιστάμενος τὰς ἐντεύξεις. εύχαριστοῦμέν σοι ὅτι κατηξίωσας ἡμᾶς μεταλαβεῖν τῶν ἀγίων σου μυστηρίων α παρέσχου ημίν είς πληροφορίαν των καλώς

έγνωσμένων, είς φυλακήν της εύσεβίας, είς ἄφεσιν πλημμελημάτων, ὅτι τὸ ὄνομα τοῦ χριστοῦ τος ἐπικέκληται ἐφ' ἡμῶς καὶ σοὶ προσφκειώμεθα. ὁ χωρίσας ήμᾶς τῆς τῶν ἀσεβῶν κοινωνίας ένωσον ήμας μετά των καθωσιωμένων σοι, στήρισον ήμας έν τη 5 άληθεία τη του άγίου Πνεύματος ἐπιφοιτήσει, τὰ άγνοούμενα άποκάλυψον, τὰ λείποντα προσαναπλήρωσον, τὰ έγνωσμένα κράτυνον. τοὺς ἱερεῖς ἀμώμους φύλαξον ἐν τῆ λατρεία σου, τους βασιλείς διατήρησον έν είρηνη, τούς άρχοντας έν Δικαιοcynh, τους άερας εν εύκρασία, τους καρπους εν εύφορία, τον 10 κόσμον έν παναρκεί προνοία. τὰ έθνη τὰ πολεμικὰ πράϋνον, τὰ πεπλανημένα ἐπίςτρεψον, τὸν λαόν σου ἀγίασον, τους ἐν παρθενία διατήρησον, τους έν γάμφ διαφύλαξον έν πίστει, τους έν άγνεία ένδυνάμωσον, τὰ νήπια ἄδρυνον, τοὺς νεοτελείς βεβαίωσον, τους έν κατηχήσει παίδευσον και της μυήσεως 15 άξίους ἀνάδειξον καὶ πάντας ήμας ἐπιςγκάγαγε εἰς τὴν τῶν οὐρανῶν βασιλείαν έν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν μεθ οὖ σοὶ δόξα τιμή καὶ σέβας καὶ τῷ ἀγίφ Πνεύματι είς τοὺς αίωνας, άμήν,

(THE DISMISSAL)

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Καὶ ὁ διάκονος λεγέτω

 $T\hat{\omega}$ Θ ε $\hat{\omega}$ διὰ τοῦ χριστοῦ αὐτοῦ κλίνατε καὶ εὐλογεῖσθε καὶ δ ἐπίσκοπος ἐπευχέσθω λέγων

'Ο Θεὸς ὁ παντοκράτωρ, ὁ ἀληθινὸς καὶ ἀσύγκριτος, ὁ πανταχοῦ ὧν καὶ τοῖς πᾶσι παρὼν καὶ ἐν οὐδενὶ ὡς ἐνόν τι 25 ὑπάρχων, ὁ τόποις μὴ περιγραφόμενος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰῶσι μὴ περαιούμενος, ὁ λόγοις μὴ παραγόμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, ὁ φῶς οἰκῶν ἀπρόςιτον, ὁ τῆ φύσει ἀόρατος, ὁ γνωστὸς πάσαις ταῖς 30 μετ εὐνοίας ἐκζητούσαις σε λογικαῖς φύσεσιν, ὁ καταλαμβανό-

μενος ὑπὸ τῶν ἐν εὐνοίᾳ ἐπιζητούντων σε, ὁ θεὸς Ἰσραὴλ τος
ἀληθικῶς ὁρῶκτος τοῦ εἰς Χριστὸν πιστεύσαντος λαοῦ σου:
εὐμενὴς γενόμενος ἐπάκουσόν μου διὰ τὸ ὄνομά σου καὶ εὐλόγησον τούς σοι κεκλικότας τοὺς ἑαυτῶν αὐχένας καὶ δὸς αὐτοῖς τὰ
αἰτήματα τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι καὶ μηδένα 5
αὐτῶν ἀπόβλητον ποιήσης ἐκ τῆς βασιλείας σου ἀλλὰ ἀγίασον
αὐτούς, φρούρησον σκέπασον ἀντιλαβοῦ ῥῦσαι τοῦ ἀλλοτρίου,
παντὸς ἐχθροῦ· τοὺς οἴκους αὐτῶν φήλαξοκ, τὰς εἰςόλογς αὐτῶν
καὶ τὰς ἐξόλογς φρούρησον· ὅτι σοὶ δόξα αἶνος μεγαλοπρέπεια
σέβας προσκύνησις καὶ τῷ σῷ παιδὶ Ἰησοῦ τῷ χριστῷ σου τῷ ιο
κυρίῷ ἡμῶν καὶ θεῷ καὶ βασιλεῖ καὶ τῷ ἁγίῷ Πνεύματι νῦν καὶ
ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Καὶ ὁ διάκονος ἐρεῖ ᾿Απολγεσθε ἐν εἰρήνη.

Ταῦτα περὶ τῆς μυστικῆς λατρείας διατασσόμεθα ἡμεῖς οἱ ἀπόστολοι ὑμῖν τοῖς ἐπισκόποις καὶ τοῖς πρεσβυτέροις καὶ τοῖς διακόνοις

2. THE ORDER OF THE LITURGY IN THE SECOND BOOK OF THE APOSTOLIC CONSTITUTIONS

(THE ORDERING OF THE CHURCH)

1°Οταν συναθροίζης την τοῦ θεοῦ ἐκκλησίαν ὡς ἃν κυβερνήτης νηὸς μεγάλης μετ' ἐπιστήμης πάσης κέλευε ποιεῖσθαι τὰς συνόδους παραγγέλλων τοῖς διακόνοις ὡσανεὶ ναύταις τοὺς τόπους ἐκτάσσειν τοῖς ἀδελφοῖς καθάπερ ἐπιβάταις μετὰ πάσης ἐπιμελείας καὶ σεμνότητος.

5

Καὶ πρώτον μὲν ὁ οἶκος ἔστω ἐπιμήκης κατὰ ἀνατολὰς τετραμμένος, ἐξ ἐκατέρων των μερών έχων τὰ παστοφορεία πρὸς ἀνατολήν ὅστις ἔοικε νηί, κείσθω δὲ μέσος ό του έπισκόπου θρόνος, παρ' έκάτερα δέ αὐτοῦ καθεζέσθω τὸ πρεσβυτέριον, καὶ οἱ διάκονοι παριστάσθωσαν εύσταλεις της πλείονος έσθητος εοίκασι γάρ ναύταις 10 και τοιχάρχοις. προνοία δε τούτων είς το έτερον μέρος οι λαϊκοί καθεζέσθωσαν μετά πάσης εὐταξίας καὶ ἡσυχίας καὶ αι γυναικές κεχωρισμένως καὶ αὐταὶ καθεζέσθωσαν σιωπήν ἄγουσαι. 3 στηκέτωσαν δε οι μεν πυλωροί είς τας είσόδους των άνδρων φυλάσσοντες αὐτάς, οἱ δὲ διάκονοι εἰς τὰς των γυναικών δικὴν ναυστολόγων, καὶ γὰρ ἐν τῆ σκηνῆ τοῦ μαρτυρίου ὁ αὐτὸς παρηκολούθει τύπος. εἰ δέ τις εὐρεθῆ 15 παρά τόπον καθεζόμενος έπιπλησσέσθω ύπο τοῦ διακόνου ώς πρωρέως καὶ εἰς τὸν καθήκοντα αὐτῷ τόπον μεταγέσθω. οὐ μόνον γὰρ νηὶ ἀλλὰ καὶ μάνδρη ὡμοίωται ἡ έκκλησία. ὡς γὰρ οἱ ποιμένες ἔκαστον τῶν ἀλόγων αἰγῶν φημι καὶ προβάτων κατὰ συγγένειαν καὶ ἡλικίαν ἱστῶσι καὶ ἔκαστον αὐτῶν τὸ ὅμοιον τῷ ὁμοίφ συντρέχει, ούτως καὶ ἐν τῆ ἐκκλησία οἱ μὲν νεώτεροι ίδια καθεζέσθωσαν ἐὰν ἢ τόπος, εἰ δὲ 20 μήγε στηκέτωσαν όρθοί, οἱ δὲ τῆ ἡλικία ήδη προβεβηκότες καθεζέσθωσαν ἐν τάξει, τά δὲ παιδία ἐστῶτα προσλαμβανέσθωσαν αὐτῶν οἱ πατέρες καὶ αἱ μητέρες, αἱ δὲ νεώτεραι πάλιν ίδια έαν ή τόπος, εί δε μήγε όπισθεν των γυναικων ιστάσθωσαν, αί δέ ήδη γεγαμηκυίαι και τα τέκνα έχουσαι ίδια ιστάσθωσαν, αι παρθένοι δε και αί χήραι και αι πρεσβύτιδες πρώται πασών ιστάσθωσαν ή καθεζέσθωσαν. έστω δέ 25 τῶν τόπων προνοῶν ὁ διάκονος ἵνα ἔκαστος τῶν εἰσερχομένων εἰς τὸν ἴδιον τόπον όρμβ καὶ μὴ παρὰ τὸ προσήκον καθέζωνται. ὁμοίως ὁ διάκονος ἐπισκοπείτω τὸν λαὸν ὅπως μή τις ψιθυρίση ή νυστάξη ή γελάση ή νεύση χρή γαρ ἐν ἐκκλησία έπιστημόνως καὶ νηφαλέως καὶ έγρηγόρως έστάναι έκτεταμένην έχοντα την άκοην είς τὸν τοῦ Κυρίου λόγον.

⁵ Εἰ δέ τις ἀπὸ παροικίας ἀδελφὸς ἢ ἀδελφὴ ἐπέλθη σύστασιν ἐπικομιζόμενοι ὁ διάκονος ἐπικρινέτω τὰ κατ' αὐτοὺς ἀνακρίνων εἰ πιστοί, εἰ ἐκκλησιαστικοί, εἰ μὴ ἀπὸ αἰρέσεώς εἰσι μεμολυσμένοι, καὶ πάλιν εἰ ὕπανδρος ἢ χήρα, καὶ οὕτω γνοὺς τὰ κατ' αὐτοὺς ὡς εἰσὶν ἀληθῶς πιστοὶ καὶ ὁμογνώμονες ἐν τοῖς κυρια-

κοις άπαγέτω έκαστον είς τον προσήκοντα αυτώ τόπον. εί δε και πρεσβύτερος άπὸ παροικίας ἐπέλθοι προσδεχέσθω ὑπὸ τῶν πρεσβυτέρων κοινωνικῶς, εἰ δὲ διάκονος ύπὸ τῶν διακόνων, εἰ δὲ καὶ ἐπίσκοπος σὺν τῷ ἐπισκόπῳ καθεζέσθω τῆς αὐτης άξιούμενος ὑπ' αὐτοῦ τιμης. καὶ έρωτήσεις αὐτὸν ὧ ἐπίσκοπε προσλαλησαι τῷ λαῷ λόγους διδακτικούς. ἡ γὰρ τῶν ξένων παράκλησις καὶ νουθεσία ὡφελιμωτάτη 5 σφόδρα. Ο ύδεις γάρ προφήτης φησί δεκτός έν τῆ ίδία πατρίδι. έπιτρέψεις δέ αὐτῷ καὶ τὴν εὐχαριστίαν ἀνοῖσαι 'έὰν δὲ δι' εὐλάβειαν ὡς σοφὸς τὴν τιμήν σοι τηρών μη θέλη άνενέγκαι κάν την είς τον λαον εύλογίαν αὐτον ποιήσασθαι καταναγκάσεις. εί δε εν τῷ καθέζεσθαι ετερός τις επέλθοι εὐσχήμων καὶ ενδοξος εν τῷ βίφ ή ξένος ή έγχώριος, σὺ ὁ ἐπίσκοπος ὁ προσλαλῶν τὸν περὶ Θεοῦ λόγον ἡ ὁ ἀκούων ΙΟ τοῦ ψάλλοντος ή τοῦ ἀναγινώσκοντος μή προσωποληπτῶν καταλίπης τὴν διακονίαν τοῦ λόγου ἴνα διατάξη αὐτῷ προεδρίαν ἀλλὰ μένε ἡσύχιος μὴ διακόπτων σου τὸν λόγον ή την ακοήν, οι δε αδελφοί δια των διακόνων παραδεχέσθωσαν αὐτόν. εί δε τόπος οὐκ ἔστιν, ὁ διάκονος τὸν μᾶλλον νεώτερον έγείρας μετά λόγου άλλα μή μετα όργης έκείνον καθισάτω. δίκαιον δέ τοῦτο και ἀφ' έαυτοῦ τὸν ἀδελφὸν ὡς Ι5 φιλάδελφον ποιείσθαι έαν δε άνανεύη, εγείρας αὐτον άναγκαστώς ὁπίσω πάντων στήσον ίνα παιδευθώσι και οί λοιποί άντιπαραχωρείν τοις έντιμοτέροις. εί δέ πτωχὸς ίθαγενης ή ξένος επέλθοι πρεσβύτης ή νέος την ηλικίαν καὶ τόπος οὐχ ύπάρχοι, και τούτοις τόπον ποιήσει έξ όλης της καρδίας αὐτοῦ ὁ διάκονος ἵνα μή προς ανθρωπον αύτοῦ γένηται ή προσωπόληψις άλλα προς Θεον ή διακονία εὐάρεσ- 20 τος. τὸ δ' αὐτὸ ποιείτω καὶ ἡ διάκονος ταις ἐπερχομέναις γυναιξὶν πτωχαις ήτοι πλουσίαις.

(MASS OF THE CATECHUMENS)

i

² Μέσος δὲ ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τινος ἔστὼς ἀναγινωσκέτω τὰ Μωσέως 25 καὶ Ἰησοῦ τοῦ Ναυή, τὰ τῶν Κριτῶν καὶ τῶν Βασιλείων, τὰ τῶν Παραλειπομένων καὶ τὰ τῆς Ἐπανόδου, πρὸς τούτοις τὰ τοῦ Ἰωβ καὶ τὰ Σολομῶντος καὶ τὰ τῶν δεκαἐξ Προφητῶν.

'Aνα δύο λεγομένων αναγνωσμάτων ετερός τις τοῦ Δαβίδ ψαλλέτω υμνους καὶ δ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω.

Μετὰ τοῦτο αἱ Πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν καὶ αἱ Ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν αἱς ἐπέστειλε ταῖς ἐκκλησίαις καθ' ὑφήγησιν τοῦ ἀγίου Πνεύματος.

Καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ Εὐαγγέλια ἃ έγω Ματθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν καὶ οἱ συνεργοὶ Παύλου παρειληφότες 35 κατέλειψαν ὑμῖν Λουκᾶς καὶ Μάρκος. καὶ ὅταν ἀναγινωσκόμενον ἢ τὸ εὐαγγέλιον πάντες οἱ πρεσβύτεροι καὶ οἱ διάκονοι καὶ πᾶς ὁ λαὸς στηκέτωσαν μετὰ πολλῆς ἡσυχίας γέγραπται γὰρ Σιώπα καὶ ἄκουε Ἰσραὴλ καὶ πάλιν Σὰ δὲ αὐτοῦ στῆθι καὶ ἀκούση.

ii.

Έξης παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαὸν ὁ καθεῖς αὐτῶν ἀλλὰ μη απαντες καὶ τελευταῖος πάντων ὁ ἐπίσκοπος δς ἔοικε κυβερνήτη.

iii.

[Η των κατηχουμένων καὶ ή των μετανοούντων έξοδος]

15

35

(MASS OF THE FAITHFUL)

i.

⁴ Καὶ μετὰ τοῦτο συμφώνως ἄπαντες ἐξαναστάντες καὶ ἐπ' ἀνατολὰς κατανοήσαντες μετὰ τὴν τῶν κατηχουμένων καὶ τὴν τῶν μετανοούντων ἔξοδον προσευξάσ5 θωσαν τῷ Θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς, ὑπομιμνησκόμενοι καὶ τῆς ἀρχαίας νομῆς τοῦ κατὰ ἀνατολὰς
παραδείσου ὅθεν ὁ πρῶτος ἄνθρωπος ἀθετήσας τὴν ἐντολὴν ὅφεως συμβουλία
πεισθεὶς ἀπεβλήθη.

ii.

10 Οἱ δὲ διάκονοι μετὰ τὴν προσευχὴν οἱ μὲν τῆ προσφορῷ τῆς εὐχαριστίας σχολαζέτωσαν ὑπηρετούμενοι τῷ τοῦ Χριστοῦ σώματι μετὰ φόβου οἱ δὲ τοὺς ὅχλους διασκοπείτωσαν καὶ ἡσυχίαν αὐτοῖς ἐμποιείτωσαν.

444

Λεγέτω δὲ ὁ παρεστώς τῷ ἱερεῖ διάκονος τῷ λαῷ Μή τις κατὰ τινός, μή τις ἐν ὑποκρίσει

εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες καὶ ἀλλήλας αἱ γυναῖκες τὸ ἐν Κυρίῳ φίλημα ἀλλὰ μή τις δολίως ὡς ὁ Ἰού δας τὸν Κύριον φιλή ματι παρέδωκεν.

iv

Καὶ μετὰ τοῦτο προσευχέσθω ὁ διάκονος

20 Υπέρ τῆς ἐκκλησίας πάσης καὶ παντὸς τοῦ κόσμου καὶ τῶν ἐν αὐτῷ μερῶν καὶ ἐκφορίων

Υπερ των ιερέων και των άρχόντων

Υπέρ τοῦ ἀρχιερέως καὶ τοῦ βασιλέως καὶ τῆς καθόλου εἰρήνης
Καὶ μετὰ τοῦτο ὁ ἀρχιερεὺς ἐπευχόμενος τῷ λαῷ εἰρήνην εὐλογείτω τοῦτον (ὡς
25 καὶ Μωσῆς ἐνετείλατο τοῖς ἱερεῦσιν εὐλογεῖν τὸν λαὸν τούτοις τοῖς ῥήμασιν Εὐλογήσαι σε Κύριος καὶ φυλάξαι σε ἐπιφάναι Κύριος τὸ πρόσωπον
αὐτοῦ ἐπὶ σὲ καὶ ἐλεήσαι σε ἐπάραι Κύριος τὸ πρόσωπον αὐτοῦ
ἐπὶ σὲ καὶ δῷη σοι εἰρήνην) ἐπευχέσθω οὖν καὶ ὁ ἐπίσκοπος καὶ λεγέτω

Σώς ον τὸν λαόν τον Κύριε καὶ εἐλόγης ον τὴν κληρονομίαν 30 τον ην έκτήσω καὶ περιεποιής τῷ τιμίω αἵματι τοῦ χριςτοῦ σου καὶ ἐκάλεσας Βαςίλειον ἱεράτεγμα καὶ ἔθνος ἅγιον.

(ANAPHORA)

i.

Μετά δε ταθτα γινέσθω ή θυσία έστώτος παντός τοῦ λαοῦ και προσευχομένου ήσυχώς.

ii.

Καὶ ὅταν ἀνενέχθη μεταλαμβανέτω ἐκάστη τάξις καθ' ἔαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος μετὰ αἰδοῦς καὶ εὐλαβείας ὡς βασιλέως προσερχόμενοι σώματι καὶ αἱ γυναῖκες κατακεκαλυμμέναι τὴν κεφαλὴν ὡς ἀρμόζει 40 γυναικῶν τάξει προσερχέσθωσαν, φυλαττέσθωσαν δὲ αὶ θύραι μή τις ἄπιστος ἢ ἀμύητος εἰσέλθη.

3. THE LITURGY OF SAINT JAMES

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΚΑΙ ΑΔΕΛΦΟΥ ΘΕΟΥ ΙΑΚΩΒΟΥ

(PROTHESIS)

Έν πλήθει άμαρτιῶν μεμολυσμένον με μὴ ἐξουδενώσης δέσποτα Κύριε ὁ θεὸς ἡμῶν ἰδοὺ γὰρ προσῆλθον τῷ θείᾳ τούτᾳ καὶ ἐπουρανίᾳ μυστηρίᾳ σου οὐχ ὡς ἄξιος ὑπάρχων, ἀλλὶ εἰς τὴν σὴν ἀφορῶν ἀγαθότητα ἀφίημί σοι τὴν φωνὴν Ὁ Θεὸς ἱλάςθητί μοι τῷ ἀμαρτωλῷ. Ἡμαρτοι εἰς τὸι οἰρακιὸ καὶ ἐκώπιόι 5 τος καὶ οἰκ εἰμὶ ἄξιος ἀντοφθαλμῆσαι τῆ ἱερᾳ σου ταύτη καὶ πνευματικῆ τραπέζη ἐφὶ ἢ ὁ μονογενής σου υἰὸς καὶ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐμοὶ τῷ ἀμαρτωλῷ καὶ πάση κηλίδι κατεστιγμένᾳ μυστικῶς πρόκειται εἰς θυσίαν. διὸ ταύτην σοι τὴν ἱκεσίαν καὶ εὐχαριστίαν προσάγω τοῦ καταπεμφθῆναί μοι τὸ πνεῦμά σου τὸ παράκλητον ἐνισχῦον καὶ καταρτῖζόν με πρὸς τὴν λειτουργίαν ταύτην, καὶ το πην παρὰ σοῦ μοι τῷ λαῷ ἐπαγγελθείσαν φωνὴν ἀκατακρίτως ταύτην ἀποφθέγξασθαι καταξίωσον ἐν Χριστῷ Ἰησοῦ τῷ κυρίᾳ ἡμῶν μεθ' οδ εἰλοΓητὸς εἶ σὺν τῷ παναγίᾳ ἀγαθῷ ζωοποιῷ καὶ ὁμοουσίᾳ coγ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰ ἀνων. ἀμήν.

(PARASTASIS)

Εύχη της παραστάσεως

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίᾳ Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίᾳ φωτὶ τῆς θεότητος τῆς ἐν τριάδι μοναδικῶς ὑπαρχούσης καὶ διαιρουμένης ἀδιαιρέτως τριὰς γὰρ εἶς Θεὸς παντοκράτωρ οὖ τὴν ΔόΣαν οἱ οἤρανοὶ Διηγοῆνται, ἡ δὲ γῆ τὴν αὐτοῦ δεσποτείαν καὶ ἡ θάλασσα τὸ αὐτοῦ κράτος καὶ πῶσα αἰσθητὴ 20 καὶ νοητὴ κτίσις τὴν αὐτοῦ μεγαλειότητα κηρύττει πάντοτε ὅτι αὐτῷ πρέπει πῶσα ΔόΣα τιμὴ κράτος μεγαλως ἡνη τε καὶ μεγαλοπρέπεια κῆν καὶ ἀεὶ καὶ εἰς τος ἀἰῶνας τῶν αἰώνων. ἀμήν.

(ENARXIS)

Εύχη του θυμιάματος της εἰσόδου της ένάρξεως

Δέςποτα Κ΄ ριε ' Ιησοῦ Χριστέ, & Θεοῦ Λόγε, ὁ ἐκουσίως ἑαγτόν θυσίαν ἄμωμον ἐπὶ σταυροῦ τῷ Θεῷ καὶ Πατρὶ προσαγαγών, ὁ διφυὴς ἄνθραξ ὁ τῷ 5 λαβίλι τῶν τοῦ προφήτου χειλέων ἀψάμειος καὶ τὰς ἀμαρτίας αὐτοῦ ἀφελόμενος ἄψαι τῶν νοερῶν ἡμῶν αἰσθήσεων καὶ καθάρισον ἡμῶς ἀπὸ πάσης άμαρτημάτων κηλίδος καὶ παράςτησον ἡμῶς ἀγιοῦ σου θυσιαστηρίω τοῦ προσενέγκαι σοι θγςίαν αἰνέςεως καὶ πρόσδεξαι παρ' ἡμῶν τῶν ἀχρείων λογλων σου τὸ παρὸν θυμίαμα εἰς ὀςμὴν εξωλίας καὶ εὐωδίασον ἡμῶν τὸ δυσῶδες το τῆς ψυχῆς καὶ τοῦ σώματος καὶ ἀγίασον ἡμῶς τῆ ἀγιαστικῆ δυνάμει τοῦ παναγίου σου πνεύματος' σὰ γὰρ εἶ μόνος ἄγιος ὁ ἀγιάζων καὶ ἀγιαζόμενος καὶ τοῖς πιστοῖς μεταδιδόμενος, καὶ πρέπει σοι ἡ δόξα σὰν τῷ ἀνάρχωρ σου πατρὶ καὶ τῷ παναγίω καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

15 εύχη της ένάρξεως

Εὐεργέτα βαςιλες τῶν αἰώνων καὶ τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιοῦσάν σοι διὰ τοῦ χριστοῦ σου τὴν ἐκκλησίαν σου, ἐκάστφ τὸ συμφέρον ἐκπλήρωσον, ἄγαγε πάντας εἰς τελειότητα καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ ἀγιασμοῦ σου ἐπιςγνάςων ἡμᾶς ἐν τὴ ἀγία σου καθολικῆ καὶ ἀποστολικῆ 20 ἐκκληςία, ἢν περιεποιήςων τῷ τιμίφ αἵματι τοῦ μονογενοῦς σου υἱοῦ, κυρίου δὲ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριςτος μεθ' οῦ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίφ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

(PREPARATION FOR THE ENTRANCE)

25

35

Ο διάκονος

Ετι τοῦ Κυρίου δεηθώμεν

δ ίερεὺς εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου τῆς συνάξεως

'Ο Θεὸς ὁ προσδεξάμενος 'Αβελ τὰ δῶρα, Νῶε καὶ 'Αβραὰμ τὴν θυσίαν, 'Ααρὼν καὶ Ζαχαρίου τὸ θυμίαμα' πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν άμαρτωλῶν τὸ 30 θυμίαμα τοῦτο εἰς ὀσμὴν εὐωδίας καὶ ἄφεσιν τῶν άμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου' ὅτι εὐλογημένος ὑπάρχεις καὶ πρέπει σοὶ ἡ δόξα τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

δ διάκονος

Κύριε εὐλόγησον

δ ίερευς επεύχεται αυτφ

Ο κύριος καὶ θεὸς ἡμῶν Ἰησοῦς Χριστὸς ὁ δι ὑπερβολὴν ἀγαθότητος καὶ ἀκατάσχετον ἔρωτα σταυρωθεὶς καὶ λόγχη καὶ ἥλοις παρῆναι μὴ ἀπανηνάμενος, ὁ τὴν κρυφίαν καὶ ἐπίφοβον ταύτην τελετὴν εἰς ἀνώμητης αἰωνίαν ἡμῦν ἐκτενῆ παρασχόμενος, εὐλογήσαι τὴν ἐν Χριστῷ ἀρχιδιακονίαν σου καὶ εὐλογήσαι 40 τὴν εἴσοδον ἡμῶν καὶ ἐὐτελῶς τελειώσειεν τὴν παράστασιν τῆς λειτουργίας

ήμῶν ταύτης τῆ ἀφάτω αὐτοῦ εὐσπλαγχνία νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

εύχη άποκριτική παρά τοῦ διακόνου

Ο Κήριος εγλογής λια καὶ ἀξιώσαι ήμας σεραφικώς δωροφορήσαι καὶ προσάσαι τὴν πολυύμνητον ἀδὴν τοῦ ἐνθεαστικοῦ καὶ τρισαγίου τῷ ἀνενδεεῖ καὶ ὑπερπλήρει 5 πάσης τῆς άγιαστικῆς τελειότητος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

(MASS OF THE CATECHUMENS)

(THE LITTLE ENTRANCE)

Εἶτα ἄρχεται ὁ ἀρχιδιάκονος ἐν τῆ εἰσόδφ

'Ο μονογενης Τίος και Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων, καταδεξάμενος διὰτηνημετέραν σωτηρίαν σαρκωθηναι ἐκ τῆς ἀγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας σταυρωθείς τε Χριστὲ ὁ Θεὸς θανάτω θάνατον πατήσας, εἶς ὧν τῆς ἀγίας Τριάδος συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἀγίω Πνεύματι, σῶσον ἡμᾶς.

Ο ίερευς λέγει την ευχήν ταύτην άπο των πυλών εως του θυσιαστηρίου

Ο Θεός ὁ παντοκράτωρ ὁ μεγαλώ-ΝΥΜΟΣ Κήριος ὁ δοὺς ἡμίν εἴςοΔΟΝ είς τὰ ἄγια τῶν ἀΓίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς σου υίοῦ, κυρίου δὲ καὶ θεοῦ καὶ σωτήρος ήμων Ἰησοῦ Χριστοῦ. 15 ίκετεύομεν και παρακαλούμεν την σην άγαθότητα έπειδή ἔμφοβοι καὶ ἔκτρομοί έcmen μέλλοντες παρεστάναι τώ άγίω σου θυσιαστηρίω, έξαπόστειλον έφ' ήμας ό Θεός την χάριν σου την 20 άγαθην καὶ άγίασον ημών τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα καὶ άλλοίωσον τὰ Φρονήματα ήμων πρὸς εὐσέβειαν ίνα εν καθαρώ συνειδότι προσφέρωμέν σοι δώρα δόματα καρπώ- 25 ματα είς ἀθέτης των ήμετέρων πλημμελημάτων καὶ εἰς ίλασμὸν παντὸς τοῦ λαοῦ σου χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υίοῦ μεθ' οδ εύλογητός εί είς τούς αίωνας 30 τῶν αἰώνων. ἀμήν.

Μετά τὸ εἰσελθεῖν εἰς τὸ θυσιαστήριον λέγει ὁ ἱερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματί σου

35

δ ໂερεύς

΄Ο Κύριος εὐλογήσαι πάντας ἡμᾶς καὶ ἁγιάσαι ἐπὶ τῆ

εἰσόδω καὶ ἱερουργία τῶν θείων καὶ ἀχράντων μυστηρίων καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἀγίων καὶ δικαίων τῷ αὐτοῦ χάριτι καὶ φιλανθρωπία νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰόνων, ἀμήν

5 εἶτα λέγει ὁ ἀρχιδιάκονος συναπτήν $^{\circ}E_{
u}$ εἶρήν $^{\circ}E_{
u}$ εἶρήν $^{\circ}E_{
u}$ δ λαός

Κύριε ἐλέησον

Υπὲρ τῆς ἄνωθεν εἰρήνης καὶ
Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν
τοῦ Κυρίου δεηθῶμεν

Υπερ της είρήνης τοῦ σύμπαντος κόσμου καὶ ένώσεως πασῶν τῶν ἀγίων τοῦ Θεοῦ ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

Υπέρ σωτηρίας καὶ ἀντιλήψεως τῶν ὁσιωτάτων πατέ20 ρων ἡμῶν Ἰωάννου τοῦ
ἀγιωτάτου πατριάρχου καὶ
Θεοδούλου τοῦ καθολικοῦ
ἀρχιεπισκόπου, παντὸς τοῦ
κλήρου καὶ τοῦ φιλοχρίσ25 του λαοῦ τοῦ Κυρίου δεηθῶμεν

'Υπερ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν καὶ τοῦ
30 ρυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως ὀργῆς κινδύνου
καὶ ἀνάγκης καὶ ἐπανα-

καὶ ὁ ἱερεὺς ἐπεύχεται ἐπικλινόμενος

OIKTIPMON KAI ELEHMON, μακρόθγμε καὶ πολγέλεε καὶ άληθινέ Κήριε, ἐπίβλεψον ἐξ έτοίμος κατοικητηρίος σος καί έπάκογτον ήμων των σων ίκετων καὶ έγελι ήμας ἀπό παντὸς πειρασμοῦ διαβολικοῦ τε καὶ άνθρωπίνου καὶ μὴ ἀποστήσης άφ' ήμων την σην βοήθειαν μηδέ βαρυτέρας της ημετέρας δυνάμεως παιδείας έπαγάγης ήμιν ήμεις γάρ ούχ ίκανοί πρός τὸ νικᾶν τὰ ἀντιπίπτοντα, σὺ δὲ δυνατὸς εἶ Κύριε είς τὸ σώζειν έκ πάντων τῶν ἐναντιωμάτων σῶσον ήμας δ Θεδς έκ των δυσχερών τοῦ κόσμου τούτου κατὰ τὴν χρηστότητά σου ὅπως εἰσελθόντες ἐν καθαρά ςγνειδήςει πρός τὸ ἄγιόν σου θυσιαστήριον τὸν μακάριον καὶ τρισάγιον ύμνον συν ταίς **ἐπουρανίαις** δυνάμεσιν άκατακρίτως αναπέμπωμέν σοι καὶ τὴν εὐάρεστόν σοι καὶ θείαν ἐπιτελέσαντες λειτουρδεηθῶμεν

Της παναγίας άχράντου υπερενδόξου εύλογημένης δεσποίνης ήμων θεοτόκου καὶ άειπαρθένου Μαρίας, τοῦ άγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφήμων ἀποστόλων, ένδόξων προφητών καὶ άθλοφόρων μαρτύρων καὶ πάντων τῶν ἀγίων καὶ δικαίων μνημονεύσωμεν ὅπως εὐχαῖς αὐτῶν καὶ πρεσβείαις οί

πάντες έλεηθωμεν

στάσεως έχθρων τοῦ Κυρίου γίαν καταξιωθώμεν τῆς αἰωνίου (wins

έκφώνησις

ότι άγιος εἶ Κύριε ὁ θεὸς ἡμῶν καὶ ἐν άγίοις κατοικεῖς καὶ ἐπαναπαήμ καὶ σοὶ τὴν δόξαν καὶ τὸν τρισάγιον υμνον άναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ άγίῳ Πνεύματι 20 νθν καὶ ἀεὶ καὶ είς τοὺς αίῶνας τῶν αίώνων

δ λαός

Άμήν

καὶ οἱ ψάλται τὸν τρισάγιον

ΑΓιος ὁ θεός, ΆΓιος ἐςχγρός, ΆΓιος ἀθάνατος έλέησον ήμας.

(THE LECTIONS)

'Ο ίερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

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Οἱ ἀναγνῶσται ΠΡΟΚΕΙΜΕΝΟΝ.

Καὶ ΑΠΟΣΤΟΛΟΝ.

Ο ψάλτης τὸ ΑΛΛΗΛΟΥΙΑ.

Ο ίερεὺς εὐχὴν τοῦ θυμιάματος πρὸ τοῦ εὐαγγελίου

5 [Σοὶ τῷ πεπληρωμένῷ πάσης εὐωδίας καὶ εὐφροσύνης Κύριε ὁ θεὸς ἡμῶν ἐξ ὧν δέδωκας ἡμῖν προσφέρομέν σοι τὸ θυμίαμα τοῦτο· ἀναληφθήτω δὴ δεόμεθα ἐνώπιόν σου ἐκ πενιχρῶν ἡμῶν χειρῶν εἰς τὸ ἄγιον καὶ ὑπερουράνιόν σου θυσιαστήριον εἰς ὀσμὴν εὐωδίας, εἰς ἄφεσιν τῶν ἀμαρτιῶν το ἡμῶν καὶ εἰς ἱλασμὸν τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἱοῦ μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίῷ καὶ ἀγαθῷ καὶ ζῷοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.]

Ο διάκονος

15 Εἴπωμεν πάντες Κύριε ἐλέησον δλαός
Κύριε ἐλέησον
Κήριε παντοκράτορ ὁ θεὸς τῶν
πατέρων ἡμῶν δεόμεθά σον

ἐπάκογcon
 Ὑπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν
 Ὑπὲρ τῆς εἰρήνης τοῦ σύμ-σων καὶ ἐνώσως παντος κόσμου καὶ ἐνώσως παντοῦ παν ἄγίων τοῦ

δεηθῶμεν Υπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἀγιωτάτου ἡμῶν Ἰωάννου πατριάρχου, παν-

Θεοῦ ἐκκλησιῶν τοῦ Κυρίου

Ο ίερεὺς εὐχὴν πρό τοῦ εὐαγγελίου

"Ελλαμψον ἐν ταῖς καρδίαις ἡμῶν φιλάνθρωπε Κύριε τὸ τῆς σῆς γνώσεως ἀκήρατον φῶς καὶ τοὰς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὰς εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν' ἔνθες ἡμῖν καὶ τῶν μακαρίων σου ἐντολῶν φόβον ἵνα τὰς сαρκικὰς ἐπιθγμίας καταπατήσαντες πνευματικὴν πολιτείαν μετελθῶμεν, πάντα πρὸς εὐαρέστησιν καὶ φρονοῦντες καὶ πράττοντες τὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ δεόμεθά σου ἐπάκουσον

Υπέρ τοῦ ἡγοθθησι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργθο κινδύνου καὶ ἀνάγκης, αίχμαλωσίας, πικροῦ θανάτου καὶ τῶν ἀνομιῶν ἡμῶν δεόμεθά σου ἐπάκουσον

'Υπέρ τοῦ περιεστῶτος λαοῦ καὶ ἀπεκδεχομένου τὸ παρὰ σοῦ πλούσιον καὶ μέγα ἔλεος ἱκετεύομέν σε σπλαγχνύσθητι καὶ ἐλέησον

ἀντὶ τοῦ Ἐλέησον ἡμᾶς ὁ Θεός τοῦτο

Σῶςον ὁ Θεὸς τὸν λαόν ςος καὶ εξλόρης την κληρονομίαν τος, ἐπισκέψαι τὸν κοσμόν σου ἐν ἐλέει καὶ οἰκτιρμοῖς, ἔψως ον κέρας χριστιανῶν τῆ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, τῆ πρεσβεία τῆς πανάγνου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου, τοῦ προδρόμου καὶ τῶν ἀποστόλων σου καὶ πάντων τῶν ἀγίων σου ἰκετεύομέν σε πολυέλεε Κύριε ἐπάκουσον ἡμῶν δεομένων σου καὶ ἐλέησον

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δ λαός Κύριε έλέησον έκ τρίτου

έκφώνησις

5 σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμός, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν ὁ Θεὸς καὶ ὁ μονογενής σου υίὸς καὶ τὸ πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ λαός 'Αμήν

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δ ἀρχιδιάκονος

Πρόσχωμεν τῆ ἀγία ἀναγνώσει

δ ίερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ δ ἀρχιδιάκονος

"Ορθοι ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου

TO EYAFFENION

καὶ μετὰ τὸ εὐαγγέλιον ὁ ἱερεύs $Eἰρήνη <math>\sigma$ οι

δ λαός

Δόξα σοι Κύριε.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

Ο διάκονος

Ο ίερευς έπεύχεται ούτως

Σχολάσωμεν έκτενως

δ λαός

Κύριε έλέησον

30 Έν εἰρήνη τοῦ Κυρίου δεηθῶ-

μεν

'Ο ένηχήσας ήμας Θεός τὰ θεῖά σου λόγια καὶ σωτήρια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἄμαρτωλῶν εἰς τὴν τῶν προ-αναγνωσθέντων κατάληψιν ὡς

Υπερ της ἄνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν

Υπέρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ένώσεως πασῶν τῶν ἀγίων τοῦ Θεοῦ
ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

мή μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν ἀσμάτων ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν πίστιν μετερχομένους ἀνύπουλον, βίον ἄμεμπτον, πο- 5 λιτείαν ἀνέγκλητον

- Υπέρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἀγιωτάτου ἡμῶν Ἰωάννου το πατριάρχου, παντὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ τοῦ Κυρίου δεηθῶμεν
- Υπέρ ἀφέσεως άμαρτιῶν ἡμῶν καὶ συγχωρήσεως πλημμελημάτων καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης καὶ ἐπαναστάσεως ἐχθρῶν τοῦ 15 Κυρίου δεηθῶμεν
- Τὴν ἡμέραν πᾶσαν τελείαν ἁγίαν εἰρηνικὴν καὶ ἀναμάρτητον οἱ πάντες παρὰ τοῦ Κυρίου διελθεῖν αἰτησώμεθα

δ λαόs

Παράσχου Κύριε

- "Αγγελον είρήνης, πιστὸν όδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα
- Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα
- Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν καὶ εἰρήνην τῷ 25 κόσμφ παρὰ τοῦ Κυρίου αἰτησώμεθα
- Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκτελέσαι παρὰ τοῦ Κυρίου αἰτησώμεθα
- Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα ἀνεπαίσχυντα καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος 30 τοῦ Χριστοῦ αἰτησώμεθα

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Της παναγίας ἀχράντου ὑπερενδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, τοῦ ἀγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφήμων ἀποστόλων, ἐνδόξων προφητῶν καὶ ἀθλοφόρων μαρτύρων μετὰ πάντων τῶν ἀγίων καὶ δικαίων μνημονεύσαντες ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

δ λαός Σοὶ Κύριε

ἐκφώνησις

έν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

> δ λαός Άμήν δ ໂερεύς Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος Τὰς κεφαλὰς ἡμῶν τῷ Κυρίω κλίνωμεν

> ό λαός Σοὶ Κύριε

δ ໂερευς έπευχεται λέγων

25 Δέσποτα ζωοποιέ καὶ τῶν ἀγαθῶν χορηγὲ ὁ δοὺς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίος τωῆς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν· καταξίωσον ἡμᾶς ἐν ὡς ιακαρίαν τῆς σοι τὴν θείαν ἐπιτελέσαι λειτουργίαν εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος

έκφώνησις

ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι καὶ εἰς φῶς ἀληθείας ὁδηγούμενοι σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ λαός 'Αμήν.

THE GREAT ENTRANCE > 'Ο διάκονος

Μή τις τῶν κατηχουμένων ' μή τις τῶν ἀμυήτων ' μή τις τῶν ἀλυήλους ἐπίγνωτε' τὰς θύρας ' ὀρθοὶ πάντες.

'Ο ἀρχιδιάκονος
"Ετι τοῦ Κυρίου δεηθῶμεν
δ ἱερεὺς εὐχὴν τοῦ θυμιάματος

Δέσποτα παντοκράτορ Βαςιλες της δόξης ὁ Θεὸς ὁ εἰδώς τὰ πάντα πρὶν Γενές εως αξτῶν, αὐτὸς πάρεσον ἡμιν ἐν τῆ ἀγία ὥρα ταύτη ἐπικαλουμένοις σε καὶ λύτρωσαι ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων, κάθαρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ μιαρῶν ἐπιθυμιῶν καὶ κοσμικης ἀπάτης καὶ πάσης δια-15 βολικης ἐνεργείας καὶ πρόσδεξαι ἐκ χειρὸς ἡμῶν τῶν ἀμαρτωλῶν τὸ θυμίαμα τοῦτο ὡς προσεδέξω τὴν προσφορὰν Ἄβελ καὶ Νῶε καὶ ᾿Ααρῶν καὶ Σαμουὴλ καὶ πάντων τῶν ἀγίων σου, ἡγόμενος ἡμᾶς ἀπὸ παντότε εὐαρεστεῖν καὶ προσκυνεῖν καὶ δοξάζειν σε τὸν Πατέρα καὶ τὸν 20 μονογενη σου υίὸν καὶ τὸ πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν

Καὶ ἄρχονται οἱ ἀναγνῶσται τοῦ χερουβικοῦ

Σιγησάτω πᾶς ας ὰρῖ βροτεία καὶ στήτω μετὰ φόβος καὶ τρόμος καὶ μηδὲν γήϊνον ἐν ἐαυτῆ λογιζέσθω, ὁ γὰρ Βαςιλεγό τῶν Βαςιλεγόντων Χριστὸς ὁ θεὸς ἡμῶν προέρχεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρῶσιν τοῖς πιστοῖς, προη-

'Ο ίερεὺς εἰσάγων τὰ ἄγια δῶρα λέγει τὴν εὐχὴν ταύτην

'Ο Θεός ὁ θεός ήμων ὁ τὸν οὐ-25 ράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐΖαποςτείλας ςωτήρα καὶ λητρωτήν καὶ εὐεργέτην εϟλογογντα καὶ άγιάζοντα ἡμῶς' αὐτὸς εὐλόγησον τὴν πρόθεσιν 30 ταύτην καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον, μνημόνευσον ὡς ἀγαθὸς καὶ φιλάνθρωπος τῶν προσενεγκάντων καὶ δι' οὖς προσήγαγον καὶ ἡμῶς ἀκατακρίτους διαφύλαξον ἐν τῆ 35

γοῦνται δὲ τούτου οἱ χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα χερουβὶμ καὶ τὰ ἑξαπτέρυγα 5 σεραφὶμ τὰς ὄψεις καλύπτοντα καὶ βοῶντα τὸν ὕμνον ᾿Αλληλούϊα

ἱερουργία τῶν θείων σου μυστηρίων ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὅνομά σου τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ ίερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Κύριε εὐλόγησον

δ ίερεύς

Εξλογητός ὁ Θεὸς ὁ εξλογῶν καὶ ἀγιάζων πάντας ἡμῶς ἐπὶ τῆ προθέσει τῶν θείων καὶ ἀχράντων μυστηρίων καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(THE CREED)

Ο ἀρχιδιάκονος

Έν σοφία πρόσχωμεν άρχεται ὁ ໂερεύς

Πιστεύω εἰς ἕνα θεὸν Πατέρα παντοκράτορα ποιητὴν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων. καὶ εἰς ἕνα κύριον 25 Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ τὸν μονογενῆ τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὖ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν 30 οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ ἀναστάντα τῆς

20

τρίτη ἡμέρα κατὰ τὰς γραφὰς καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς οῦ τῆς βασιλείας οὐκ ἔσται τέλος. καὶ εἰς τὸ Πνεῦμα τὸ ἄγιον τὸ κύριον τὸ ζωοποιὸν τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον τὸ σὰν Πατρὶ καὶ Τἰῷ συμπροσ- 5 κυνούμενον καὶ συνδοξαζόμενον τὸ λαλῆσαν διὰ τῶν προφητῶν. εἰς μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν ἀμαρτιῶν προσδοκῶ ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

(THE KISS OF PEACE) Καὶ ἐπεύχεται κλίνας τὸν αὐχένα

10

'Ο πάντων θεδς καὶ δεςπότης ἀξίους ἡμᾶς ἀπέργασαι τῆς ὅρας ταύτης τοὺς ἀναξίους φιλάνθρωπε ἵνα καθαρεύοντες παντὸς δόλος καὶ πάσης ἡποκρίς εως ἐνωθῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς ἀγιασμῷ διὰ τοῦ μονογενοῦς σου υίοῦ, κυρίου δὲ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεθ οὖ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

δ ἀρχιδιάκονος

Στώμεν καλώς

Έν εἰρήνη τοῦ Κυρίου δεηθῶμεν

δ ίερεύς

"Οτι θεός εἰρήνης ἐλέους ἀγάπης οἰκτιρμῶν καὶ φιλανθρωπίας ὑπάρχεις καὶ ὁ μονογενής σου υίὸς καὶ τὸ πνεῦμά σου τὸ 25 πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ λαόs

Ά μήν

δ ໂερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

30

20

δ άρχιδιάκονος

'Αγαπήσωμεν άλλήλογο èn φιλήματι άγίω.

(INCLINATION)

Καὶ πάλιν

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῷ κλίνωμεν δ ἱερεὺς ἐπικλινόμενος λέγει τὴν εὐχὴν ταύτην

'Ο μόνος Κύριος καὶ ἐλεήμων Θεὸς τοῖς κλίνουσι τοὺς ἐαυτῶν αὐχένας ἐνώπιον τοῦ ἀγίου θυσιαστηρίου καὶ ἐπιζητοῦσι τὰς παρά σου πνευματικὰς δωρεὰς ἐζαπόστειλον τὴν χάριν σου τὴν 10 ἀγαθὴν καὶ εἦλόΓης οι πάντας ἡμᾶς ἐν πάς μεὴλοΓία πιεγματικῆ καὶ ἀναφαιρέτω, ὁ ἐν ἡψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν

έκφώνησις

ότι αἰνετὸν καὶ προσκυνητὸν καὶ ἡπερένδο Σον ὑπάρχει τὸ πανάγιον ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου 15 Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὴς αἰώνας τῶν αἰώνων.

(OFFERTORY PRAYERS)

'Ο διάκονος ποιεῖ καθολικήν συναπτήν 'Εν εἰρήνη τοῦ Κυρίου δεηθῶμεν

δ λαός

Κύριε ἐλέησον Σῶσον ἐλέησον οἰκτείρησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ

σῆ χάριτι

25 Υπέρ τῆς ἄνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν

Υπερ της είρήνης τοῦ σύμ-30 παντος κόσμου καὶ ενώσεως πασῶν τῶν ἀγίων τοῦ Θεοῦ Ο διάκονος

Κύριε εὐλόγησον

ό ίερεύς

Ο Κύριος εὐλογήσει καὶ συνδιακονήσει πᾶσιν ἡμῖν τῆ αὐτοῦ χάριτι καὶ φιλανθρωπία

καὶ πάλιν

⁶Ο Κύριος εὐλογήσει καὶ ἀξίους ποιήσει τῆς παραστάσεως τοῦ άγίου θυσιαστηρίου πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αὶῶνας τῶν αἰῶνως

καὶ πάλιν

Εγλογητός ὁ Θεὸς ὁ εγλογῶν καὶ άγιάζων πάντας ήμλο επὶ τῆ παραστάσει καὶ ἱερουργία τῶν ἀχράντων αὐτοῦ μυστηρίων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

έκκλησιῶν τοῦ Κυρίου δεηθῶμεν

'Υπέρ τῆς ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ γῆς [περάτων] μέχρι τῶν περάτων αὐτῆς τοῦ Κυρίου δεηθῶμεν

Υπέρ των εὐσεβεστάτων καὶ θεοστέπτων ὀρθοδόξων ἡμων βασιλέων, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτων, καὶ τῆς οὐρανόθεν Βομθείας κκέπης καὶ νίκης αὐτων τοῦ Κυρίου δεηθωμεν 'Υπέρ τῆς ἀγίας Χριστοῦ τοῦ θεοῦ ἡμων πόλεως καὶ τῆς

βασιλευούσης, πάσης πόλεως καὶ χώρας καὶ τῶν ὀρθοδόξων πίστει οἰκούντων ἐν αὐταῖς τοῦ Κυρίου δε-

ηθῶμεν

'Υπέρ των καρποφορούντων καὶ καλλιεργούντων έν ταῖς άγίαις τοῦ Θεοῦ ἐκκλησίαις, μεμνημένων τῶν πενήτων χηρῶν καὶ ὀρφανῶν, ξένων καὶ ἐπιδεομένων, καὶ τῶν ἐντειλαμένων ἡμῖν ὥστε μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς τοῦ Κυρίου δεηθῶμεν.

Υπερ των έν γήρα καὶ άδυνα-

Είτα σφραγίζει τὰ δῶρα ὁ ἱερεὺς καὶ ἱστάμενος λέγει καθ' ἐαυτὸν οῦτως

ΔόΖα ἐν ἡψίστοις Θεῷ καὶ ἐπὶ τῶς εἰρɨnh, ἐν ἀνθρώποις εἡΔοκία (ἐκ τρίτου) Κήριε τὰ χείλη Μογ ἀνοίζεις καὶ 5 τὸ στόμα Μογ ἀναίζεις καὶ 5 τὸ στόμα Μογ ἀναίζεις τὰν αἰνεςίν τὸ στόμα Μογ ἀικέςεως Κήριε, ὅπως ἡμνήςω τὴν ΔόΖαν σογ, ὅλην τὴν ἡμκραν τὴν μετραλοπρέπειαν (ἐκ τρίτου) τοῦ Πατρός. Το ἀμήν. καὶ τοῦ ἀγίου Πνεύματος. ἀμήν. νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν καὶ ἐπικλινόμενος ἔνθεν καὶ ἔνθεν λέγει

Μεγαλγνατε τον Κγριον εγν έμοι και 15 γψώεωμεν το όνομα αγτογ έπι το αγτό

καὶ ἀποκρίνονται

Πνεγμα άγιον ἐπελεγσεται ἐπὶ σὲ καὶ Δγναμις Ύψιστογ ἐπισκιάσει σοί

εἶτα ἀπάρχεται τῶν εὐχῶν τῆς προσκο- 20 μιδῆς τοῦ Ἰακώβου

Ο επισκεψάμενος ήμας εν ελέει καὶ οἰκτιρμοῖς δέσποτα Κύριε καὶ χαρισάμενος παρρησίαν ήμιν τοις ταπεινοις καὶ άμαρτωλοῖς καὶ ἀναξίοις δούλοις 25 σου παρεστάναι τῷ ἁγίφ σου θυσιαστηρίω καὶ προςφέρειν σοι τὴν φοβερὰν ταύτην και αναίμακτον θυσίαν ήπερ των ήμετέρων άμαρτημάτων καὶ τῶν τος λαογ άγνομμάτων ἐπίβλεψον ἐπ' ἐμέ 30 τον έχρειον Δογλόν σου καὶ ἐξάλειψόν μου τὰ παραπτώματα διὰ τὴν σὴν εὐσπλαγχνίαν καὶ καθαρισόν μου τὰ χείλη καὶ τὴν καρδίαν ἀπό παντός ΜολγςΜογ **CAPKOC ΚΑΙ ΠΝΕΎΜΑΤΟ** Καὶ ἀπόστησον 35 απ' έμου πάντα λογισμόν αισχρόν τε καὶ ἀσύνετον καὶ ἱκάνωσόν με τῷ ΔΥΝά-ΜΕΙ ΤΟΥ παναγίου σου πιεγματος είς την λειτουργίαν ταύτην καὶ πρόσδεξαί με διὰ τὴν ἀγαθότητά σου προσεγγί- 40 ζοντα τῷ άγίφ σου θυσιαστηρίφ καὶ

μία ὅντων νοσούντων καμνόντων καὶ τῶν ὑπὸ πνεγκάτων ἀκαθάρτων ἐνοχλογκέκων, τῆς παρὰ τοῦ Θεοῦ
5 ταχείας ἰάσεως καὶ σωτηρίας
αὐτῶν τοῦ Κυρίου δεηθῶμεν
'Υπὲρ τῶν ἐν παρθενία καὶ ἀγνεία καὶ ἀσκήσει καὶ ἐν
σεμνῷ γάμῳ διαγόντων καὶ
τῶν ἐν ὄρεςι καὶ ςπηλαίοις
καὶ ταῖς ὀπαῖς τῆς Γῆς ἀγωνιζομένων ὁσίων πατέρων τε
καὶ ἀδελφῶν τοῦ Κυρίου
δεηθῶμεν

15 'Υπέρ πλεόντων όδοιπορούντων ξενιτευόντων χριστιανῶν καὶ τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις καὶ ἐν φυλακαῖς καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου αὐτῶν τοῦ Κυρίου δεηθῶμεν

Υπέρ τῶν παρόντων καὶ συν ευχομένων ἡμῖν ἐν ταύτῃ τῆ

5 ἀγίᾳ ὥρᾳ καὶ ἐν παντὶ καιρῷ
πατέρων τε καὶ ἀδελφῶν
ἡμῶν, σπουδῆς καμάτου καὶ
προθυμίας αὐτῶν τοῦ Κύριου
δεηθῶμεν

30 Καὶ ὑπὲρ πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηεὐδόκησον Κύριε δεκτά γενέσθαι τὰ προσαγόμενά σοι ταθτα δώρα διὰ τών ήμετέρων χειρών συγκαταβαίνων ταίς έμαις ασθενείαις και κή απορρίψης με από τος προςώπος coy μηδε βδελύξη την έμην αναξιότητα αλλ' έλεμςον με κατά το μέτα έλεός τος καὶ κατά το πλήθος τών οἰκτιρμών σογ παρένεγκε τὰ ἀΝΟΜΗΜΑΤά ΜΟΥ ίνα ἀκατάκριτος προσελθών κατενώπιον τής δόξης σου καταξιωθώ της σκέπης του μονογενούς σου υίου και της ελλάμψεως του παναγίου Πνεύματος καὶ μὴ ὡς Δογλος άμαρτίας ἀποδόκιμος Γένωμαι άλλ' ώς δούλος σός εγρω χάριν καὶ έλεος καὶ ἄφεσιν άμαρτιῶν ἐνώπιόν σου καὶ ἐΝ TẬ NẬN KAI ẢN TẬ MENNONTI AIĐNI NAI δέσποτα παντοκράτορ παντοδύναμε Κήριε εἰς Ακογςον τῆς Δεής εώς Μογ' σύ γάρ εί ὁ τὰ πάντα ἐνερζῶν ἐν πάςι καὶ την παρά σου πάντες επιζητούμεν επί πασι βοήθειάν τε καὶ ἀντίληψιν καὶ τοῦ μονογενούς σου υίου και του άγαθου καὶ ζωοποιοῦ καὶ δμοουσίου Πνεύματος νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

καὶ ἐπισυνάπτει τὴν εὐχὴν ταύτην

'Ο Θεὸς ὁ Διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν ἐξαπο
στείλας τὸν μονος και τὸ πεπλανη
μὴ ἀποστραφῆς ἡμᾶς τοὺς ἀμαρ
τωλοὺς ἐγχειροῦντάς σου τῆ φοβερᾳ ταύτη καὶ ἀναιμάκτφ θυσίᾳ· οἰ Γὰρ ἐπὶ ταῖς Δικαιο
κὴναις ἡμῶν πεποιθότες ἐσμὲν

ἀλλὶ ἐπὶ τῷ ἐλέει κοι τῷ ἀγαθῷ δι' οὖ τὸ γένος ἡμῶν περιποιῆ·

θείας Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ὑγιείας τῶν ἀσθενούντων, ἀναρρύσεως τῶν
αἰχμαλώτων, ἀναπαύσεως
τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν τοῦ
Κυρίου δεήθωμεν

Υπέρ ἀφέσεως άμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ήμῶν καὶ ὑπέρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κινδύνου καὶ ἀνάγκης καὶ ἐπαναστάσεως ἐχθρῶν τοῦ Κυρίου δεηθῶμεν

Έκτενέστερον ὑπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, τελείας εὐετηρίας καὶ ὑπὲρτος ετεφάνος τος ἐνιας-τος τοῦ Κυρίου δεηθῶμεν

Υπέρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ καὶ τοῦ καταπεμφθῆναι ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτοῦ τοῦ Κυρίου δεηθῶμεν

Της παναγίας άχράντου ὑπερενδόξου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειϊκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα ἵΝΑ ΜΗ γένηται εἰς κατάκριμα τῷ λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς σωτηρίαν μυστήριον ἀλλ' 5 εἰς ἐξάλειψιν ἀμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σωμάτων, εἰς εὐαρέστησιν τοῦ Θεοῦ καὶ Πατρός ἐν ἐλέει καὶ φιλανθρωπία τοῦ μονογενοῦς 10 σου υἱοῦ μεθ' οῦ εὐλογητὸς εἶ σὺν τῷ παναγίφ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας

έτέρα εὐχή

Κύριε ὁ Θεὸς ὁ κτίσας ήμᾶς καὶ άγαγων είς την ζωήν ταύτην, ό ύποδείξας ήμιν όδογο είς σωτηρίαν, ό χαρισάμενος ήμιν οθρανίων μυστηρίων άποκάλυψιν καὶ θέμενος ήμᾶς εἰς τὴν Δια- 20 κονίαν ταύτην έν τή Δγνάμει τογ παναγίου σου πηεγματος εγδόκηςοη δέσποτα γενέσθαι ήμας Διακόνογο της καινής σου Διαθήκης, λειτουργούς τῶν άχράντων σου μυστηρίων, καὶ πρόσδεξαι 25 ήμας προσεγγίζοντας τῷ άγίφ σου θυσιαστηρίφ κατά το πλήθος τος έλέοςς coy ίνα άξιοι γενώμεθα τοῦ προcφέρει» σοι δώρά τε καὶ θγείας γπέρ τε ξαγτών καὶ τῶν τος λαος ἀγνομμάτων καὶ δὸς 30 ήμιν Κύριε μετά παντός φόβου καὶ συνειδήσεως καθαράς προσκομίσαι σοι την πηεγματικήν ταύτην καὶ ἀναίμακτον θγείαν ην προσδεξάμενος είς τὸ άγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιασ- 35 τήριον είς ός ΜΗΝ εγωδίας αντικατάπεμψον ήμεν την χάριν τοῦ παναγίου σου πνεύματος ναὶ ὁ Θεὸς ἐπίβλεψον ἐφ'

παρθένου Μαρίας, τῶν ἁγίων καὶ μακαρίων Ἰωάννου τοῦ ένδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφήμων ἀποστόλων, 5 Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος, Μωσέως 'Ααρων 'Ηλίου 'Ελισσαίου Δαβίδ Δανιήλ τῶν προφητών καὶ πάντων τών 10 άγίων καὶ δικαίων μνημονεύσωμεν ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες έλεηθῶμεν

15 Καὶ ὑπὲρ τῶν προκειμένων τιμίων ἐπουρανίων ἀρρήτων ἀχράντων ἐνδόξων φοβερῶν φρικτῶν θείων δώρων καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος αὐτὰ ἱερέως Κύριον τὸν Θεὸν ἰκετεύσωμεν

Κύριε ἐλέησον ἐκ τρίτου

δ λαός

ήμας καὶ ἔπιδε ἐπὶ τὴΝ ΛΟΓΙΚΗΝ λΑΤΡΕΊΑΝ ήμῶν ταύτην καὶ πρόσδεξαι αὐτὴν ώς προσεδέξω "ΑΒελ τὰ Δῶρα, Νῶε τὰς θυσίας, Μωςέως καὶ ᾿ΑΑΡών τὰς ίερωσύνας, Σαμογήλ τὰς εἰρηνικάς, Δαβίδ την μετάνοιαν, Ζαχαρίος τὸ θγμίαμα ώς προσεδέξω έκ χειρός τῶν άγίων σου αποστόλων την αληθινήν ταύτην λατρείαν ούτως πρόσδεξαι καὶ ἐκ χειρῶν ήμῶν τῶν άμαρτωλῶν τὰ προκείμενα δώρα ταῦτα ἐν τῆ χρηστότητί σου καὶ δός Γενέςθαι την προςφοράν ήμων εγπρόςδεκτον ήγιαςμένην ἐν Πνεγματι άγιω είς εξίλασμα των ήμετέρων πλημμελημάτων καὶ τῶν τος λαος ἀΓνομμάτων καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμηνένων ψυχών ίνα καὶ ήμεις οί ταπεινοί καὶ άμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου καταξιωθέντες άδόλως λειτουργείν τώ άγίω σου θυσιαστηρίω λάβωμεν τὸν μισθόν τών πιςτών καὶ φρονίμων οἰκονόμων καὶ εγρωμέν χάριν καὶ ἔλεος έν τη ή κέρα τη φοβερά της ανταποδόceώc coy της δικαίας καὶ ἀγαθης.

έτέρα εύχη τοῦ καταπετάσματος

Εγχαριστογμέν σοι Κήριε ὁ θεὸς ήμων ὅτι ἔδωκας ήμιν παρρησίαν εἰς την εἴζοδον τῶν ἀζίων σου ην ἐνεκαί-ΝΙCAC ΗΜΙΝ ΌΔΟΝ ΠΡΟΟΦΑΤΟΝ ΚΑΙ ΖΏCAN Διά τος καταπετάς ματος της ςαρκός τοῦ χριστοῦ σου καταξιωθέντες οὖν είσελθείν είς τόπου οκηνώματος δόξης coy ἔςω τε γενέσθαι τοῦ καταπετάςmaτος καὶ τὰ ẵρια τῶν ἱρίων κατοπτεῦσαι προσπίπτομεν τῆ σῆ ἀγαθότητι δέσποτα έλέησαι ήμας έπειδη εμφοβοι καί εντρομοί έςμεν μέλλοντες παρεστάναι τῷ άγίῳ σου θυσιαστηρίω καὶ προςφέρειν την φοβεραν ταύτην και αναίμακτον θυσίαν γπέρ των ημετέρων άμαρτημάτων καὶ τῶν τος λαος ἀΓνομμάτων έξαπόστειλον δ Θεός την χάριν σου την άγαθὴν καὶ ἄρίας οΝ ἡμῶν τὰς ψΥχὰς καὶ

20

30

τὰ cώματα καὶ τὰ πιεγματα καὶ ἀλλοίωσον ἡμῶν τὰ φρονήματα πρὸς εὐσέβειαν ἴνα ἐν καθαρῷ συνειδότι προσφέρωμέν σοι ἔλεον εἰρήνης, θγοίαι αἰκέσεως.

έκφώνησις

έλέει καὶ φιλανθρωπία τοῦ μονογενοῦς σου υίοῦ μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ λαός

 $^{\prime}$ A μ ήν .

ην. 10

(ANAPHORA)

'Ο ίερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ ἀρχιδιάκονος

Στώμεν καλώς, στώμεν εὐλαβώς, στώμεν μετὰ φόβου Θεοῦ καὶ κατανύξεως πρόσχωμεν τ $\hat{\eta}$ άγία ἀναφορ \hat{q} [έν] εἰρήνη τ \hat{q} Θε \hat{q} προσφέρειν

δ λαόs

*Ελεον εἰρήνης, θυσίαν αἰνέσεως.

Είτα ὁ ἱερεὺς ἐπιφέρει τὴν εὐχὴν ταύτην

Καὶ τὰ περικείμενα τῆ ἱερᾳ ταύτη τελετῆ συμβολικῶς ἀμφιάσματα τῶν αἰνιγμάτων ἀνακαλύψας τηλαυγῶς ἡμῖν ἀνάδειξον καὶ τὰς νοερὰς ἡμῶν ὄψεις τοῦ
ἀπεριλήπτου φωτὸς πλήρωσον καὶ καθάρας τὴν πτωχείαν ἡμῶν ἀπὸ παντὸς 25
μολγςμος καὶς πιεγματος ἀξίαν ἀπέργασαι τῆς φοβερᾶς ταύτης καὶ φρικτῆς
παραστάσεως ὅτι ὑπερεύσπλαγχνος καὶ ἐλεήμων Θεὸς ὑπάρχεις καὶ σοὶ τὴν
δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υίῷ καὶ τῷ ἀγίῷ
Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰωνων.

(THE THANKSGIVING)

'Ο ίερευς έκφωνεί

Ή ἀΓάπη τος Κυρίου καὶ Πατρός, ἡ χάριο τος Κγρίος καὶ [Τίοῦ] καὶ ἡ κοινωνία καὶ ἡ Δωρεὰ τος ἁΓίος Πνεςνατος εἶη μετὰ πάντων ἡμῶν

10

δ λαόs

Kαὶ μετὰ τοῦ πνεήματος coῦ δ ἰερεύς

*Ανω σχώμεν τὸν νοῦν καὶ τὰς καρδίας

[δ λαός

*Εχομεν πρός τον Κύριον

ό ἱερεύς

Εγχαριστήςωμεν τῷ Κγρίω]

δ λαόs

*Αξιον καὶ δίκαιον

είτα ἐπεύχεται ὁ ἱερεὺς οὕτως

 $^{\circ}\Omega$ s ἀληθῶς ἄΣιόν ἐςτι καὶ δίκαιον, πρέπον $au\epsilon$ καὶ ὀφειλόμενον σε αίνειν σε τωνείν σε εγλογείν σε προσκυνείν σε δοξολογείν σοί εγχαριστείν τῷ πάσης κτίσεως δρατής τε και άφράτος 15 δημιουργώ, τώ θησαυρώ των αίωνίων άγαθών, τή πηςή τής zωθε καὶ τῆς ἀθανασίας, τῷ πάντων θεῷ καὶ Δεεπότμ, δν ύμνοῦσιν οἱ ογρανοὶ καὶ οἱ ογρανοὶ τῶν ογρανῶν καὶ πάςα ή ΔΥ-ΝΑΜΙΟ ΑΥΤώΝ, Ηλιόο τε και σελήνη και πάο δ τών ἄστρων χορός. ΓΗ θάλας καὶ πάντα τὰ ἐν αγτοῖς, Ἱερογςαλιμω ή ἐπογράνιος 20 πανήγγρις, ἐκκληςία πρωτοτόκων ἀπογεγραμμένων ἐν τοίς ογρανοίς, πνεήματα Δικαίων καὶ προφητών, ψυχαὶ μαρτύρων καὶ άποστόλων, ἄργελοι ἀρχάγγελοι θρόνοι κγριότητες ἀρχαί τε καὶ έξογείαι καὶ Δηνάμεις φοβεραί, χερουβίμ τὰ πολυόμματα καὶ τὰ έξαπτέρυγα σεραφίω α ταίς μέν Δγοί πτέρυξι κατακαλήπτει τά 25 πρόςωπα έαυτῶν, ταῖς Δὲ Δγςὶ τοὴς πόδας καὶ ταῖς Δγςὶν ἱπτά-ΜΕΝΑ ΚΕΚΡΑΓΕΝ Ε̈ΤΕΡΟΣ ΠΡΟς ΤΟΝ Ε̈ΤΕΡΟΝ ἀκαταπαύστοις στόμασιν, άσιγήτοις δοξολογίαις

ἐκφώνησις

τὸν ἐπινίκιον ὕμνον τῆς μεγαλοπρεποῆς σου ΔόΣης λαμπρῷ 30 τῆ φωνῆ ἄδοντα βοῶντα δοξολογοῦντα κεκραγότα καὶ λέγοντα

δ λαός

"ΑΓΙΟς ΆΓΙΟς ΚΥΡΙΕ CABAώθ

πληρής ὁ οὐρανὸς καὶ ἡ τῆ τῆς Δόζης σου ώς αννιὰ ὁ ἐν τοῖς ὑψίστοις εγλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κγρίογ ώς αννιὰ ὁ ἐν τοῖς ἡψίς τοις

δ ίερεὺς σφραγίζων τὰ δῶρα λέγει

"Αγιος εί, Βαςιλεγ των αιώνων και πάσης άγιωσύνης κύριος καὶ δοτήρ, ἄγιος καὶ ὁ μονογενής σου υίδς ὁ κύριος ἡμῶν Ίησοῦς Χριστὸς Δι' ογ τὰ πάντα ἐποίησας, ἄγιον δὲ καὶ τὸ πνεθμά σου τὸ πανάγιον τὸ ἐρεγνῶν τὰ πάντα καὶ τὰ ΒάθΗ σου τος Θεος άγιος εί παντοκράτορ παντοδύναμε άγαθε 10 φοβερὲ εὖσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν, ὁ ποιήσας ἀπὸ της ἄνθρωπον κατ εἰκόνα σὴν καὶ ὁμοίωςιν, ό χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν, παραβάντα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα τοῦτον οὐ παρείδες ογλε εγκατέλιπες άγαθε άλλ' επαίδευσας αύτον ώς εύσπλαγχνος 15 πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν Ϋςτερον Δὲ αὐτὸν τὸν Μονογενή σου γίὸν τὸν κύριον ήμων Ίησοῦν Χριστὸν ἐξαπέςτειλας εἰς τὸν κόςμον ἵνα έλθων την σην ανανεώση καὶ ανεγείρη είκονα ος κατελθών έκ τῶν οὐρανῶν καὶ σαρκωθεὶς ἐκ Πνεύματος ἀγίου καὶ Μαρίας τῆς 20 παρθένου καὶ θεοτόκου εγναναςτραφείς τε τοῖς ἀνθρώποις πάντα ώκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν, μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἀμαρτωλῶν καταδέχεσθαι, ἐν τιμ ΝΥΚΤὶ ἡ παρεδίδοτο, μᾶλλον δὲ ἑαγτόν παρεδίδογ, ἡπὲρ τθο τοῦ κόσμος Ζωθο καὶ σωτηρίας 25

είτα ὁ ἱερεὺς τῇ χειρὶ τὸν ἄρτον κατασχών λέγει

λαβών τὸν ἄρτον ἐπὶ τῶν ἀγίων καὶ ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οἰρανὸν καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί, εἰχαριςτήςας ἀγιάσας κλάςας ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών

λέγουσιν οἱ διάκονοι

Είς ἄφεσιν άμαρτιῶν καὶ είς ζωὴν αἰώνιον

είτα έκφωνεί

Λάβετε φάγετε* τογτό μον έςτὶ τὸ ςῶμα τὸ ἡπὲρ ἡμῶν κλώμενον καὶ διδόμενον εἰς ἄφεσιν ἁμαρτιῶν

δ λαός

5

' Αμήν

είτα λαμβάνει τὸ ποτήριον καὶ λέγει καθ' ἐαυτόν

ώς α΄τως μετά το Δειπνής αι λαβών το ποτήριον καὶ κεράσας έξ οἴνου καὶ ὕδατος καὶ ἀναβλέψας εἰς τον οἰρανόν, ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί, εἰχαριςτής ας ἀγιάσας εὐλογήσας πλήσας το Πνεύματος ἀγίου ἔδωκε τοῖς ἀγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς εἰπών

[εἶτα ἐκφωνεῖ]

Πίετε έζ αγτος πάντες τοςτό μος έςτὶ τὸ αίμα τὸ τῆς καινῆς Διαθήκης τὸ ἡπὲρ ἡμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον 15 εἰς ἄφεςιν ἑμαρτιῶν

δ λαός

' Αμήν

ό ἱερεύς

τογτο ποιείτε εἰς τὰν ἐμὰν ἀνάμνης ὁςάκις Γὰρ ἄν ἐςθίητε 20 τὸν ἄρτον τογτον καὶ τὸ ποτήριον τογτο πίνητε, τὸν θάνατον τογ υἰοῦ τοῦ ἀνθρώπου καταγγέλλετε καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε ἄχρις οἦ ἔλθμ

λέγουσιν οί διάκονοι

Πιστεύομεν καὶ δμολογοῦμεν

δ λαός

Τὸν θάνατόν σου Κύριε καταγγέλλομεν καὶ τὴν ἀνάστασίν σου δμολογοῦμεν.

(THE INVOCATION)

Ο ερεύς επισυνάπτει εύχην

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἀμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ καὶ τοῦ θανάτου καὶ τῆς ταφῆς καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως καὶ τῆς εἰς οὐρανοὺς ἀνόδου καὶ τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς

καθέδρας καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας ὅταν ἔλθμ μετὰ λόἔμα κρίναι ζῶντας καὶ νεκροής, ὅταν μέλλη ἀπολιλόναι ἑκάςτφ κατὰ τὰ ἔργα αἤτοῦ φεῖςαι ἡμῶν Κήριε ὁ θεὸς ἡμῶν, μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ προσφέρομέν σοι δέσποτα τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν 5 δεόμενοι ἵνα μὶ κατὰ τὰς ὁμαρτίας ἡμῶν ποιής με μεθὶ ἡμῶν μλὰ κατὰ τὰς ὁμαρτίας ἡμῶν ποιής με μεθὶ ἡμῶν καὶ ἀφατόν σου φιλανθρωπίαν ὑπερβὰς καὶ ἐἔαλείψας τὸ καθ ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν χαρίση ἡμῖν τὰ ἐπουράνια καὶ αἰώνιά σου δωρήματα ἃ ὀφθαλμὸς οἤκ το εἶλε καὶ οἦς οἦκ ἤκογςε καὶ ἐπὶ καρλίαν ἀνθρώπογ οἤκ ἀνέβη, ἃ ήτοίμας ο Θεὸς τοῖς ὀγαπῶςὶ σε, καὶ μὴ δι' ἐμὲ καὶ διὰ τὰς ἐμὰς ἁμαρτίας ἀθετήσης τὸν λαὸν φιλάνθρωπε Κύριε

δ ίερεὺς ἐκ τρίτου

'Ο γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἰκετεύει σε

15

δ λαός

' Ελέμου ήμας Κήριε ὁ Θεὸς ὁ πατὴρ ὁ παντοκράτωρ πάλιν λέγει ὁ Ιερεύς

'Ελέησον ήμας ὁ Θεὸς ὁ παντοκράτωρ, ἐλέησον ήμας ὁ Θεὸς ὁ σωτηρ ήμως ἐλέησον ήμας ὁ Θεὸς ὁ σωτηρ ήμως ἐλέησον ήμας δος καὶ το κέτα τὸ κέτα τὸ τὰ προκείμενα δῶρα ταῦτα τὸ ποεςμά σος τὸ πανάγιον

είτα κλίνας τὸν αὐχένα λέγει

τὸ κύριον καὶ ζωοποιόν, τὸ σύνθρονόν σοι τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου υἱῷ, τὸ συμβασιλεῦον, τὸ ὁμοούσιόν τε 25 καὶ συναΐδιον, τὸ λαλῆσαν ἐν νόμῳ καὶ προφηταῖς καὶ τῆ καινῆ σου διαθήκη, τὸ καταβὰν ἐν εἴδει περιστερᾶς ἐπὶ τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνη ποταμῷ καὶ μεῖναν ἀἤτόν, τὸ καταβὰν ἐπὶ τοὺς ἁγίους σου ἀποστόλους ἐν εἴδει πυρίνων γλωσσῶν ἐν τῷ ὑπερῷῳ τῆς ἁγίας καὶ ἐνδόξου Σιὼν 30 ἐν τῆ ἡμέρᾳ τῆς ἁγίας πεντηκοστῆς

καὶ ἀνιστάμενος λέγει καθ' ἐαυτόν

αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατάπεμψον δέσποτα ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἄγια δῶρα ταῦτα

έκφώνησις

5 ἵνα ἐπιφοιτῆσαν τῆ ἀγία καὶ ἀγαθῆ καὶ ἐνδόξω αὐτοῦ παρουσία ἀγιάση καὶ ποιῆ τὸν μὲν ἄρτον τοῦτον σωμα ἄγιον Χριστοῦ

δ λαός

'Αμήν

δ ίερευς έκφωνεί

καὶ τὸ ποτήριον τοῦτο αξμα τίμιον Χριστοῦ

δ λαός

'Αμήν

είτα λέγει καθ' ίαυτὸν ἱστάμενος

ΐνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν το ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἀγιασμὸν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν, εἰς στηριγμὸν τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἢν ἐθεμελίως ἀπὶ τὴν πέτραν τῆς πίστεως ἵνα πήλαι ἄλογ μὴ κατιςχής ως ιν ἀγτῆς, ρυόμενος αὐτὴν ἀπὸ πάσης αἰρέσεως καὶ ςκανδάλων τῶν ἐργα20 Ζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν μέχρι τῆς ςγντελείας τος ἀἰῶνος.

(THE INTERCESSION)

Καὶ ἐπικλιθεὶς λέγει

Προσφέρομέν σοι δέσποτα καὶ ὑπὲρ τῶν ἀγίων σου τόπων 25 οὖς ἐδόξασας τῇ θεοφανεία τοῦ χριστοῦ σου καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος, προηγουμένως ὑπὲρ τῆς ἀγίας καὶ ἐνδόξου Σιὼν τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν καὶ ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας πλουσίας καὶ νῦν τὰς Δωρεὰς τοῦ παναγίου σου πιεγματος ἐπιχορήγηςοι αὐτῇ δέσποτα

Μυήσθητι Κύριε καὶ τῶν ἐν αὐτῆ ἀγίων πατέρων ἡμῶν καὶ ἐπισκόπων τῶν ἐν πάση τῆ οἰκουμένη ὀρθοδόξως ὀρθοτομοήντων τὸν λόγον τῆς σῆς ἀληθείας

Μνήσθητι Κύριε κατὰ τὸ πληθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου 5 καὶ τῶν τὸ ἄγιόν coy θγειαςτήριου κγκλοήντων διακόνων καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν φύλαξον καὶ βαθμοὸς ἀγαθοὺς περιποίκει

Μυήσθητι Κύριε της άγίας τοῦ Θεοῦ πόλεως καὶ της βασιλευούσης, πάσης πόλεως καὶ χώρας καὶ τῶν ὀρθοδόξω 10 πίστει οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν

Μνήσθητι Κύριε τῶν εὐσεβεστάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, τῆς εὐσεβοῦς καὶ φιλοχρίστου βασιλίσσης, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν καὶ τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν ἐπιλαβος ὅπλος καὶ θγρεος καὶ 15 ἀνάςτηθι εἰς τὴν Βοήθειαν αὐτῶν, ὑπόταξον αὐτοῖς πάντα τὰ πολεμικὰ καὶ βάρβαρα ἔθνη τὰ τοςς πολέμοςς θέλοντα, ρύθμισον αὐτῶν τὰ βουλεύματα ἵνα ἤρεμον καὶ ἡςίχιον Βίον Διάςωμεν ἐν πάςμ εξςεβείς καὶ ςεμνότητι

Μνήσθητι Κύριε πλεόντων όδοιπορούντων ξενιτευόντων χρισ- 20 τιανων, των έν δεσμοις, των έν φυλακαις, των έν αίχμαλωσίαις και έξορίαις, των έν μετάλλοις και βασάνοις και πικραις δουλείαις όντων πατέρων και άδελφων ήμων

Μυήσθητι Κύριε τῶν νοσούντων καὶ καμνόντων καὶ τῶν ἡπὸ πιεγμάτωι ἀκαθάρτωι ἐνοχλογμένωι, τῆς παρὰ τοῦ Θεοῦ 25 ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας

Μυήσθητι Κύριε πάσης ψυχῆς Χριστιαυῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων

Μνήσθητι Κύριε τῶν κοπιώντων καὶ διακονούντων ἡμῖν 30 πατέρων καὶ ἀδελφῶν ἡμῶν διὰ τὸ ὄνομά σου τὸ ἄγιον

Μημεθητι Κύριε πάντων είς άγαθόν, πάντας έλέησον δέσ-

ποτα, πᾶσιν ἡμῖν διαλλάγηθι, εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου, διασκέδασον τὰ σκάνδαλα, κατάργησον τοὺς πολέμους, παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν καὶ τὰς τῶν αἰρέσεων ἐπαναστάσεις, κατάλυσον τὰ φρυάγματα τῶν ἐθνῶν, τὴν σὴν 5 εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν ὁ Θεὸς ὁ ςωτὴρ ἡμῶν ἡ ἐλπὶς πάντων τῶν περάτων τῆς τῆς

Μυήσθητι Κύριε εὐκρασίας ἀέρων, ὅμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας καὶ τος ετεφάνος τος ἐνιαςτος τῆς χρηςτότητός τος οἱ γὰρ ὀφθαλμοὶ πάντων εἰς τὰ ἐλπίσοςτι καὶ το τὰ Δίδως τὴν τροφὴν αςτῶν ἐν εςκαιρία, ἀνοίγεις τὰ τὴν χεῖρά τος καὶ ἐμπιπλᾶς πῶν Ζῶον εςδοκίας

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων χηρῶν ὀρφανῶν ξένων καὶ ἐπιδεομένων καὶ πάντων τῶν ἐντει-15 λαμένων ἡμῖν τοῦ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς

Έτι μνησθήναι καταξίωσον Κύριε καὶ τῶν τὰς προσφορὰς ταύτας προσενεγκάντων ἐν τῆ σήμερον ἡμέρα ἐπὶ τὸ ἄγιόν σου θυσιαστήριον καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ἡ κατὰ διάνοιαν ἔχει καὶ τῶν ἀρτίως σοι ἀνεγνωσμένων

20 *Ετι μνησθηναι καταξίωσον των ἀπ' αἰωνός σοι εὐαρεστησάντων κατὰ γενεὰν καὶ γενεὰν άγίων πατέρων πατριαρχων προφητων ἀποστόλων μαρτύρων ὁμολογητων διδασκάλων ὁσίων, παντὸς πνεήματος Δικαίος ἐν πίστει τοῦ Χριστοῦ σου τετελειωμένος

25 Χαῖρε κεχαριτωμένη, ὁ Κήριος μετὰ coệ εἦλογημένη cỷ ἐν γγναιξὶ καὶ εἦλογήμενος ὁ καρπὸς τῆς κοιλίας coy ὅτι σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν

Ο ἀρχιδιάκονος λαμβάνει τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΖΩΝΤΩΝ

οί διάκονοι

30

Μνήσθητι Κύριε ὁ θεὸς ἡμῶν (The Names?)

δ ίερευς έκφωνεί

Έξαιρέτως της παναγίας άχράντου ὑπερευλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

ό ίερευς ἐπικλινόμενος λέγει

τοῦ ἀγίου Ἰωάννου ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν ἀγίων ἀποστόλων Πέτρου καὶ Παύλου 'Ανδρέου 'Ιακώβου Ιωάννου Φιλίππου Βαρθολομαίου Θωμα Θαδδαίου Ματθαίου 'Ιακώβου Σίμωνος 'Ιούδα Ματθίου' Μάρκου Λουκᾶ τῶν εὐ- 5 αγγελιστών των άγίων προφητών πατριαρχών δικαίων τοῦ άγίου Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος πάντων των άπ' αίωνος άγίων σου ούχ ότι ήμεις έσμεν άξιοι μνημονεύειν της έκείνων μακαριότητος άλλ' ίνα καὶ αὐτοὶ παρεστώτες τῷ φοβερφ καὶ φρικτφ σου βήματι άντιμνημονεύσωσι της ήμων 10 έλεεινότητος και εγρωμεν χάριν και έλεος ένώπιον σου Κύριε είς εγκαιρον Βοήθειαν

Μυήσθητι Κήριε ὁ θεὸς τῶν πνεγμάτων καὶ πάςμε ςαρκὸς ων έμνήσθημεν καὶ ων οὐκ έμνήσθημεν ὀρθοδόξων ἀπὸ "ΑΒελ τος Δικαίος μέχρι της σήμερον ήμερας αὐτὸς έκεῖ αὐτοὺς ἀνά- 15 παυσον ἐν χώρα Ζώντων, ἐν τῷ Βαςιλεία ςογ, ἐν τῷ τρυφῷ τοῦ παραδείσου, έν τοῖς κόλποις 'Αβραλμ καὶ Ίσαὰκ καὶ Ίακὼβ τῶν ἀγίων πατέρων ἡμῶν, ὅθεν ἀπέδρα ὀδήνη λήπη καὶ στεναζωός. ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προςώπος ςος καὶ καταλάμπει διὰ παντός

λέγει δ πρωτοδιάκονος

Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας παντός κόσμου καὶ τῶν ἀγίων τοῦ Θεοῦ ἐκκλησιών καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ή κατά διάνοιαν έχει καὶ τοῦ περιεστώτος λαοῦ καὶ πάντων καὶ πασῶν

δ λαός

Καὶ πάντων καὶ πασῶν.

 $^{\iota}H\mu\hat{\omega}\nu$ δ $^{\iota}$ τ $\dot{\alpha}$ τέλη τ $\hat{\eta}$ ς ζω $\hat{\eta}$ ς χριστιαν $\dot{\alpha}$ καὶ εὐάρεστα καὶ άναμάρτητα έν είρήνη κατεύθυνον Κύριε Κύριε, ἐπιςγκάςωκ ήμας ύπο τούς πόδας των έκλεκτών σου ὅτε θέλεις καὶ 25 ώς θέλεις, μόνον χωρίς αίσχύνης καὶ παραπτωμάτων

> Διὰ τοῦ μονογενοῦς σου υίοῦ, κυρίου δὲ τοῦ θεοῦ καὶ σωτῆρος ήμων 'Ιησού Χριστού' αὐτὸς 30 γάρ έστιν δ μόνος άναμάρτητος φανείς έπὶ τῆς γῆς

δ ίερεὺς ἐκφωνεῖ

δι' δν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλάνθρωπος δ λαός

άνες ἄφες συγχώρησον ὁ Θεὸς τὰ παραπτώματα ἡμῶν τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν γνώσει καὶ τὰ ἐν ἀγνοίᾳ

ο ίερεύς

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἱοῦ μεθ' οὖ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῷ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς το αἰῶνας τῶν αἰώνων

δ λαός 'Αμήν.

(THE LORD'S PRAYER)

'Ο ίερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ άρχιδιάκονος λέγει

Έτι καὶ ἔτι διὰ παντὸς ἐν 20 εἰρήνη τοῦ Κυρίου δεηθῶμεν δ λαός

Κύριε έλέησον 'Υπερ τῶν προσκομισθέντων καὶ ἀγιασθέντων τιμίων ἐπουρανίων ἀρρήτων ἀχράντων ἐνδόξων φοβερῶν φρικτῶν θείων δώρων Κυρίφ τῷ θεῷ ἡμῶν δεηθῶμεν

"Οπως Κύριος δ θεδς ήμων δ

προσδεξάμενος αὐτὰ εἰς τὸ
ἄγιον καὶ ὑπερουράνιον νοε-

ο ίερευς έπεύχεται

Ο θεὸς καὶ πατήρ τος κγρίος καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰ Η
τος Χριττος, ὁ μεγαλώνημος Κήριος, ἡ μακαρία φύσις, ἡ ἄφθονος ἀγαθότης, ὁ πάντων θεὸς καὶ δεςπότης, ὁ ἄν εξλογητὸς εἰς τος αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χερογβὶμ καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ, ῷ παρεςτήκαςι χίλιαι χιλιάδες καὶ μέριαι μγριάδες ἀγίων ἀγγέλων καὶ ἀρχαγγέλων τρατιαί τὰ μὲν προσενεχθέντα σοι

ρον καὶ πνευματικον αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας ἀντικαταπέμψη ἡμῖν
τὴν θείαν χάριν καὶ τɨn
Δωρεὰν τος παναγίου πνεςΜΑΤΟς δεηθωμεν

Τήν ένότητα της πίστεως καὶ την κοινωνίαν τος παναγίου αὐτοῦ καὶπροσκυνητοῦ πιεςκατος αἰτησάμενοι έαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ θεῷ ἡμῶν παραθώμεθα

δ λαός $A\mu\eta
u$

δώρα δόματα καρπώματα είς όςμην εγωδίας προσεδέξω καί άγιάσαι καὶ τελειῶσαι κατηξίωσας άγαθε τῆ χάριτι τοῦ χριστοῦ σου καὶ τἢ ἐπιφοιτήσει 5 τοῦ παναγίου σου πνεύματος. άγίασον δέσποτα καὶ τὰς ἡμετέρας ψυχάς καὶ σώματα καὶ τὰ πνεύματα καὶ ψηλάφησον τὰς διανοίας καὶ ἀνάκρινον τὰς 10 συνειδήσεις καὶ έκβαλον ἀφ' ήμων πασαν έννοιαν πονηράν, πάντα λογισμον ἀσελγη, πᾶσαν έπιθυμίαν αἰσχράν, πάντα λογισμον άπρεπη, πάντα φθόνον 15 καὶ τῦφον καὶ ὑπόκρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περισπασμόν βιωτικόν, πασαν πλεονεξίαν, πασαν κενοδοξίαν, πᾶσαν ράθυμίαν, πᾶσαν κακίαν, 20 πάντα θυμόν, πᾶσαν ὀργήν. πασαν μνησικακίαν, πασαν βλασφημίαν, πασαν κίνησιν σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς 25 άγιότητός σου

δ ίερεύς έκφωνεί

καὶ καταξίωσον ἡμᾶς δέσποτα φιλάνθρωπε μετὰ παρρηςίας ἀκατακρίτως ἐν καθαρᾳ καρδίᾳ, ψγχӊ ςγητετριμμένη, ἀνεπαισχύντω προσώπω, ἡγίασμένοις χείλεσι τολμᾶν ἐπικαλεῖςθαί σε 30 τὸν ἐν τοῖς οἰρανοῖς ἄγιον Θεὸν Πατέρα καὶ λέγειν

δ λαός

Πάτερ ήμων ὁ ἐν τοῖς ογρανοῖς ἱριαςθήτω τὸ ὄνομά σογ, ἐλθέτω ή Βαςιλεία coy, Γενηθήτω το θέλημα coy ώς ἐν ογρανώ καὶ ἐπὶ τῆς Γῆς. τọν ἄρτον μνου τον ἐμιολείον γος μνιν εμνεδον 5 καὶ ἄφες μμιν τὰ ὀφειλήματα μμών ώς καὶ μμεῖς ἀφίεμεν τοῖς όφειλέταις ήμων και μη είςενέςκης ήμας είς πειραςμόν άλλά ρίζοι ήμας ἀπό τος πονηρος

δ ίερευς ἐπικλινόμενος λέγει

καί μη είσενετκης ήμας είς πειραςμόν Κύριε, Κήριε των Δγνά-10 ΜΕωΝ ὁ είδως την ἀσθένειαν ημών, ἀλλὰ έγςαι ήμας ἀπό τογ πονηρος και τῶν ἔργων αὐτοῦ και πάσης ἐπηρείας και μεθολείας αὐτοῦ διὰ τὸ ὄΝομά σου τὸ ἄγιον τὸ ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπείνωσιν

έκφώνησις

15 ὅτι coγ ἐςτιν ή Βαςιλεία καὶ ή ΔΥναμις καὶ ή Δόζα τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοἡς αίῶνας τῶν αἰώνων

δ λαός

AMHN.

20

25

(THE INCLINATION)

'Ο ἱερεύς

Είρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ άρχιδιάκονος λέγει

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίφ κλίνωμεν

δ λαός

Σοὶ Κύριε

δ ίερευς ἐπεύχεται λέγων ουτως

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου Κύριε τοὺς ἐαυτῶν αὐχένας ένώπιον τοῦ ἀγίου σου θυσιαστηρίου ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλούσια έλέη πλουσίαν τὴν χάριν σου καὶ τὴν εύλογίαν σου έξαπόστειλον ήμιν δέσποτα και άγιας ον τὰς ψιχὰς ήμῶν καὶ τὰ cώματα καὶ τὰ πρεγματα ίνα ἄξιοι γενώμεθα κοινωνοί καὶ μέτοχοι γενέσθαι τῶν ἀγίων σου μυστηρίων εἰς ἄφεσιν άμαρτιῶν καὶ είς ζωὴν αἰώνιον 5

έκφώνησις

σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις ὁ θεὸς ἡμῶν καὶ ὁ μονογενής σου υίδς καὶ πνεθμά σου τὸ πανάγιον νθν καὶ ἀεὶ καὶ είς τοὺς αίωνας των αίωνων

δ λαός

10

'Αμήν.

(THE BLESSING)

'Ο έερευς έκφωνεί

Καὶ ἔςται ἡ χάρις καὶ τὰ ἐλέμ τῆς ἀχίας καὶ ὁμοουσίου καὶ άκτίστου καὶ προσκυνητῆς τριάδος Μετὰ πάντων ἡμῶν

Καὶ μετὰ τοῦ πνεύματος σοῦ.

(THE MANUAL ACTS)

Ο διάκονος

Μετὰ φόβου Θεοῦ πρόσχωμεν δ ίερευς ύψων το δωρον λέγει καθ' έαυτόν

20

ΑΓΙΕ ο ἐΝ ΑΓΙΟΙΟ ΑΝΑΠΑΥΌΜΕΝΟΟ Κύριε άγιασον ήμας τῷ λόρω τής σης γάριτος καὶ τη ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος σύ γὰρ εἶπας δέσποτα "Αριοι ἔρερθε ὅτι έρὰ ἄριός εἰμι. Κύριε ὁ θεὸς ἡμῶν, ἀκατάληπτε Θεὲ Λόγε τῷ Πατρὶ καὶ τῷ 25 άγίω Πνεύματι δμοούσιε συναΐδιε καὶ άχώριστε, πρόσδεξαι τὸν άκήρατον υμνον έν ταις άγιαις και άναιμάκτοις σου θυσίαις σύν τοῖς χερουβὶμ καὶ σεραφὶμ καὶ παρ' ἐμοῦ τοῦ ἀμαρτωλοῦ βοῶντος καὶ λέγοντος

έκφώνησις

Τὰ ἄγια τοῖς ἁγίοις

δ λαός

Είς άγιος, εἷς κήριος Ήτοοςς Χριστός εἰς Δόξαν Θεος Πατρός

ῷ ἡ Δόξα εἰς τογς αἰῶνας τῶν αἰώνων.

Ο διάκονος

Υπέρ ἀφέσεως τῶν ἁμαρτιῶν ήμῶν καὶ ίλασμοῦ τῶν ψυχῶν ήμῶν καὶ ὑπὲρ πάσης ψυχῆς 10 θλιβομένης καὶ καταπονουμένης, έλέους καὶ βοηθείας Θεοῦ ἐπιδεομένης, καὶ ἐπιστροφής των πεπλανημένων, ιάσεως των άσθενούντων, 15 άναρρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ άδελφῶν ἡμῶν πάντες ἐκτενως είπωμεν Κύριε έλέησον 20

> δ λαός Κύριε ἐλέησον

Κύριε έλέησον

Κύριε ἐλέησον

Κύριε ἐλέησον

Εἴτα κλῷ τὸν ἄρτον ὁ ἱερεὺς καὶ κρατεῖ τῇ δεξιῷ τὸ ἥμισυ καὶ τῇ ἀριστερῷ τὸ ἥμισυ καὶ βάπτει τὸ τῆς δεξιῶς ἐν τῷ κρατῆρι λέγων

"Ενωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἴματος τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

καὶ σφραγίζει τὸ τῆς ἀριστερᾶς: εἶτα
τούτῳ τῷ ἐσφραγισμένῳ τὸ ἄλλο ῆμισυ:
καὶ εὐθέως ἄρχεται μελίζειν καὶ πρὸ
πάντων διδόναι εἰς ἕκαστον κρατῆρα
[μερίδα] ἀπλῆν λέγων

"Ηνωται καὶ ἡγίασται καὶ τετελείωται εἰς τὸ ὅνομα τος Πατρὸς καὶ τος Υίος καὶ τος ἁρίος παὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων

καὶ ὅταν σφραγίζη τὸν ἄρτον λέγει

"Ίλογ ὁ ἀμπός τος Θεος ὁ αἴρων τΗν ἀμαρτίαν τος κόςμος σφαγιασθεὶς ἡπὲρ τῆς τος κόςμος χωῆς καὶ σωτηρίας

> καὶ ὅταν διδῷ μερίδα ἄπλῆν εἰς ἔκαστον κρατῆρα λέγει

Μερὶς άγία Χριστοῦ πληρής χάριτος καὶ ἀληθείας Πατρὸς καὶ άγίου Πνεύματος ῷ ἡ Δό ἔα καὶ τὸ κράτος εἰς τοἡς αἰῶ νας τῶν αἰῶνων

30

Κύριε ἐλέησον	είτα ἄρχεται μελίζειν καὶ λέγειν
	Κήριος ποιμαίνει με καὶ οἦδέν με
	у́стєрн́сєї
Κύριε έλέησον	€іта
Hopie exeriour	Εγλογήςω τον Κύριον ἐν παντί 5
	€Іта
	Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις αγτογ.
K ύρι ϵ ϵ λ ϵ ησον	O διάκονος
	Κύριε εὐλόγησον
	စ် င်နာနပ်နှ
Κύριε έλέησον	'Ο Κύριος εὐλογήσει καὶ ἀκατακρίτους
	ήμας διατηρήσει έπὶ τῆ μεταλήψει των
	άχράντων αὐτοῦ δωρεῶν νῦν καὶ ἀεὶ
Κύριε ἐλέησον	καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
	Καὶ ὅταν πληρώσωσι λέγει ὁ διάκονος 15
	Κύριε εὐλόγησον
Κύριε ἐλέησον	δ ίερεὺς λέγει
•	Ο Κύριος εὐλογήσει καὶ ἀξιώσει
	ήμας άγναις ταις των δακτύλων λαΒαις
Κύριε έλέησον	λαβείν του πύρινου ἄνθρακα καὶ ἐπι- 20
' '	θείναι τοῖς τῶν πιστῶν ετόμαςιη εἰς
	καθαρισμόν καὶ ἀνακαινισμόν τῶν ψυ-
Κύριε έλέησον	χῶν αὐτῶν καὶ τῶν σωμάτων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
===	αει και εις 100ς αιώνας 1ων αιώνων.
. (1	THE COMMUNION) 25

(ΤΗΕ COMMUNION) Εἶτα γίνεται εὐχὴ ἐτέρα

Γεγαλαθε καὶ ἴΔετε ὅτι χρηςτὸς ὁ Κήριος ὁ μελιζόμενος καὶ μὴ μεριζόμενος καὶ τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώμενος εἰς ἄφεσιν ἀμαρτιῶν καὶ ζωὴν τὴν αἰώνιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

'Ο ἀρχιδιάκονος
'Εν εἰρήνη τοῦ Χριστοῦ ψάλλωμεν οὶ ψάλται Γεγ΄ cacθε καὶ ἴΔετε ὅτι χρης τὸς ὁ Κήριος Ο ξερεύς εύχην πρό της μεταλήψεως

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Κύριος ὁ θεὸς ἡμῶν ὁ οὐράνιος ἄρτος ἡ ζωἡ τοῦ παντός, Ημαρτον εἰς τὸν οἤρανὸν καὶ ἐνώπιόν coy καὶ οἤκ εἰμὶ ἄἔιος μεταλαβεῖν τῶν ἀχράντων σου 35 μυστηρίων, ἀλλ' ὡς εὕσπλαγχνος Θεὸς ἀξίωσόν με τῷ χάριτί σου ἀκατακρίτως

μετασχείν τοῦ άγίου σώματος καὶ τοῦ τιμίου αἴματος εἰς ἄφεσιν άμαρτιῶν καὶ ζωὴν αἰώνιον

(Communion of the Priest.)

Είτα μεταδίδωσι τῷ κληρῷ.

"Ότε δὲ ἐπαίρουσιν οἱ διάκονοι τοὺς δίσκους καὶ τοὺς κρατῆρας εἰς τὸ μετα-δοῦναι τῷ λαῷ λέγει ὁ διάκονος αἴρων τὸν πρῶτον δίσκον

Κύριε εὐλόγησον ἀποκρίνεται ὁ ἱερεύς

Δόζα τῷ Θεῷτῷ ἀγιάσαντι καὶ άγιάζοντι πάντας ἡμᾶς

λέγει ὁ διάκονος

Υψώθητι ἐπὶ τοὴς οἦρανοὴς ὁ θεὸς καὶ ἐπὶ πᾶςαν τὴν Γῆν ἡ Δόζα coy καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων

καὶ ὅτε μέλλει ὁ διάκονος τιθέναι εἰς τὸ παρατράπεζον λέγει ὁ ἰερεύς

Εὐλογητὸν τὸ ὅνομα Κυρίου τοῦ θεοῦ ἡμῶν εἰς τοὺς αἰῶνας.

Ο διάκονος

Μετὰ φόβου Θεοῦ προσέλθετε

(Communion of the people.)

Καὶ πάλιν ὅτε ἐπαίρει τὸν δίσκον ἀπὸ τοῦ παρατραπέζου λέγει

Κύριε εὐλόγησον

δ ίερευς λέγει

Δόξα τῷ Θεῷ ἡμῶν τῷ ἀγιάσαντι πάντας ἡμᾶς

καὶ ὅταν ἀποθῆται αὐτὸ εἰς τὴν ἁγίαν τράπεζαν λέγει ὁ ໂερεύς

Εἴη τὸ ὅνομα τοῦ Κγρίογ εγλογημένον εἰς τοὺς αἰῶνας τῶν αἰωνων.

Εὐχὴ θυμιάματος εἰς τὴν ἐσχάτην εἴσοδον

Εὐχαριστοῦμέν σοι τῷ σωτῆρι τῶν ὅλων Θεῷ ἐπὶ πᾶσιν οἶς παρέσχου

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Λέγουσιν οἱ διάκονοι καὶ ὁ λαός

Πλήρωςου τὸ ςτόμα ἡμῶν αἰνέςεως Κύριε καὶ χαρᾶς ἔμπληςου τὰ χείλη ἡμῶυ ὅπως 30 ἀυγμυήςωμεν τὴν ΔόΞαν ςογ

καὶ πάλιν

Εὐχαριστοῦμέν σοι Χριστὲ δ θεὸς ἡμῶν ὅτι ἠξίωσας ἡμᾶς μετασχεῖν τοῦ σώματος καὶ αἵματός σου εἰς ἄφεσιν

άμαρτιῶν καὶ εἰς ζωὴν αἰώνιον· ἀκατακρίτους ἡμᾶς φύλαξον δεόμεθα ὡς ἀγαθὸς καὶ φιλάνθρωπος ήμιν ἀγαθοῖς καὶ ἐπὶ τῆ μεταλήψει τῶν ἀγίων καὶ ἀχράντων σου μυστηρίων καὶ προσφέρομέν σοι τὸ θυμίαμα τοῦτο δεόμενοι, φΥλλέον ὑπὸ τὴν Οκέπην τῶν πτερΎτων σογ καὶ καταξίωσον 5 ἡμᾶς μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς μετέχειν τῶν ἀγιασμάτων σου εἰς άγιασμὸν ψυχῶν καὶ σωμάτων, εἰς βασιλείας οὐρανῶν κληρονομίαν ὅτι σὰ εἶ ὁ άγιασμὸς ἡμῶν ὁ Θεὸς καὶ σοὶ τὴν 10 δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υίῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰόνων

καὶ ἄρχεται ὁ ἀρχιδιάκονος ἐν τῆ εἰσόδφ

Δόξα σοι, δόξα σοι, δόξα σοι Χριστε βασιλεῦ μονογενες Λόγε τοῦ Πατρός

ότι κατηξίωσας ήμας τοὺς άμαρτωλοὺς καὶ ἀναξίους δούλους σου ἐν ἀπολαύσει γενέσθαι τῶν ἀχράντων σου μυστηρίων 20 εἰς ἄφεσιν άμαρτιῶν καὶ εἰς ζωὴν αἰώνιον δόξα σοι.

(THANKSGIVING)

Καὶ ὅταν ποιήση τὴν εἴσοδον ἄρχεται λέγειν ὁ διάκονος οὕτως

Ετι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνη τοῦ Κυρίου δεηθῶ-

δ λαός Κύριε ἐλέησον

⁶Οπως γένηται ἡμῖν ἡ μετάληψις τῶν ἀγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς 'Ο ίερεὺς εὕχεται

'Ο Θεὸς ὁ διὰ πολλὴν καὶ 25 ἄφατον φιλανθρωπίαν συγκαταβὰς τῷ ἀσθενείᾳ τῶν δούλων σου καὶ καταξιώσας ἡμᾶς μετασχείν ταύτης τῆς ἐπουρανίου σου τραπέζης. μὴ κατακρί- 30 νης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῷ μεταλήψει τῶν ἀχράντων μυστηρίων ἀλλὰ φύλαξον ἡμᾶς ἀγαθὲ ἐν ἁγιασμῷ τοῦ ἁγίου αίωνίου, είς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου Πνεύματος δεηθῶμεν

Της παναγίας άχράντου ύπερενδόξου εύλογημένης δεσποίνης ἡμών θεοτόκου καὶ άειπαρθένου Μαρίας, τοῦ άγίου 'Ιωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ 10 πανευφήμων **αποστόλων** μνημονεύσαντες έαυτους καὶ άλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

σου πνεύματος ίνα άγιοι γενόμενοι ευρωμεν μέρος καὶ κληρονομίαν μετά πάντων των άγίων των απ' αίωνός σοι εύαρεστησάντων έν τῷ φωτὶ τος προςώπος τος διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου υίοῦ, κυρίου δὲ καὶ θεοῦ καὶ σωτῆρος ἡμῶν 'Ιησοῦ Χριστοῦ μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίω καὶ άγαθῷ καὶ ζωοποιῷ σου πνεύματι

δ λαόs

Σοὶ Κύριε

[έκφώνησις]

ότι ηὐλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπες 20 όνομά σου τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ είς τοὺς αίωνας των αίωνων

δ λαός

'Αμήν.

(THE INCLINATION)

'Ο ίερεύς

Εἰρήνη πᾶσιν

δ λαόs

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίφ κλίνωμεν

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δ ίερεύς

'Ο Θεός ὁ μέγας καὶ θαγμαςτός ἔπιδε ἐπὶ τοὺς δούλους σου ὅτι σοὶ τοὺς αὐχένας ἐκλίναμεν, ἔκτεινον τὴν χειρά σου τὴν κραταιὰν καὶ πληρῆ εὐλογιῶν καὶ εἰλόγητον τὸν λαόν σου, διαφύλαξον τὴν κληρονομίαν σου ἵνα ἀεὶ καὶ διὰ παντὸς δοξά- 5 ζωμεν cè τὸν μόνου τῶντα καὶ ἀληθινόν θεὸν ἡμῶν τὴν ἀγίαν καὶ ὁμοούσιον τριάδα Πατέρα καὶ Τίὸν καὶ τὸ ἄγιον Πνεῦμα νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

έκφώνησις

coì γὰρ πρέπει καὶ ἐποφείλεται ἡ παρὰ πάντων ἡμῶν δοξολογία 10 τιμὴ καὶ προσκύνησις καὶ εὐχαριστία τῷ Πατρὶ καὶ τῷ Υίῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ λαός

' Αμήν.

(THE DISMISSAL)

15

Ο διάκονος

Έν εἰρήνη Χριστος ψάλλωμεν.

Καὶ πάλιν λέγει

' Εν εἰρήνη Χριστοῦ πορεγθώμεν

δ λαός

EN ONOMATI KYPIOY.

Κύριε εὐλόγησον.

Εύχη ἀπολυτική λεγομένη παρά τοῦ διακόνου

Απὸ ΔόΣΗς εἰς ΔόΣΑΝ πορευόμενοι

> Σε ύμνοῦμεν τον σωτηρα τῶν ψυχῶν ἡμῶν

'Ο ໂερεὺς λέγει εὐχὴν ἀπὸ τοῦ θυσιαστηρίου μέχρι τοῦ σκευοφυλακίου

'Εκ Δηνάμεως εἰς Δήναμιν πορεγό- 25 μενοι καὶ πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες θείαν λειτουργίαν καὶ νῦν δεόμεθά σου Κύριε ὁ θεὸς ἡμῶν τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς,

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Δόξα Πατρὶ καὶ Υίῷ καὶ ἁγίῳ Πνεύματι

Νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας

Σε ύμνοῦμεν τὸν σωτῆρα τῶν ψυχῶν ἡμῶν. όρθοτό ΜΗ con την όδον ήμων, ρίζωσον ήμας εντώ φόβω σου καὶ της επουρανίου βασιλείας ἀξίωσον εν Χριστώ Ἰησοῦ τῷ κυρίῳ ήμων μεθ' οὖ εὐλογητὸς εἶ σὰν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰωνας τῶν αἰωνων.

(IN THE SACRISTY)

Ο διάκονος

Έτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνη τοῦ Κυρίου δεηθώμεν εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίω μετὰ τὴν ἀπόλυσιν

"Εδωκας ήμιν δέσποτα τὸν άγιασμὸν ἐν τῆ μετουσία τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου υίοῦ, κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ δὸς ἡμῶν ὰιησοῦ Χριστοῦ δὸς ἡμῶν καὶ τὴν χάριν τοῦ πνεύματός σου τοῦ ἀγαθοῦ καὶ φύλαξον ἡμῶς ἀμώμους ἐν τῆ πίστει, ὁδήγησον ἡμῶς εἰς τελείαν υίοθεσίαν καὶ ἀπολύτρωσιν καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις σὰ γὰρ ὁ άγιασμὸς καὶ φωτισμὸς ἡμῶν ὁ Θεὸς καὶ ὁ μονογενής σου υίὸς καὶ τὸ πνεῦμά σου τὸ πανάγιον νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰωνας τῶν αἰώνων.

Ο διάκονος

Έν εἰρήνη Χριστοῦ διαφυλαχθώμεν

δ ίερεύς

Ηὐλόγηται ὁ Θεὸς ὁ εὐλογῶν καὶ άγιάζων διὰ τῆς μεταλήψεως τῶν άγίων καὶ ἀχράντων μυστηρίων νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

4. THE LITURGY OF THE SYRIAN **JACOBITES**

INCLUDING

THE ANAPHORA OF ST. JAMES

First the priest praises and says

Glory be to the Father and to the Son and to the Holy Ghost: and upon us weak and sinful be mercy and grace at all times

Prayer of the beginning

Vouchsafe unto us, o Lord God, with knowledge and fear and beauty of 5 spiritual order to stand before thee in purity and holiness and to serve thee as the lord and creator of all, to whom is due worship from all, Father and Son and Holy Ghost, for ever.

(THE PREPARATION OF THE CELEBRANT)

Then he asks pardon of the priests and the people And he says

HAVE MERCY UPON ME, O GOD, AFTER THY GREAT GOODNESS and the rest (of Ps. li)

And thee glory befitteth, o God, now and at all times and for ever.

And when he enters to the altar he says

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Into thine house, o God, have I entered and before thy sanctuary have I worshipped, o heavenly king: pardon me all wherein I have sinned against thee

And when he kisses the horn of the throne he says

BIND THE SACRIFICE WITH CORDS, YEA EVEN UNTO THE HORNS OF THE ALTAR. 20

TO

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(THE VESTING)

And when he puts off his ordinary clothes he says

Put off from me the filthy garments wherewith Satan hath clothed me, by the loosing of my evil thoughts, and clothe me with the choice garments 5 that are fitting for the service of thy glory and for the praise of thy holy name, o our Lord and our God, for ever

And when he puts on the Cuthino he says

Clothe me, o Lord, with the robe of incorruption and gird me with the strength of thine Holy Spirit, o our Lord

And when he puts the Uroro on his neck he says

GIRD THEE WITH THY SWORD UPON THY THIGH, O MOST MIGHTY, ACCORDING TO THY WORSHIP AND RENOWN

Then he girds his loins with the Zunoro and says

Thou shalt gird me with strength unto the battle and shalt throw 15 down under me them that rise up against me and tread down mine enemies in my sight

And when he puts on the left Zendo he shall say first

Make my MEMBERS INSTRUMENTS OF RIGHTEOUSNESS, o Lord, and meet for all good and right works, making us pure temples and chosen vessels that 20 are fit for the service of thy glory and for the praise of thy holy name, o our Lord and our God, for ever

and he adds

TEACH MINE HANDS TO FIGHT AND STRENGTHEN MINE ARMS LIKE A BOW OF STEEL

then putting on the right zendo he says

Make my members instruments of righteousness and the rest and he adds

Thy right hand shall hold me up and thy loving correction shall make me great: thou shalt make room enough under me for to go, 30 that my footsteps shall not slide

And when he puts on the Phaino he signs it with three crosses and says

Let thy priests be clothed with righteousness and thy saints with joyfulness: for thy servant David's sake turn not away the presence of thine anointed.

(THE PREPARATION OF THE ALTAR)

And so he takes the cover off the mysteries and he puts the paten on the left side and the chalice on the right and the purificator and the spoon with the paten on the left side and the cloud on the right

And he lights the taper on the right and says

40 IN THY LIGHT SHALL WE SEE LIGHT, O Jesu full of light, who art THE TRUE

LIGHT THAT LIGHTENETH EVERY creature: enlighten us with thy glorious light,

and on the left also and says

O sacred and holy, who dwellest in abodes of light keep far away evil passions and hateful thoughts: grant us that with purity of heart we may 5 do the works of righteousness.

(THE PROTHESIS)

And he brings and arranges the seal in the paten and says

HE WAS LED AS A LAMB TO THE SLAUGHTER AND AS A SHEEP BEFORE HIS SHEARERS IS DUMB SO HE OPENED NOT HIS MOUTH IN HIS HUMILIATION

THE PLACE, O LORD, WHICH THOU HAST MADE FOR THEE TO DWELL IN: THY SANCTUARY, O LORD, WHICH THY HANDS HAVE ESTABLISHED. THE LORD SHALL REIGN FOR EVER AND EVER

And when he mixes the chalice he says

Our Lord Jesus Christ was crucified between two robbers in Jerusalem and 15 was pierced in his side with the spear and there flowed out therefrom blood and water and he that saw it bare record and we know that his record is true

I WILL RECEIVE THE CUP OF SALVATION and the rest (of Ps. cxvi 13, 14).

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And he sets the sedro of penitence

First the prumion Him whom watchers exalt and to whom angels minister and of whom every creature proceeds and is guided, him praise befitteth

Sedro We beseech thee, o our Lord Jesus Christ, o God, to bless thy servants and these thy worshippers who are gathered together in thine holy 25 name in this temple. May they put on thy spiritual weapons, may they conquer the wicked one and his host. Spare their sins by thy grace and forgive their offences by thy mercy that they may lift up praise unto thee. Voice At thy gate, o Lord, do I knock, from thy treasury I ask for mercies. I a sinner of years have turned aside from thy way. Grant me to confess 30 my sins and to forsake them and to live by thy grace. At what gate shall we go and knock save at thy gate, o gracious one our Lord, and what have we that shall plead with thee for our offence if thy mercies plead not with thee, o king whose glory kings do worship? Glory Father and Son and Holy Ghost, BE THOU to us an high wall and AN HOUSE OF DEFENCE from the wicked 35 one and from the hosts of him that fighteth against us: with the wings of thy mercies hide us when the good are severed from the wicked. From everlasting Let the voice of our ministry be a key that openeth the gates of heaven and may the archangels say from out their ranks How sweet is the voice of the earthborn! The Lord quickly answer their request! The smoke May we be 40

ever. Amen.

35

pardoned and cleansed and sanctified and purified and purged from all the filth of sin by this smoke of odours which we offer before thee now, o our Lord and our God, and at all times for ever. Examination I have sinned against thee, o thou that hast pity on a sinner: receive my supplication and forgive 5 me my faults: o Lord the lord of all, have mercy on me

Then he shall say Kurillison three times and Our Father which art in heaven

and this seal

Sacrifices of praise may we be accounted worthy to offer unto thee, o Lord, 10 a sweet-smelling sayour, even all our thoughts and words and deeds and holocausts, and without spot to appear before thee all the days of our life, o' Father and Son and Holy Ghost for ever.

The service of penitence is finished which was foreshadowed by the old covenant and the law.

The second service of the Kurbono

First the priest praises and says

Glory be to the Father and to the Son and to the Holy Ghost: and upon us weak and sinful be mercy and grace at all times

Prayer

- Vouchsafe us, o Lord God, having our hearts sprinkled and clean FROM all EVIL CONSCIENCE, to be accounted worthy to enter into thine holy of holies, high and exalted, and in purity and holiness to stand before thine holy altar and present unto thee REASONABLE and SPIRITUAL SACRIFICES IN THE BELIEF OF THE TRUTH, O OUR LORD.
- And afterwards bowing down he adds and says the prayer for himself
- O Lord God almighty who pardonest guilty men and HAST NO PLEASURE IN THE DEATH OF a sinner: to thee, o Lord, do I stretch forth the hands of my heart and I implore of thee forgiveness for all my unlawful deeds, albeit unworthy: but I beseech thee keep my mind from the operations of the enemy, 30 mine eyes that they look not incontinently, mine ears that they listen not to vanities, mine hands from the service of hateful things, and my reins that they be moved in thee, so that I be entirely thine. And from thee be there granted unto me the gift of thy divine mysteries, o Christ our Lord and our God, for

(OFFERTORY PRAYERS)

Then he rises and ascends the step and says Stömen kalös (The people) Kurillīson

And again removing the veils, that is the covering of the mysteries, he places that of the paten on the south, and that of the chalice on the north. Over that of the paten he says

THE LORD IS KING AND HATH PUT ON GLORIOUS APPAREL: THE LORD HATH PUT ON HIS APPAREL AND GIRDED HIMSELF WITH STRENGTH

and the rest (of Ps. xciii)

[Over that of the chalice he says

O pure and spotless Lamb who offered to his Father an acceptable offering for the expiation and redemption of the whole world: vouchsafe us to offer ourselves to thee a LIVING SACRIFICE WELLPLEASING UNTO THEE and like unto 10 thy sacrifice which was for us, o Christ our God for ever. Amen]

And he [stretches forth his hands in the form of a cross, his right hand over his left and] takes the paten in his right hand and the chalice in his left crosswise [and lifts them up on high above the part where is the fixed tablītho] and says the general prayer on this wise

The memorial of our Lord and our God and our Saviour Jesus Christ and of all his saving dispensation on our behalf: to wit the message of the watcher, and his glorious conception and his birth in the flesh and his baptism in the Jordan and his fast of forty days and his saving passion and his uplifting on the cross and his quickening death and his honourable burial and his glorious 20 resurrection and his ascension into heaven and his session on the right hand of God the Father; according to his own command unto us we are commemorating at this time upon the eucharist that is set before us. Then particularly for our father Adam and our mother Eve and the holy mother of God Mary and the prophets and apostles, preachers and evangelists and martyrs and confessors, 25 righteous men and priests and holy fathers and true shepherds and orthodox doctors, solitaries and cenobites and those who are standing and praying with us with all those who since the world began have been wellpleasing unto thee from our father Adam even unto this day. Again we are commemorating our fathers and our brethren and our masters who have taught us the word of truth 30 and our departed and all the faithful departed, particularly and by name them that are of our blood and them that had part in the building of this temple and them that had part and are still taking part in the support of this place, and all that take part with us whether in word or in deed, in little or in much, especially him for whom and in whose behalf this kurbono is offered here he mentions him 35 for whom (he is celebrating) and pardon his offences and his sins in thy mercy. O God, make a good remembrance for N: then for whoso is worthy: and if he is offering for the mother of God or for one of the saints let him say and for saint mar N whose commemoration we are celebrating today: then he shall say particularly then for the holy mother of God Mary in whose honour and for whom this 40 kurbono is offered today peculiarly and distinctly that she, o my Lord, may be an intercessor unto thee in the behalf of every one that taketh refuge in the aid of her prayers. O good and merciful God, by her heard and acceptable prayers unto thee answer in thy goodness his requests who sets apart and honours her

remembrance: remove from him temptations and chastisements and rods of anger and forgive his offences in thy mercy, by the prayers of thy mother and of all thy saints. Amen. Again O God, thou wast the offering and to thee the offering is offered: receive this offering from my weak and sinful hands for the 5 soul of N and he repeats it three times. Again O God, in thy graciousness make rest and good remembrance to my father and to my mother. And if for the sick O merciful God, be gracious to N and grant him healing of soul and body. And if for the departed O God, make to him rest and good fruition in thy mansions of light with all the doers of thy will. And make rest and good remembrance to my father and to my mother and to all who are with me and who have companionship with me and to all who ask of our weakness that we make memorial of them in this thine offering offered unto thee by our sinfulness, whose names are known unto thee.

And he puts down the mysteries and sets the chalice to the east and the paten to the west on the tablitho and he covers them with the annaphura and says

HIS GLORY COVERED THE HEAVENS AND all creation WAS FULL OF HIS PRAISE.

(MASS OF THE CATECHUMENS)

(THE CENSING)

The deacon

Stömen kalös

(The people)

Kurillīson

The priest

The general prumion To that glorious and adorable one 25 who hath magnified the memory of her that brought him forth in heaven and in earth and who hath made victorious the memory of his saints in every spot and place and on every wise and hath distilled the dew of mercy and compassion on the limbs of the faithful departed: to him praise is fitting

And he sets the sedro We adore and give thanks and glorify thee, the creator of the worlds and disposer of things created, the blessed ROOT that budded forth and sprang up OUT OF A DRY GROUND, even of Mary, and all the earth was filled with the savour of its glorious sweetness and it drove away the foul savour of heathenness from all regions by its glorious doctrine. We offer before thee this incense after the pattern of Aaron the priest who offered pure incense unto thee in the tabernacle that was for a time and STAYED thereby THE PLAGUE from the people

20

15

of Israel. So we beseech thee, o Lord, receive this savour of spices which our lowliness offers unto thee by reason of our sins and our offences, in the behalf of our father Adam and our mother Eve, in the behalf of the prophets and apostles, in the behalf of the just and righteous, in the behalf of the martyrs 5 and confessors, in the behalf of the fathers and orthodox doctors, in the behalf of the monks and cenobites, in the behalf of the holy mother of God Mary, in the behalf of orphans and widows, in the behalf of the distressed and the afflicted, in the behalf of the sick and oppressed, in the behalf of all who have spoken to and charged us to remember them in prayers to thee, o Christ our God, and in the behalf of the living and the dead and the repose of their souls in the heavenly Jerusalem. And glory and worship we will send up to thee, o my Lord, and to thy Father and to thine Holy Spirit now and at all times for ever. Amen

· He burns incense and says

To the glory and honour of the holy and glorious Trinity incense is set on by my hands weak and sinful

Let us pray all of us: mercy and grace ask we from the Lord.
O merciful Lord, have mercy on us and help us

and he takes the incense and worshipping censes the midst of the table of life three times, which is a type of the Father, saying

Adoration to the gracious Father

and the north horn he censes three times, which is a type of the Son, and says

Adoration to the merciful Son 25

and the south horn he censes three times, which is a symbol of the Holy Ghost,

Adoration to the living and holy Spirit

and he ascends the step and raises the incense over the mysteries on the east side and says this Voice

W REJOICE IN THE LORD, O YE RIGHTEOUS

With the smoke of spices be there a remembrance to the Virgin Mary mother of God

and bringing it to the west side he says

PRAISE HIM, ALL YE PEOPLES

With the smoke of spices be there a remembrance to 35 the holy prophets apostles and martyrs

and to the north side saying

Glory be to the Father and to the Son and to the Holy Ghost
With the smoke of spices be there a remembrance to
the doctors and the priests and the just and the
righteous

and to the south side saying

From everlasting to everlasting world without end

With the smoke of spices be there a remembrance to the holy church and all her children

and he lowers the censer in a circle over the mysteries three times and descends from the step saying this

Smoke Receive, o my Lord, in thy mercy the incense of thy servants and be reconciled by the smoke of thy priests and be appeased by the service of thy worshippers and magnify thereby 15 the remembrance of thy mother and of thy saints and of all the faithful departed, o Son the Christ who with thy Father and thine Holy Spirit art worshipped and glorified now and at all times for ever. The seal May the just and righteous, the prophets and apostles and martyrs and confessors and the holy 20 mother of God Mary and all the saints who in all generations have been wellpleasing unto thee, o God, be intercessors and suppliants unto thee in the behalf of the souls of all of us, that by their prayers and supplications wrath may cease from thy people. And have mercy on the flock of thy pasture and make 25 thy tranquillity and thy peace to dwell in the four quarters of the world and to the departed grant pardon in thy goodness, o our Lord and our God, for ever. Examination Let Mary who brought thee forth and John who baptized thee be suppliants unto thee in our behalf: and have 30 mercy upon us.

(THE LECTIONS)

⁵[If there be lessons for that day from the books of the Old Testament the people shall say

A voice

Then the lessons shall be read]

{And the Lord said unto Moses Wherefore criest thou and his servant Moses Exod. xiv 15-31

ALL WISDOM COMETH FROM THE LORD TURNETH AWAY WRATH Ecclus, i 1-21

THE WILDERNESS AND THE SOLITARY PLACE SORROW AND SIGHING SHALL FLEE AWAY Is. xxxv}

And he begins the responsory of Mar Severus

By the prayers of Mary who brought thee forth and of John who baptized thee

W I WILL MAGNIFY THEE, O GOD MY KING, whose only-begotten
Son who was immortal in his nature and came in
grace for the life and salvation of the race of men and
became incarnate of the holy and glorious pure virgin
the mother of God Mary: he took a body without 15
change and was crucified for us, even Christ our God,
and by his death trampled under foot our death and
destroyed it, who is one of the holy Trinity and is
worshipped and glorified equally with his Father and
his Holy Spirit

Have mercy on us all.

And they say

Holy art thou, o God: ноly, o mighty: ноly, o immortal who wast crucified for us: have mercy upon us

Holy art thou, o God: ноly, o mighty: ноly, o immortal who wast crucified for us: have mercy upon us

Holy art thou, o God: ноly, o mighty: ноly, o immortal who wast crucified for us: have mercy upon us

and

Kurillīson

three times.

30

25

5 [The people

The chosen apostles

The priest

Vouchsafe us, o Lord God, by the intercession of thine holy apostles to be unmoved and immovable in the faith and to be stablished in their doctrines and by good and profitable works to be well-pleasing to thy godhead, rejoicing in thee all the days of our life and to the end, o Christ our God and the hope of our life and the saviour of our souls for ever. Amen]

He reads the Praxis

Beloved {whosoever believeth that hath not life I $Jo. v_{1-12}$ }.

The people

Paul the blessed apostle

(and the rest)

Again the prayer before the Apostle

Accept, o Lord God, our prayers and our supplications which are at this time before thee and account us worthy with purity and holiness to keep thy commandments and those of thy divine apostles and of Paul THE ARCHITECT and builder of thine holy church, o our Lord and our God for ever

The deacon

Paul the apostle: from the Epistle to {the Corinthians}
Bless, o my Lord

My brethren {I would not that ye should be ignorant \dots able to bear it i Cor. x_{1-13} }

15

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25

30

IO

25

The deacon

Bless, o my Lord.

The people

Halleluiah and halleluiah

Offer to him ⁷[sacrifices, bring presents

Come into the courts of the Lord and worship him in
his holy temple: be thankful unto him and speak good

OF HIS NAME

by whom life is bestowed

Halleluiah].

The deacon

Bless, o my Lord
With silence ⁷[stand, ye hearers, for this is the holy Gospel which is being read.
Brethren, haste ye and hear and acknowledge the word of the living God]

The priest before the Gospel

Grant us, o Lord God, the knowledge of thy divine words and fill us with the understanding of thine holy Gospel and 15 the riches of thy divine gifts and the indwelling of thine Holy Spirit and give us with joy to keep thy commandments and accomplish them and fulfil 20 thy will and to be accounted worthy of the blessings and the mercies that are from thee now and at all times

The priest

Peace be to you all

The people

And with thy spirit

The priest

The holy Gospel of our Lord Jesus Christ, the life-giving 30 Gospel of {Luke} the apostle who preached life and salvation to the world

The deacon

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD

The priest

In the time therefore of the dispensation of our Lord and our God and our Saviour Jesus Christ, the Word of the living God who was incarnate of the virgin Mary, these things were done

The deacon

5

We believe and confess

The priest

{And as the people were in expectation..... in thee I am well pleased S. Luke iii 15-22}

And peace be to you all

10

The people
And with thy spirit

This prayer

To our Lord Jesus Christ be our praise and our thanksgiving 15 and our blessing for his lifegiving word to us, and to his Father who sent him for our salvation, and to his living and holy Spirit who giveth us life, now and at all times for ever. Amen.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

20

And he sets the sedro of the Entrance

Let us pray all of us: ask we mercy and grace from the Lord. O merciful Lord have mercy on us and help us

Prumion *{With the operation of good works and noble and holy thoughts and the pleasant savour of the true faith and the 25 firstfruits of the gifts of glorious immortal lives be we accounted worthy to offer to the highpriest of our confession, even Jesus Christ, a holy and righteous sacrifice for that he of himself hath made purification of our sins and redeemed the world by his sacrifice: whom befitteth glory and honour 30 and worship at this time of the celebration of the divine eucharist and at all times}

Sedro of the entrance [§]{O Christ who art God the maker and the possessor of all, the redemptive breath of the worlds, pure immortal chrism and pleasant savour that never dieth, the sweet and pleasant savour, the knowledge of thee filleth our hearts and thou hast vouchsafed to us poor and earthly things to stand before thee and to hear and to minister the service of thy divine and unspeakable mysteries which even ANGELS DESIRE TO LOOK INTO. Free our souls, o Lord, from the 5 yoke of the bondage of sin that we may live before thee with watchfulness of mind and fixed rules of conversation all the days of our lives and come to a blessed end and to life everlasting, wherefrom troubles and lamentations and groanings are moved far off: through thy grace and the goodpleasure of thy 10 Father blessing and blessed, who sent thee to save us, and through the operation of thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and at all times for ever}

He continues

12

20

From God may we receive pardon of offences and remission of sins in both worlds for ever. Amen

And he adds

Peace be to you all

The people

And with thy spirit

The priest

May the pardon of the Son of God be bestowed on our souls and on the souls of our fathers and of our brethren and of our masters and of our teachers and of our departed and of all the 25 faithful departed, children of the holy church, in both worlds for ever. Amen

And he burns incense and makes three crosses on the censer and says

Let us answer and say Ho Aly is the holy Father, ho Aly is the holy Son, ho Aly is the living and holy Spirit, who halloweth 30 the incense of the sinner his servant, sparing and having mercy on our souls and on the souls of our fathers and of our brethren and of our masters and of our teachers and of our departed and of all the faithful departed, children of the holy church, in both worlds for ever and ever. Amen.

(THE CREED) The deacon

Sophīa and Proschomen

The priest begins

5 ° [each of the faithful shall say I believe and the priest shall say We believe]

I believe fin one God the Father almighty maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ the only Son of God, who was begotten of the Father before all worlds, light of light, very God of very 10 God, begotten and not made, and equal in substance to his Father: by whom all things were made: who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and of the virgin Mary mother of God and was made man and was crucified for us in the days of Pontius Pilate 15 and suffered and died and was buried and rose again the third day as he willed and ascended into heaven and sat down at the right hand of his Father and he shall come again in glory to judge the quick and the dead: of whose kingdom there is no end. And in one Holy Ghost who is the Lord, the quickener 20 of all things, who proceedeth from the Father, and with the Father and with the Son is worshipped and glorified, who spake by the apostles and the prophets*. And in one church apostolic catholic and glorious^b: I acknowledge that there is one baptism which is for the remission of sins and I look for the resurrection 25 of the dead and the new life in the world to come. Amen.]

(THE LAVATORY)

And he washes the tips of his fingers in water and says

Wash away, o Lord God, the foul pollution of my soul and cleanse me with thy sprinkling of life that in purity and in 30 holiness I may be accounted worthy to go in to the holy of holies, thine holy and hallowing house, and without defilement to handle thine adorable and divine mysteries, that with pure conscience I may offer unto thee A LIVING SACRIFICE that may be Wellpleasing unto thy godhead and like unto thy glorious 35 sacrifice, our Lord and our God, for ever.

Bodl. MS. Marshall 327 f. 182: prophets and apostles b ib. holy catholic and apostolic Again he asks for forgiveness and says

My brethren and my masters, pray for me that my sacrifice be accepted.

And he bows down before the table of life and prays this prayer in silence and says

O holy and glorious Trinity, have mercy upon me: o holy and glorious Trinity, forgive me my sin: o holy and glorious Trinity, receive this offering from my weak and sinful hands. O God, in thy mercy make rest and good remembrance on thine holy and heavenly altar for thy mother and for thy saints to and for all the faithful departed. O God, pardon and remit in this hour the sins of thy sinful servant and help my weakness which crieth unto thee at all times and by the prayers of thy mother and of all thy saints, o God, in thy lovingkindness pardon and remit the sins of them of our blood, our fathers and 15 our brethren and our masters and of him for whom and in the behalf of whom this sacrifice is offered

here he mentions whomsoever he will.

And he ascends the step and kisses the throne and begins the Kurōbho

The Annaphura of Mar James the brother of our Lord

20

(THE KISS OF PEACE)

First the prayer before the Peace

O God of all and Lord, account these our unworthy selves worthy of this salvation, o thou lover of men, that pure of ALL GUILE AND all HYPOCRISY WE may greet one another WITH 25 A KISS HOLY and divine, being united with the bond of love and peace: through our Lord God and Saviour Jesus Christ thine only Son our Lord through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstan-30 tial with thee now and ever and world without end

Amen
The priest
Peace be to you all
The people
And with thy spirit

The people

35

The deacon

Give we the Peace

The people

Account us worthy, o Lord.

5

(THE INCLINATION)

The deacon

Let us bow down our heads before the Lord

The people

Before thee, o Lord

The priest

10

Thou who alone art a merciful Lord, send thy blessings on them that bend their necks before thine holy altar, o thou that DWELLEST ON HIGH AND YET REGARDEST THE THINGS THAT ARE LOWLY, and bless them: through the grace and mercies and love towards mankind of Christ thine only Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

20

The people Amen.

(THE PRAYER OF THE VEIL)

The priest

O God the Father who for thy great and unspeakable love towards mankind didst send thy Son into the world to bring again the sheep that was gone astray, turn not away thy face from us who offer this fearful and unbloody sacrifice: for we trust not in our own righteousness but in thy mercies. We intreat therefore and beseech thy goodness that this mystery which is administered for our redemption be not for judgement unto thy people but for the wiping out of sins and for forgiveness of trespasses and for thanksgiving unto thee: through the grace and mercies and love towards mankind of thine only Son through whom and with whom to thee is fitting glory and honour

and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people Amen.

5

10

(ANAPHORA)

The deacon

Stand we fairly

The people

Mercies, peace, (a sacrifice of praise)

(THE THANKSGIVING)

He makes the annaphura to flutter and says

THE LOVE OF GOD the Father AND THE GRACE ²[OF the onlybegotten Son and the fellowship and descent of the Holy Ghost be with you all, my brethren, evermore] 15

The people

And with thy spirit

The priest

The minds and hearts of all of us be on high

The people

20

They are with the Lord our God

The priest

Let us give thanks unto the Lord with fear ⁶[and worship with trembling]

The people

25

It is meet and right

The priest: gehontho

It is very meet right fitting and our bounden duty to praise thee, to bless thee, to celebrate thee, to worship thee, to give thanks to thee the creator of EVERY CREATURE VISIBLE 30 AND INVISIBLE

Telītho

whom the heavens and the heavens of heavens praise and all the hosts of them, the sun and the moon and all the choir of the stars, the earth and the sea and all 35

THAT IN THEM IS, THE HEAVENLY JERUSALEM, THE CHURCH OF THE FIRSTBORN THAT ARE WRITTEN IN HEAVEN, ANGELS archangels princedoms powers thrones dominations virtues above the world, heavenly armies, the cherubin with 5 many eyes, and the seraphin with six wings and with two of their wings they veil their face and with twain their feet and with twain they do fly one to another, with unceasing voices and unhushed theologies, a hymn of victory majesty and excellent glory with clear voice hymning, and 10 crying and shouting and saying

The people

Holy holy mighty Lord God of sabaoth of the glory and honour of whose majesty heaven and earth are full Hosanna in the highest

Blessed is he that came and cometh in the name of the Lord

HOSANNA IN THE HIGHEST

The priest: gehontho

Even as in truth thou art holy, KING OF THE WORLDS and giver of all holiness, and holy also is thine onlybegotten Son our Lord and God and Saviour Jesus Christ and holy also is thine Holy Spirit who searcheth all things, even the deep THINGS OF thee, GOD and Father. For holy art thou all-25 sovereign almighty terrible good, of fellowfeeling and especially as touching thy creature: who madest man out of earth and gavest him delight in paradise: but when he transgressed thy commandment and fell thou didst not pass him by NOR FORSAKE him, o good, but didst chasten him as an exceeding merciful 30 father: thou calledst him by the law, thou didst lead him by the prophets and last of all didst send thine onlybegotten Son INTO THE WORLD that he might renew thine image: who, when he had come down and been incarnate of the Holy Ghost and of the holy mother of God and evervirgin Mary and conversed 35 WITH MEN and done all things for the redemption of our race

Telītho

and when he was about to accept a voluntary death for us sinners, himself without sin, IN THE SAME NIGHT IN WHICH HE

WAS DELIVERED UP for THE LIFE and salvation OF THE WORLD TOOK BREAD on his holy spotless and unpolluted hands and showed it to thee, God and Father, and when he had given THANKS 4 HE BLESSED 4 hallowed 4 BRAKE AND GAVE TO HIS DISCIPLES and holy apostles SAYING TAKE, EAT OF it: THIS IS MY 5 BODY WHICH FOR YOU and for many IS BROKEN and given for the remission of sins and for eternal life

The people

Amen

The priest

10

And LIKEWISE also THE CUP AFTER HE HAD SUPPED when he had mixed with wine and water HE GAVE THANKS # BLESSED # hallowed # AND GAVE TO HIS DISCIPLES and holy apostles SAYING TAKE, DRINK YE ALL OF IT: THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH FOR YOU and FOR MANY IS SHED and given 15 FOR THE REMISSION OF SINS and for eternal life

The people
Amen

The priest

Do this in remembrance of Me: for as often as ye eat 20 this bread and drink this cup ye do proclaim my death and confess my resurrection until I come

The people

Thy death, o Lord, ⁶[we commemorate and thy resurrection we confess and thy second coming we look for, and we ask of thee ²⁵ mercy and compassion and we implore the forgiveness of sins.

Thy mercies be upon us all].

(THE INVOCATION)

The priest

Commemorating therefore, o Lord, thy death and thy resurrection on the third day from the tomb and thine ascension into
heaven and thy session at the right hand of God the Father and
as well thy second coming fearful and glorious wherein thou
SHALT JUDGE THE WORLD IN RIGHTEOUSNESS, when thou shalt
RENDER TO EVERY ONE ACCORDING TO HIS DEEDS, WE offer thee 35
this fearful and unbloody sacrifice that THOU DEAL NOT WITH US

35

AFTER OUR SINS, O Lord, NEITHER REWARD US AFTER OUR iniquities, but after thy leniency and thy great and unspeakable love towards mankind BLOT OUT the sins of us thy servants who intreat thee. For thy people and thine inheritance intreat thee 5 and through thee and with thee the Father saying

The people

HAVE MERCY ⁶[upon us, o God the Father almighty, have mercy upon us]

The priest

We too, o Lord, receiving thy grace, ⁶ [weak and sinful, thy servants, give thanks unto thee and praise thee for all things and by reason of all things]

The people

We glorify thee, ⁶ [we bless thee, we worship thee, we believe 15 in thee: we pray thee be propitious, o Lord God, have mercy upon us and hear us]

The deacon

In silence and fear ⁶[stand and pray. The peace and tranquillity of God the Father of us all be with us. Cry we and say we thrice Kurillīson Kurillīson Kurillīson]

The priest: gehontho: the Invocation of the Holy Ghost

Have mercy upon us, God the Father almighty, and send upon us and upon these gifts set before thee thine Holy Spirit the Lord and the lifegiver who shareth thy throne, God and Father, and shareth the kingdom with the Son, who is of one substance and coeternal, who spake in the law and the prophets and thy new testament, who descended in the likeness of a dove upon our Lord Jesus Christ in the river Jordan, who descended upon the holy apostles in the likeness of fiery tongues

The priest

Hear me, o Lord: [hear me, o Lord: hear me, o Lord,] and have mercy upon us: [and may thy holy and living Spirit, o Lord, come and descend upon me and upon this oblation]

The people
Kurillison

The priest: telītho

that coming down he may make of this bread the lifegiving body ** the redeeming body ** the heavenly body ** the body

which sets free our souls and bodies, the body of our Lord God and Saviour Jesus Christ for the remission of sins and eternal life to them that receive. Amen

The people
Amen

5

The priest

And the mixture that is in this cup the blood of the new testament # the redeeming blood # the lifegiving blood # the heavenly blood which sets free our souls and bodies, the blood of our Lord God and Saviour Jesus Christ for the remission of sins and eternal life to those who receive it. Amen

The people
Amen
The priest

That they be to all who receive of them the hallowing of souls 15 and bodies, fruitfulness in good works, for the confirmation of thy holy church which thou hast founded upon the rock of the faith and the gates of hell shall not prevail against it, delivering it from all heresy and from every stumblingblock of them that do iniquity even unto the end of the world: 20 by the grace and mercies and love towards mankind of thine only Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

(THE INTERCESSION)

⁶[The deacon

The priest: gehöntho

Bless, o Lord

Let us pray and beseech our Lord and our God at this great and dread and holy moment for our fathers and rulers who are over us this day in this present life and Wherefore we offer unto 30 thee, o Lord, this same fearful and unbloody sacrifice for these thine holy places which thou hast glorified by the manifestation of thy Christ 35 and especially for the holy

tend and rule the holy churches of God: the venerable and most blessed mar N our patriarch: and for mar N metropolitan with the residue of the metropolitans and venerable orthodox bishops let us beseech the Lord]

Sion the mother of all churches: and for thine holy church which is in all the world: grant her, o Lord, the rich gifts of thine Holy Spirit

Remember also, o Lord, our pious bishops who RIGHTLY divide for us the word of TRUTH: especially the fathers our patriarchs mar N and our

bishop. Grant them, o Lord, an honourable old age: for a long time preserve them TENDING THY PEOPLE in all piety and holiness

Remember also, o Lord, this honourable presbytery which is here and in every place and the diaconate in Christ and the residue of all the ministry and every order of the church

Remember also, o Lord, my lowliness whom all unworthy as I am thou hast accounted worthy to call upon thee. Remember 20 NOT the sins of MY YOUTH and mine ignorances BUT AFTER THE MULTITUDE OF THY MERCIES THINK THOU UPON ME: for IF THOU WILT BE EXTREME TO MARK iniquity, o Lord, who MAY endure before thee? For with thee is propitiation: visit me and purify me and where SIN ABOUNDETH THERE let thy GRACE 25 MUCH MORE ABOUND

Remember also, o Lord, those from among our brethren who are cast into bondage and are in prison and in exile, them that are sick and ill and them that are oppressed and vexed of EVIL SPIRITS

Remember also, o Lord, the air and the rains and the dews and the fruits of the earth: Bless the Crown of the Year with thy Goodness, for the Eyes of All hope in thee And thou givest their food in good season: Thou openest thine allsufficing hand and fillest all things living with 35 good will

Telitho

And deliver us, o Lord God, from all oppression and wrath and straits and all hurt and opposition of wicked men and from

10

all force and violence of devils and from every scourge sent from thee, o God, which is brought upon us by reason of our sins and preserve us in the orthodox faith and the keeping of thine holy lifegiving commandments, us indeed and all that are accounted worthy to stand before thee and to wait for the rich 5 mercies which come from thee: for thou art a God that taketh pleasure in mercy and to thee we offer up glory and to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people
Amen

6 [The deacon

The priest: gehontho

Again then we commemorate all our faithful brethren true christians who have before bidden and charged our humility and our weakness to remember them in this hour and at this time: and for all who have been cast into all manner of grievous temptations and take refuge in thee, o Lord, the mighty God, and for their salvation and their visitation by thee speedily: and for this city preserved of God and for the concord and advance of the faithful inhabiters thereof that they be exercised in virtue let us beseech the Lord

Again vouchsafe to remember those who stand with us 15 and pray with us, our fathers and brethren, and those who remain

Remember also, o Lord, those who have charged us 20 to remember them in our prayers to thee our God and to each one grant, o Lord, this request which has respect to their salvation

Remember also, o Lord, those who have offered the offerings at thine holy altar and those for whom each has offered and those who have 30 wished to offer and could not and those who are in anyone's mind and those who are now mentioned by name

Telītho

35

Remember, o Lord, all those whom we have mentioned and those whom we have not mentioned: according to the greatness of thy reconciliation afford them the joy of thy salvation, receiving

15

their sacrifices on to the expanses of thine heaven, vouchsafing unto them visitation and succour from thee: strengthen them with thy power and arm them with thy might: for thou art merciful and hast pleasure in mercy. To thee is fitting 5 glory and honour and power with thine only Son and to thy Spirit allholy and good and lifegiving and adorable and consubstantial with thee now and ever and world without end

The people
Amen

6 [The deacon

The priest: gehontho

Again then we commemorate all faithful kings and true christians who in the four quarters of this world have founded and established churches and monasteries of God: and for every christian polity, the clergy and the faithful people, that they be exercised in virtue let us beseech the Lord

Remember, o Lord, our religious kings and queens: LAY HOLD UPON SHIELD AND BUCKLER AND STAND UP TO HELP them, subdue unto them all their enemies and them that fight against them, THAT WE MAY PASS A PEACEABLE AND QUIET LIFE IN ALL GODLINESS AND humility

Telītho

For thou art an house of refuge of salvation and an helping power and a victorious leader of all them that call unto thee and hope in thee, o Lord, and to thee we offer up glory and to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people
Amen

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35

6 [The deacon

The priest: gehontho

Again then we commemorate her who is to be called blessed and glorified of all generations of the earth, holy and blessed and evervirgin blessed mother of Forasmuch then, o Lord, as thou hast the power of life and of death and art a God of mercies and of love towards mankind, vouchsafe to remember all those who have been wellGod Mary: and with her also let us remember the prophets and apostles and evangelists and preachers and martyrs and confessors and blessed John Baptist messenger and forerunner and the holy and glorious mar Stephen chief of deacons and first of martyrs. Let us therefore remember together all the saints: let us beseech the Lord]

pleasing unto thee since the world began, holy fathers and forefathers, prophets and apostles and John the forerunner and baptist and S. Stephen 5 chief of deacons and first of martyrs, and the holy and glorious mother of God and evervirgin Mary and all saints

IO

and telītho

We ask of thee, o Lord great in mercies, who makest possible 15 things impossible, unite us to the blessed church, number us with that church, give us a place through thy grace among THE FIRSTBORN WHICH ARE WRITTEN IN HEAVEN. For for this cause we too remember them that they too while they stand before thy lofty tribunal may remember our misery and poverty and 20 may offer unto thee with us this fearful and unbloody sacrifice for the care of them that live and for the assurance of us who are miserable and unworthy, and for the repose of all them that have fallen asleep aforetime IN THE BELIEF OF THE TRUTH, our fathers and brethren. By the grace and mercies and love towards 25 mankind of thine only Son, through whom and with whom to thee is fitting glory and honour and power with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen

6[The deacon

Again then we commemorate those who among the saints have aforetime fallen asleep in holiness and are at rest and have kept undefiled the The priest: gehöntho

Remember also, o Lord, our holy bishops who have gone to their rest aforetime, who interpreted for us the word of truth, who from James the archbishop

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apostolic faith and delivered it to us: and those of the three pious and holy and ecumenic synods we proclaim, to wit of Nicaea and of Constantinople and of Ephesus: and our glorious Godbearing fathers and orthodox doctors James the brother of our Lord, who 01 was apostle martyr archbishop, Ignatius, Dionysius, Athanasius, Basil, Gregory, Timothy, Eustathius, John; but most chiefly 15 Cyril who was a tower of the truth, who expounded the incarnation of the Word of God, and mar James and mar Ephraim, eloquent 20 mouths and pillars of our holy church, and them also that before them, with them and after them kept the one orthodox and uncorrupted 25 faith and delivered it to us: let us beseech the Lord]

and apostle and martyr even to this day have preached to us the orthodox word of truth in thine holy church

and telītho

the luminaries and teachers of thine holy church, even them that 30 HAVE FOUGHT A GOOD FIGHT OF FAITH, who have carried thine holy NAME before THE GENTILES AND KINGS AND THE CHILDREN OF ISRAEL: by whose prayers and supplications grant thy peace to thy church. Their doctrines and their confessions confirm in our souls, speedily destroy heresies which trouble us and grant to 35 us to STAND BEFORE thy dread JUDGEMENTSEAT WITHOUT SHAME. For thou, o Lord, art holy and dwellest in the holy place and art the perfecter of the saints and to thee we offer up glory and

to thine only Son and to thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

> The people Amen

6 [The deacon Again then we commemorate

all the faithful departed who

from this holy altar and this town and this place and from

all places and quarters have

departed, the departed who

in the belief of the truth

have aforetime fallen asleep

and are at rest and have

attained unto thee, o God,

lord of SPIRITS and OF ALL

FLESH. Let us pray and in-

tercede and beseech Christ our God who hath received

their souls and spirits unto himself to youchsafe them in his great mercies pardon of offences and remission of sins and to bring us and

them to his heavenly king-

Together let us cry and say

dom

Kurillison]

The priest: gehontho

Remember, o Lord, the orthodox presbyters who have gone to their rest aforetime, deacons subdeacons singers 10 readers interpreters exorcists monks anchorets hearers perpetual virgins and seculars who have fallen asleep aforetime in the faith in Christ and 15 those for whom each has offered and those whose estate each has kept in mind

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25

30

thrice Kurillīson Kurillīson

O Lord, Lord God of spirits and of All flesh, remember, o Lord, those whom we have mentioned and those whom we have not mentioned, who have passed from this life in the orthodox faith. Rest their souls and bodies and spirits, deliver 35 them from eternal punishment to come and vouchsafe to them delight IN THE BOSOM OF ABRAHAM and of Isaac and of Jacob, where the light of thy countenance visiteth, whence pains

and telitho

and tribulations and sighings are fled away. Impute to them none of their offences and enter not into judgement with the servants, for in the sight shall no man living be justified: for there is no man that is not guilty of sin and that is pure from defilement of them that are among the sons of men upon the earth, save only our Lord and God and Saviour Jesus Christ, thine onlybegotten Son, through whom we too hope to obtain mercies and forgiveness of sins for his sake, both for ourselves and for them

The people

Rest them, pardon, remit ⁶ [and forgive, o God, the offences and the shortcomings of us all, which we have done wittingly or unwittingly]

The priest: gehontho

15 Rest them, remit, forgive, o God, our offences, done voluntarily and involuntarily, wittingly and unwittingly, by word and deed and in thought, those that are hidden and those that are manifest, those that were done long ago, those that are known and those forgotten, which thine holy name knoweth

20 and telitho

Our end preserve christian and sinless and gather us beneath the feet of thine elect when thou wilt and where thou wilt and as thou wilt, only without shame by reason of our faults, that in this as in all things thine allhonoured and blessed name may 25 be glorified and extolled with the name of our Lord Jesus Christ and thine Holy Spirit now and ever and world without end

The people

As it was, ⁶[is and awaiteth for the generations of the genera-30 tions and to the generations of the ages to come for ever. Amen].

The priest

Peace be to you all

The people

And with thy spirit

The priest

The mercies of the great God and our Saviour Jesus Christ shall be with you all

The people

And with thy spirit.

5

(THE FRACTION AND CONSIGNATION)

The deacon says the Kathulīkī

6 [Bless, o Lord

Again and again by this pure holy oblation and propitiatory sacrifice which has been offered to God the Father and consecrated and accomplished and consummated by the descent of the living Holy Ghost: for our father the illustrious priest who offered and consecrated it. for the altar of God whereon it is celebrated, for the blessed folk who draw nigh and receive it in the BELIEF OF THE TRUTH and those for whom it is offered and consecrated: again more especially we are praying

Behold a time of fear and behold an hour full of trembling. Those on high stand in fear and minister it with trembling: trembling is cast among the children of light and earthborn men feel it not, and from the hour wherein pardon is brought nigh sinners flee away.

The priest breaks and signs saying

Thus truly did the Word of God suffer in the flesh and was sacrificed and broken on the to cross: and his soul was severed from his body, albeit his godhead was in no wise severed either from his soul or from his body And he was PIERCED 15 IN HIS SIDE WITH A SPEAR H AND THERE flowed thereout BLOOD AND WATER A PROPITIA-TION FOR THE WHOLE WORLD and his body was stained there- 20 with A and for the sins of the circle of the world A the Son died upon the cross * And his soul came and was united to his body and he turned us from 25 an evil conversation to the good and BY THE BLOOD OF HIS CROSS HE RECONCILED and united and knit HEAVENLY things with the things of EARTH and the 30 people with the peoples and the souls with the body. AND THE THIRD DAY HE ROSE AGAIN FROM the sepulchre and he is one Emmanuel and is 35 not divided after the union

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Tremble ye ministers of the church for that ye administer a living fire and the power which ye wield surpasseth seraphin's. Blessed is the soul which is present in the church in purity at this time because the Holy Ghost writes down its name and uplifts it to heaven

My blessed lady Mary, beseech with us thine onlybegotten that he be appeased through thy prayers and perform mercy on us all

Look, o Lord, with a merciful eye on our father who stands before thine altar: receive, o Lord, his oblation like those of the prophets and the apostles

Remember, o Lord, by thy grace and by thy divine compassion the fathers and pontiffs: may their prayer be a wall to us

Remember, o Lord, our fathers and brethren again and our teachers, and us and them account worthy by thy mercy of the heavenly kingdom

Remember, o Lord, them that are absent, have mercy on them that are here: give rest also to the spirits of the departed and have mercy upon sinners in the day of judgement

indivisible into the two natures. Thus we confess and thus we believe, thus we affirm that this body appertains to this blood and this blood to this body

Another, of mar Jacob the doctor

O Father of truth, behold thy Son the sacrifice which propitiates thee: receive this one who died for me and may I be forgiven through him. hold, take this offering at my hands and be reconciled unto me and remember not against me the sins which I have committed against thy sovereignty. Behold his blood poured out upon Golgotha by wicked men and pleading for me: for its sake receive my petition. great as are mine offences, so great are thy mercies: if thou shouldst weigh them, thy mercies would be heavier in the balance than THE MOUNTAINS that are WEIGHED of thee. Look upon the sins and look upon the offering for them, for the offering and the sacrifice is greater far than the sins: because I sinned thy beloved bore the nails and the spear: his sufferings are enough to reconcile thee and by them may I live. Glory be to the Father who delivered his Son for our salvation and worship

The departed who are severed from us and have passed from this world, grant rest, o Christ, to their spirits with the righteous and the just: be thy cross a bridge to them and thy baptism a covering: thy body and holy blood a way to lead them to the kingdom

May we be accounted worthy to lift up everlasting praise and acceptable worship from the midst of the sanctuary to the Father and the Son and the living Spirit of holiness that the true God may accomplish towards us his grace and blessing, compassion and lovingkindness now henceforth and for ever

And let us all with prayer beseech the Lord

The people Amen].

be to the Son who died upon the cross and restored us all to life and thanksgiving be to the Spirit who began and fulfilled the mystery of our salva-5 tion. O Trinity exalted above all, have mercy on us all

Another prayer of the Fraction

Thou art Christ the God who was cleft in his side on 10 the height of Golgotha in Jerusalem for us. Thou art the Lamb of God that taketh away the sin of the world. Do thou pardon our offences 15 and forgive our sins and set us on thy right hand.

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(THE LORD'S PRAYER)

The priest ² [raises his voice]: the prayer of the Our Father which art in heaven

O God the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort who sittest above the cherubin and art glorified of the seraphin, before whom stand 30 a thousand thousand archangels, ten thousand times ten thousand angels, hosts rational and heavenly, who hast vouch-safed to sanctify and perfect the offerings and gifts and perfection of fruits which are offered to thee for a sweetsmelling savour by the grace of thine onlybegotten Son and by the 35 descent of thine Holy Spirit: sanctify, o Lord, our souls and

our bodies that with a pure heart and with soul enlightened and with face unashamed we may make bold to call upon thee, o God heavenly Father almighty holy, and to pray and to say

OUR FATHER WHICH ART IN HEAVEN

The people

HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN: GIVE US THIS DAY THE BREAD OF OUR NECESSITY AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL

The priest

YEA, O LORD OUR GOD, LEAD US NOT INTO TEMPTATION which we are not able to bear BUT MAKE WITH THE TEMPTATION also A WAY OF ESCAPE THAT WE MAY BE able TO BEAR IT, and 15 DELIVER US FROM EVIL: by Christ Jesus our Lord through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

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23

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The people Amen.

(THE INCLINATION)

The priest

Peace be to you all

The people

And with thy spirit

The deacon

Let us bow down our heads unto the Lord

The people

Before thee, o Lord our God

The priest

To thee thy servants bow down their heads awaiting the rich mercies which come from thee. Send, o Lord, the rich blessings which come from thee and SANCTIFY OUR SOULS AND BODIES AND SPIRITS that we may be worthy to partake of the body and blood

10

of Christ our Saviour: by the grace and mercies and love towards mankind of Christ Jesus our Lord with whom thou art blessed and glorified in heaven and on earth with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people

Amen

The priest

Peace be to you all

The people

And with thy spirit

The priest

THE GRACE of the holy Trinity uncreated and eternal and consubstantial BE WITH YOU ALL

The people

15

And with thy spirit.

(THE ELEVATION)

The deacon

Give we heed in fear

The priest

20

The holies to the holies

The people

The one Father is holy, the one Son is holy, the one Spirit is holy

and the priest ²[raises the paten and elevates it and setting it down he raises the ²⁵ chalice also and elevates it: and after the elevation he holds them up, the paten in his right hand and the chalice in his left, crosswise over the tablitho and] says

The one holy Father be with us R Amen. The one holy Son be with us R Amen. The one holy Spirit be with us R Amen. Blessed be the name of our Lord in heaven and in 30 earth for ever R Amen.

IO

(THE COMMUNION)

The deacon and the clerks
In offerings and prayers let us
remember them

Then

By the resurrection of Christ the king ⁶ [may we receive in faith pardon for our souls, and unto the Son who by his cross redeemed us say we all of us together Blessed be our redeemer: holy art thou, holy art thou, holy art thou who in all places magnifiest the memory of thy mother and of the saints and of the faithful departed

Halleluiah

The heavenly hosts standing
with us in the midst of the
sanctuary celebrate the body
of the Son of God sacrificed
before us. Draw nigh partake of it for forgiveness of
trespasses and sins

Halleluiah

Upon thine altar, o Lord, let our fathers and our brethren and our teachers be rememsored and let them stand, o king Christ, at thy right hand in the day of thy great judgement

Halleluiah

25 Blessed be the Lord who delivered unto us his body and The priest covers the mysteries and takes the spoon and places it on the chalice and comes down in front of the altar and bowing before the table of life prays these prayers

Vouchsafe me, o my Lord, to eat thee in holiness and by the eating of thy body may my lusts be driven away and by the drinking of thy cup of life may my passions be quenched and by thee may I be accounted worthy of the pardon of offences and the remission of sins, o our Lord and our God, for ever. Amen

Another

Vouchsafe us, o Lord God, that our bodies be made holy by thy holy body and our souls made radiant by thy propitiatory blood and may it be for the pardon of our offences and for the remission of our sins, o our Lord and our God, for ever. Amen

Another

Vouchsafe us, o Lord God, to eat thy holy body and to drink thy propitiatory blood and may we be heirs in thine heavenly kingdom with all who have been wellpleasing to thy good will, o our Lord and our God, for ever, Amen

And he ascends the step and when he has taken the coal from the chalice in the spoon he says

Thee I am holding who holdest the bounds, thee I am grasping who orderest the depths, thee, o God, do I place in my mouth: by thee may I be delivered from the fire unquenchable and be accounted worthy of the remission of sins like the sinful woman and the robber, o our Lord and our God, for ever. Amen

his living blood that thereby we may gain pardon

Halleluiah and again Halleluiah

Worshipped and glorified be the Father and the Son and the Holy Ghost from everlasting and world without end: to him be glory]. When he partakes he says

The propitiatory coal of the body and blood of Christ our God is given to a sinful servant for the pardon of offences and for the remission of sins 5 in both worlds for ever and ever.

Amen

And when he drinks from the chalice he says

By thy living and lifegiving blood 10 which was poured forth on the cross may my offences be pardoned and my sins remitted, o Jesus Word of God who camest for our salvation, for ever and ever. Amen.

And when he communicates a priest with the spoon he says

The propitiatory coal of the body and blood of Christ our God is given to an illustrious priest or a modest 20 deacon or an Antonian monk and then and steward of God for the pardon of his offences and the remission of his sins. His prayers be with us. Amen.

And the priest takes the paten in his right hand and the chalice in his left and 25 comes from the right side to the left and as he turns to the right and as the mysteries are going forth he says

From thy propitiatory altar let there come down pardon for thy servants, o Son of God, who came for our salvation and shall come for our resurrection and the renewal of our race 30 for ever

and he continues

Stretch forth, o Lord, thine invisible right hand and bless the multitude of thy worshippers which receives thy glorious body and blood for the pardon of offences and for the remission of 35 sins and for confidence before thee, o our Lord and our God

and when he comes down from the step he says

The love of the great God our Saviour Jesus Christ be upon the bearers of these holy things and upon the givers of them and upon the receivers of them and upon all who have 40

25

laboured and have had part and are having part in them: the love of God be upon them in both worlds for ever. Amen.

The deacon and the clerks

My brethren, receive the body
of the Son, cries the church:
drink his blood with faith
and sing praise. This is the
cup which our Lord mixed
on the wood of the cross.

Draw nigh, ye mortals, drink
of it for pardon of offences.
Halleluiah. And to him be
praise of whom his flock

drinks and wins purity.]

And when he communicates the people he says

To true believers for the pardon of offences and for the remission of sins for ever

And he that receives says

Amen.

And turning to the right he says

Glory to thee, glory to thee, glory to thee, o our Lord and our God for ever. O our Lord Jesus Christ, let not thy holy body which we have eaten and thy propitiatory blood which we have drunk be unto us for judgement and for vengeance but for the life and salvation of us all: and have mercy upon us.

(THANKSGIVING)

And as the mysteries are being covered the deacon says

Stand we all fairly, after \(\lefta etc \right)

The people

We give thanks unto thee

The priest

We give thanks unto thee, o Lord our God, and especially give thanks unto thee for the abundance of thy great and unspeakable mercy and love towards mankind, o Lord, who hast accounted us worthy to partake of thine heavenly table. Condemn us not by reason of the reception of thine holy and immaculate mysteries but preserve us, o good, in righteousness and holiness that being worthy to partake of thine Holy Spirit we may find a portion and a lot and an inheritance with all the 35 saints who have been wellpleasing unto thee since the world

began: by the grace and mercies and love towards mankind of

thine onlybegotten Son through whom and with whom to thee is fitting glory and honour and dominion with thy Spirit allholy and good and adorable and lifegiving and consubstantial with thee now and ever and world without end

The people Amen.

5

(THE INCLINATION)

The priest

Peace be to you all

The people

And with thy spirit

The deacon

Let us bow down our heads unto the Lord

The people

Before thee, o Lord our God

The priest

15

10

O God, who art great and marvellous, who didst bow the heavens and come down for the salvation of the race of the sons of men: turn thee unto us in thy mercies and pity and bless thy people and preserve thine inheritance that in very 20 truth and at all times we may glorify thee who alone art our true God, and God the Father who begat thee and thine Holy Spirit now and at all times for ever

The people Amen.

25

(THE DISMISSAL)

The deacon

Bless, o Lord

The priest

Bless us all, preserve us all, protect us all, show us all the 30 way of life and salvation and from the mouths of us all let there ascend praise to thy majesty, o Lord of us all. Yea, o Lord, and all the faithful who have taken part in this eucharist which was brought in and uplifted and set in its place on this

holy altar, may God who accepted the offerings of the holy fathers himself accept their offerings and vows and tithes, and bless them that are afar off and protect them that are nigh and grant rest and a good memorial to their dead and a blessed 5 hope and preservation to their living.

Finished is the Annaphura of the holy and Godbearing mar James the brother of our Lord. His prayers be with us.

The priest places his right hand upon the throne and says this commendation and makes three crosses on the people saying

Depart in peace, brethren and beloved, whilst we commend you to the grace and mercy of the holy and glorious Trinity with the viaticum and the blessing which ye have received from the propitiatory altar of the Lord, those afar off and those that are nigh, the living with the dead, saved by the victorious cross of the Lord, stamped with the sign of holy baptism, that it may be a propitiation for your offences and may remit your short-comings and may give rest to the spirits of your departed. And may I the weak and sinful servant be favoured and helped by the helps of your prayers, brethren and masters, for ever.

(THE ABLUTIONS)

The priest worshipping shall say the prayer

By the offering which we have offered this day the Lord God be appeased and his elect and holy angels, and may he make rest and good remembrance for 25 his mother and for his saints and for all the faithful departed and especially for him for whom and in the behalf of whom this offering has been offered this day

Another

Thy sacred and holy mouth, o my Lord, hath promised and said on this wise Whoso eateth my body and drinketh my blood and believeth in me 30 dwelleth in me and I in him and I will raise him up at the last day. And to us, o Lord, who have eaten thy holy body and drunk thy propitiatory blood, let it not be for judgement, for vengeance nor for condemnation nor for accusation to me and to thy faithful people but for the pardon of offences and for the remission of sins and for a blessed resurrection from the house of the dead and 35 for boldness before thy fearful judgementseat, o our Lord and our God for ever.

And wiping up the body he says this psalm

THE LORD IS MY SHEPHERD THEREFORE CAN I LACK NOTHING: HE SHALL FEED ME IN A GREEN PASTURE

and the rest (of Ps. xxiii)

And wiping the paten with the purificator he says

If there be a member remaining it remained to thy knowledge which created the world and if there be a member remaining the Lord be its keeper and forgiving and propitious unto me.

And when he ministers the chalice he says

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation and call upon the name of the Lord: I will pay my vows also unto the Lord

With the sign of mar James

O Son of God, who by his immolation saved the guilty, by thy living sacrifice 10 dispel my passions and heal mine infirmities. Good is he that came and they pierced his side on Golgotha. By the blood and water that flowed therefrom quench thou my thirst

And when he drinks from the deaconess the wine that has been mingled he says

They shall be satisfied with the plenteousness of thy house and 15 thou shalt give them drink of thy pleasures as out of the river; for with thee is the well of life

and the rest (of Ps. xxxvi).

And when he ministers his hands he says

The living fire of the glorious body and blood of Christ our God quench the 20 flame of the fire and the dread and vehement torments from my members and from the souls and bodies of the faithful departed who have PUT thee ON BY WATER AND THE SPIRIT, and do thou call and set them on thy right side at the last day as thou hast promised, o our Lord and our God

When he ministers his fingers, first of his right hand three times, he says

Let my fingers rehearse thy praises and my mouth thy thanksgiving. By the nails in thy hands and thy feet, by the spear which pierced thy side pardon me mine offences and my sins

and when of the left hand, he says

Keep me, o Lord, from all deceitful men and let thy right hand help me and 30 from wicked works preserve me for ever. Amen.

And when he drinks the deaconess he says

They shall be satisfied with the plenteousness of thy house (and the rest)

And wiping the chalice with a sponge he says (In mar Ephraim)

Wipe away, o Lord, with the sponge of thy mercy all mine offences, and the sins which I have committed before thee pardon in thy lovingkindness, o king Christ who givest us life, whose holy mysteries I have ministered. Vouchsafe me with the just who have loved thee and with the righteous who have desired 40 thee to serve thee, o my Lord, in thine heavenly kingdom which is everlasting, continually, o my Lord, and amen now and always for ever.

And he washes his hands and says

Be thou my judge, o Lord, for I have walked innocently

and the rest (of Ps. xxvi)

And he wipes his hands and says

5 Bring unto the Lord, o ye mighty, bring young rams unto the Lord and the rest (of Ps. xxix).

And he sets the sedro of the departed

First the prumion Let us all pray: let us ask mercy and grace from the Lord. O merciful Lord have mercy on us and help us. Glory be to him who to by his death hath abolished our death and by being sacrificed for us hath made propitiation for all the children of Adam, the Good unto whom we shall be brought and whom we will glorify at this time and in all feasts and times and hours and seasons and all the days of life now and always and for ever

Sedro Thou that quickenest the dead and makest them that are buried to 15 rise again, do thou receive, o my Lord, the souls of these thy servants whose commemoration we are this day accomplishing. Make them to dwell, o my Lord, IN THE blessed mansions of the Father's house with Abraham and Isaac AND JACOB thy FRIENDS and with all the faithful and the saints who sleep in thine hope. Quicken them, o Lord, and set them at thy right hand and let thy 20 mercies abound upon us all. And we will all of us send up glory and thanksgiving unto the holy Trinity now and always and for ever. He continues From God and the rest. The voice: O our Lord Jesus Christ Let not thy body and thy blood which we have received be unto us for judgement and for vengeance, o my Lord, but for the pardon of trespasses and for remission and for standing 25 at thy right hand, halleluiah, with boldness. And thou shall give them drink of thy pleasures as out of a river May thy body, o our Lord, which we have received and thy living blood which we have drunk in faith be a bridge and a passage whereby we may be delivered from fire and from hell, halleluiah, and may inherit life. Glory Let not the hands which have spread out their palms 30 and received from thee the earnest, o Son of God, be drawn back at the judgement at the last day through the fierceness of the flame, halleluiah, yea by thee may they be stretched forth. From everlasting On the height of the tree on Golgotha our Saviour heard the voice of lamentations of the dead and he was moved and came down and brake the yoke of death from the necks of the 35 buried, halleluiah: he comforted them. The smoke A sweet savour, o Lord, to thy servants and thine handmaids be this offering which we offer unto thee for them this day. May thy goodpleasure, o my Lord, be thereby appeased, and give them rest in thy mercy. Examination If by the blood of beasts Moses gave life to Reuben who sinned, how much more shall the faithful departed be 40 pardoned by the living sacrifice that is sacrificed for them

And he says

Kurillīson Kurillīson Kurillīson

O our Lord, have mercy upon us, spare, o our Lord, have mercy upon us, o our Lord. Receive our service and our prayers and have mercy upon us. Glory be to thee, o God, glory to thee, o Creator, glory to thee, o king Christ, who hast pity on thy sinful servants

Our Father which art in heaven.

5

And taking leave of the throne and worshipping and kissing he says

Remain in peace, o holy and divine altar of the Lord. Henceforth I know not whether I shall return to thee or not. May the Lord vouchsafe me to see thee in the church of the firstborn which is in heaven and on this coverant do I trust

Remain in peace, o holy propitiatory altar of the holy body and propitiatory blood which I have received from off thee. May it be to me for the pardon of offences and for the remission of sins and for boldness before thy fearful judgementseat, o our Lord and our God, for ever

Remain in peace, o holy altar, table of life, and entreat our Lord Jesus Christ 15 for me that my remembrance may not cease from thee henceforth and for ever.

The order of the Kurbono is complete without defect.

(THE EULOGIA)

Again the prayer for the blessing of the bread

[On the days of the holy fast of the XL days and on vigils after the kuddās, which is 20 celebrated at midday during the fast and in the evening on vigils, let blessed bread be distributed among the people. And for this purpose we'shall insert two prayers, one long and the other short: if there be not opportunity for the long one, he shall read the short one. Only if the bishop be present he shall bless the bread, and in his absence his deputy: if neither be present, then the priest who celebrates that 25 day or some other shall bless it. Accordingly the servant of the church must prepare bread, divided into a sufficient number of portions, in a plate of silver or brass or some other metal and present it to be blessed

The priest]

Glory be to the Father and to the Son and to the Holy 30 Ghost who hath stretched out his right hand and blesseth this bread which is set upon our hands by his grace and his abundant mercies for ever

[The people]
Amen

[The priest]

35

O good dove and sustaining all flesh, o Lord, who givest food to thy servants in the fairness of the seasons, stretch out, o God, thine invisible right hand, bless [**] this bread in thine

holy name and cause thy satiety and thy blessing and thy nourishment and thy fulness to abide therein so that it may be to us and to all who receive and partake of it for the sustenance of the body and for the pardon and healing of the soul and for 5 provision for the journey of the way everlasting and for thanksgiving and praise and for the glory of thine holy name for ever

[The people Amen The priest]

The power of the Father and of the Son and of the Holy Ghost come and descend upon this burcetho and bless it [**]: and upon him that giveth it and upon him that receiveth and upon all that have laboured and have partaken and are partaking in it be the mercies of God in both worlds for ever and to ever

[The people]
·Amen

[Another prayer

May the grace of the Holy Trinity come from heaven and 20 abide upon this ** ** ** ** burcetho: and upon them that give it and them that receive it and them that minister it and all that have partaken and are partaking in it be the mercies of God in both worlds for ever and ever

The people
Amen

Then the bishop shall take a piece and eat it and distribute portions to each of the clergy: but if the bishop be not present then each of the priests shall take a piece in his hand saying

Grant us, o Lord God, by this burcetho pardon of offences 30 and remission of sins

And the priest who takes last shall distribute to the rest of the clergy and then one of the deacons shall distribute the eulogia to the people].

Note. P. 104 l. 23. The following, found in the Maronite text (Assemani Cod. lit. t. v p. 213) with different opening words, seems to be the continuation of the deacon's invitation: 'after being accounted worthy and receiving the body and the blood of our Saviour, the mystery and the earnest that passeth not away nor faileth. Pray we then that it abide in us in purity and for our part guard we it in integrity and holiness. To him be glory, the good Lord who hath accounted us worthy of this spiritual gift.'

25

THE EGYPTIAN RITE

II. THE EGYPTIAN RITE

- 1. Pp. 113-143. THE GREEK LITURGY OF S. MARK. The textus receptus (Paris 1583) as corrected by Dr. Swainson from Vatican. MS. graec. 1970 (The Greek Liturgies Cambr. 1884, pp. 2-72, codex Rossanensis xiith cent.) The additions are from (1) the greek passages of the coptic text, Assemani Cod. liturg. eccl. univ. Romae 1754, t. vii append.: (2) Giorgi Fragment. evangelii S. Johannis graeco-copto-thebaicum Romae 1789, p. 353: (3) the Messina kontakion of S. James (cp. Swainson op. cit. pp. 310-314 col. 1): (4) Dr. Swainson's 2nd and 3rd columns, pp. 66-69, being the rotulus vaticanus (A. D. 1207) and the back of the Messina kontakion (xiith cent.): (5) the greek Egyptian S. Basil and S. Gregory in Renaudot Liturg. orient. coll. Francof. ad M. 1847, t. i pp. 80, 113, from Paris. Bibl. nat. MS. graec. 325 (xivth cent.).
- 2. Pp. 144-188. THE COPTIC LITURGY OF S. MARK OR S. CYRIL. Translated from Bodl. MS. Huntingt. 360 (copt.-arab. xiiith cent.) ff. 4-48a, 201a-204a, 53-60a, 207a-226, 86 sq., 227-286a, 109a-117a, 286-295a (alternative forms being omitted). The passages in simple square brackets are from the Liturgies and the Deacon's Manual published in Cairo in 1887: those in numbered square brackets from (1) Assemani u. s.: (2) Bodl. MS. Marsh 5 (copt.-arab. xivth cent.). The lections and psalm (for the 6th day of the 7th week of Lent i.e. the friday before Palm Sunday) are from Bodl. MS. Huntingt. 26 (xiiith cent.).
- 3. Pp. 189-193. THE ANAPHORA OF THE ETHIOPIC 'CHURCH ORDINANCES.' Translated from Ludolphus *Hist. athiop. comment.* Francof. ad M. 1691, pp. 324-327.
- 4. Pp. 194-244. The Ethiopic Liturgy of the Apostles. Translated from [A] Brit. mms. MS. Or. 545 (A.D. 1670-75) ff. 24-54, with corrections and some variants from [B] Or. 546 (1730-1737), [C] Or. 547 (1784-1800), [D] Or. 548 (1855-68) and [E] Add. 16202 (1756-1769). The text of the trisagion p. 218 is from Dillmann Chrestomath. aethiop. Lips. 1856, p. 46; the addition on p. 242 from Fabricius Cod. apocr. nov. test. pars iii, Hamb. 1719, p. 250. The lections and psalm (for the 6th day before the Sabbath of Palms i. e. the friday before Palm Sunday) are from Brit. mus. MS. Add. 16249 (modern copy of MS. of unassigned date).

1. THE LITURGY OF SAINT MARK

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΚΑΙ ΕΥΑΓΓΕΛΙΣΤΟΥ ΜΑΡΚΟΥ ΜΑΘΗΤΟΥ ΤΟΥ ΑΓΙΟΥ ΠΕΤΡΟΥ

(ENARXIS)

Εύχη λεγομένη έν τῷ διακονικῷ

Ο διάκονος

Έπὶ προσευχὴν στάθητε

δ ίερεύς

5

10

Ελρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Προσεύξασθε

δ λαός

Κύριε ελέησον, Κύριε ελέησον, Κύριε ελέησον δ δὲ ἱερεὺς εὕχεται τὴν εὐχὴν ταύτην

Εὐχαριστοῦμεν καὶ ὑπερευχαριστοῦμέν σοι Κύριε ὁ θεὸς ἡμῶν ὁ πατὴρ τοῦ κγρίος καὶ θεοῦ καὶ ςωτῆρος ἡμῶν Ἰ Ικοοῦ Χριστοῦ κατὰ πάντα καὶ διὰ πάντων 15 καὶ ἐν πᾶσιν ὅτι ἐσκέπασας ἐβοήθησας ἀντελάβου παρήγαγες ἡμᾶς τὸν παρελθόντα χρόνον τῆς ζωῆς ἡμῶν καὶ ἤγαγες ἡμᾶς ἔως τῆς ὥρας ταύτης ἀξιώσας πάλιν παραστῆναὶ ἐκιώπιὸκ σου ἐκ τόπιψ ὡρίψ σου ἄφεσιν αἰτοῦντας τῶν ἀμαρτιῶν ἡμῶν καὶ ἱλασμὸν παντὶ τῷ λαῷ σου. καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ δὸς ἡμῦν τὴν ἁγίαν ἡμέραν ταύτην καὶ ἄπαντα τὸν χρόνον 20 τῆς ζωῆς ἡμῶν ἐπιτελέσαι ἀναμαρτήτως μετὰ πάσης χαρᾶς ὑγείας σωτηρίας καὶ

έκφώνως

10 δι' οῦ [καὶ] μεθ' οῦ σοὶ ἡ λόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τογς αἰῶνας τῶν αἰώνων

δ λαός

'AMHN.

'Ο ໂερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Προσεύξασθε ύπερ τοῦ βασιλέως

δ λαός

Κύριε έλέησον, Κύριε έλέησον, Κύριε έλέησον δ δὲ ἱερεὺς ἐπεύχεται

Δέςποτα Κίριε ὁ Θεὸς ὁ παντοκράτωρ ὁ πατήρ τοῦ κγρίος καὶ θεοῦ καὶ ςωτήρος ἡμῶν Ἰιτοῦ Χριςτοῦ, δεόμεθα καὶ παρακαλοῦμέν σε τὸν βασιλέα ἡμῶν 25 ἐν εἰρήνη καὶ ἀναρεία καὶ Δικαιος νη διαφύλαξον καθυπόταξον αὐτῷ ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον, ἐπιλαβοῦ ὅπλος καὶ θγρεοῦ καὶ ἀνάςτηθι εἰς τὴν Βοήθειαν αὐτοῦ, δὸς αὐτῷ ὁ Θεὸς νίκας, εἰρηνικὰ φρονεῖν [πρὸς] ἡμᾶς καὶ πρὸς τὸ ὅνομά σου τὸ ἄγιον ἵνα καὶ ἡμεῖς ἐν τῷ γαληνότητι τῶν ἡμερῶν ἀςτοῦ ἤρεμον καὶ ἡςίχιον Βίον Διάς ωμεν ἐν πάς με εξις εθεία καὶ ς εμνότητι χάριτι καὶ οἰκτιρμοῖς 30 καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἱοῦ

ἐκφώνως

δι' οὖ καὶ μεθ' οὖ σοὶ [ή] ΔόΞα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοỳς αἰῶνας τῶν αἰώνων

δ λαός

'AMHN.

'Ο ໂερεύς

Ελρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

35

15

20

δ διάκονος

Προσεύξασθε ύπερ τοῦ πάπα καὶ τοῦ ἐπισκόπου

δ λαός

Κύριε έλέησον, Κύριε έλέησον, Κύριε έλέησον

δ ίερεύς

5

Δέςποτα Κήριε ὁ Θεὸς ὁ παντοκράτωρ ὁ πατήρ τος κγρίος καὶ θεος καὶ αυτήρος ήμῶν Ἰηςος Χριστος, δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ τὸν ἀγιώτατον καὶ μακαριώτατον καὶ ἀρχιερέα ἡμῶν πάπαν τὸν δ. καὶ τὸν ὁσιώτατον ἐπίσκοπον τὸν δ. συντηρῶν συντήρησον ἡμῦν αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἀγίαν ἀρχιερωσύνην το κατὰ τὸ ἄγιον καὶ μακάριόν σου θέλημα, ὀρθοτομος κατὰ τὸ ἄγιον καὶ μακάριόν σου θέλημα, ὀρθοτομος κατὰ νόδιος τὰ ἀληθείας, σὰν πᾶσιν ὀρθοδόξοις ἐπισκόποις πρεσβυτέροις διακόνοις ὑποδιακόνοις ἀναγνώσταις ψάλταις τε καὶ λαϊκοῖς, σὰν παντὶ τῷ πληρώματι τῆς άγίας καὶ μόνης καθολικῆς ἐκκλησίας, εἰρήνην καὶ ὑγείαν καὶ σωτηρίαν αὐτοῖς χαριζόμενος. τὰς δὲ εὐχὰς αὐτῶν ἄς ποιοῦσιν ὑπὲρ ἡμῶν καὶ ἡμεῖς ὑπὲρ αὐτῶν πρόσδεξαι Κύριε 15 εἰς τὸ ἄγιον καὶ ἐπουράνιον καὶ λογικόν σου θυσιαστήριον, πάντα δὲ ἔχθρὸν τῆς ἀγίας σου ἐκκλησίας καθυπόταξον ἡπὸ τοὰς πόδας αὐτῶν ἐν τάχει. χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου νίοῦ

ἐκφώνως

δι' οὖ καὶ μεθ' οὖ σοὶ ἡ Δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ 20 ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰῶνας τῶν αἰώνων

δ λαός

AMHN.

(MASS OF THE CATECHUMENS)

(THE LITTLE ENTRANCE)

25

'Ο ἱερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

30

Έπὶ προσευχὴν στάθητε

δ λαός

Κύριε ἐλέησον

ό δὲ ἱερεὺς ἐπεύχεται

εύχη της εἰσόδου καὶ εἰς τὸ θυμίαμα

35

Δέσποτα Χριστε ὁ θεὸς ἡμῶν ὁ τὴν δωδεκάφωτον λαμπάδα τῶν δώδεκα ἀποστόλων ἐκλεξάμενος καὶ ἐΖαποςτείλας αὐτοὐς

30

έν ὅλφ τῷ κόςμῳ κηρῆξαι καὶ ΔιΔάξαι τὸ εγαγγέλιον τῆς Βαςιλείας σου καὶ θεραπεγειν πάςαν Νόςον καὶ πάςαν Μαλακίαν ἐν τῷ λαῷ καὶ ἐμφγρήσας εἰς τὰ πρόςωπα αγτών καὶ εἰπών αγτοῖς Λάβετε Πηεγμα άγιοη τὸν παράκλητον ἄη τινων ἀφίετε τὰς ἐμαρτίας 5 άφεωνται αγτοίς, αν τινων κρατείτε κεκράτηνται ούτως καί έφ' ήμας τους περιεστηκότας δούλους σου έν τῆ εἰσόδφ τῆς ίερουργίας ταύτης έπισκόπους πρεσβυτέρους διακόνους άναγνώστας ψάλτας τε καὶ λαϊκούς σύν παντὶ τῷ πληρώματι τῆς άγίας καθολικής καὶ ἀποστολικής ἐκκλησίας ρύσαι ήμας 10 Κύριε ἀπὸ ἀρᾶς καὶ κατάρας καὶ ἀπὸ ἀναθέματος καὶ δεσμοῦ καὶ ἀφορισμοῦ καὶ ἐκ τῆς μερίδος τοῦ ἀντικειμένου καὶ καθάρισον ήμων τὰ χείλη καὶ τὴν καρδίαν ἀπό παντός Μολγομος καὶ ἀπὸ πάςμς ἡρλιογργίας ἵνα ἐν καθαρῷ καρδία καὶ καθαρῷ συνειδότι προσφέρωμέν σοι τὸ θυμίαμα τοῦτο εἰς ὀςμήν εγωδίας 15 καὶ εἰς ἄφεσιν άμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἱοῦ

έκφώνως

δι' οὖ καὶ μεθ' οὖ σοὶ ἡ ΔόΣΑ κΑὶ [τὸ] κράτος σὺν τῷ παναγίῷ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς
20 τοὰς ἀἰῶνας τῶν ἀἰώνων

δ λαός

'AMHN.

Ο διάκονος

'Ορθοί

καὶ ψάλλουσιν τό

'Ο μονογενής Τίδς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι

έκ τῆς ἀγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας ἀτρέπτως ἐνανθρωπήσας

σταυρωθείς τε Χριστε δ Θεδς θανάτφ θάνατον πατήσας

είς ὧν τῆς ἁγίας τριάδος συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι σῶσον ἡμᾶς

> καὶ γίνεται ἡ εἴσοδος τοῦ εὐαγγελίου. Καὶ λέγει ὁ διάκονος

Έπὶ προσευχὴν στάθητε

ο ιερεύς

Eίρήνη $\pi \hat{a}$ σιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

'Επὶ προσευχὴν στάθητε

δ λαόs

Κύριε έλέησον

δ ίερεὺς εὕχεται εὐχὴ τοῦ τρισαγίου

15

30

5

10

Δέσποτα Κύριε 'Ιησοῦ Χριστὲ ὁ συναΐδιος Λόγος τοῦ ἀνάρχου Πατρός, ὁ καθ' ἡμᾶς γενόμενος κατὰ πάντα χωρὶς ἑπαρτίας ἐπὶ σωτηρία τοῦ γένους ἡμῶν, ὁ ἐξαποστείλας τοὺς ἀγίους σου μαθητὰς καὶ ἀποστόλους κηρῷξαι καὶ Διλάξαι τὸ 20 εγαγγείλιον της Βαςιλείας σου καὶ θεραπεγείν πᾶςαν νός οι καὶ πᾶςαν μαλακίαν ἐν τῷ λαῷ σου αὐτὸς καὶ νῦν δέσποτα ἐξαπόςτειλον τὸ φῶς τος καὶ την ἀλήθειάν τος καὶ καταύγασον τοὰς ὀφθαλμοὰς της Διανοίας ἡμῶν εἰς κατανόησιν τῶν θείων σου λογίων καὶ ἰκάνωσον ἡμᾶς ἀκροατὰς αὐτῶν γενέσθαι καὶ 25 κην Μή μόνο ἀκροατὰς ἀλλὰ καὶ ποιητὰς λόγος γενομένους εἰς τὸ καρποφορής καὶ ποιής καρποὰς ἀγαθοὰς ἀνὰ τριάκοντα καὶ ἑξήκοντα καὶ ἑκατὸν ὅπως καταξιωθῶμεν της Βαςιλείας τῶν οὐρανῶν

ἐκφώνως

καὶ ταχὴ προκαταλαΒέτως αν ήμας οἱ οἰκτιρμοί ςογ Kύριε 4 [δ λαός

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον]

15

20

έκφώνως

σὺ γὰρ εἶ ὁ εὐαγγελισμὸς σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν Κύριε ὁ Θεὸς καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν καὶ τὸν τρισάγιον ὅμνον ἀναπέμπομεν τῷ Πατρὶ 5 καὶ τῷ Τἱῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ λαόs

' Αμήν

"ΑΓιος ὁ Θεός, ἄΓιος ἰςχγρός, ἄΓιος ἀθάνατος ἐλέησον ἡμᾶς.

(THE LECTIONS)

Καὶ μετὰ τὸν τρισάγιον σφραγίζει ὁ ἱερεὺς τὸν λαὸν λέγων $E i \rho \acute{\eta} \nu \eta \quad \pi \hat{a} \sigma \iota \nu$ ὁ λαός

Καὶ τῷ πνεύματι σοῦ εἶτα τό

Πρόσχωμεν

ο ΑΠΟΣΤΟΛΟΣ.

Ο ΠΡΟΛΟΓΟΣ ΤΟΥ ΑΛΛΗΛΟΥΙΑ.

Οἱ διάκονοι κατά ρητὸν λέγουσι

Κύριε εὐλόγησον

δ ίερευς λέγει

Ο Κύριος εὐλογήσει καὶ συνδιακονήσει ὑμῖν τῆ αὐτοῦ χάριτι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

25 'Ο ໂερεὺς πρὸ τοῦ εὐαγγελίου βάλλει θυμίαμα λέγων οὕτως

Θυμίαμα προσφέρομεν ἐνώπιον τῆς ὡς ίδς Δόξης τος ὁ Θεός,
ὁ προσδεξάμενος εἰς τὸ ἄγιον καὶ ὑπερουράνιον καὶ νοερόν σου
θυσιαστήριον ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἀγίου σου
πνεύματος ὅτι εὐλογημένος ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμ30 πομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ
ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

'Ο διάκονος ὅτε μέλλει εἰπεῖν τὸ εὐαγγέλιον λέγει Kύριε εὐλόγη σ ον

δ ίερεύς

'Ο Κύριος εὐλογήσει καὶ ἐνισχύσει καὶ ἀκροατὰς ἡμᾶς ποιήσει τοῦ ἀγίου αὐτοῦ εὐαγγελίου ὁ ὢη εζλογητὸς Θεὸς νῦν 5 καὶ ἀεὶ καὶ εἰς τοὰς ἀιῶνας τῶν αἰώνων, ἀμήν

δ διάκονος

Στάθητε ἀκούσωμεν τοῦ ἀγίου εὐαγγελίου

δ ίερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

καὶ λέγει τὸ ΕΥΑΓΓΕΛΙΟΝ.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

15

10

'Ο διάκονος τὴν συναπτήν

1 ['Επὶ προσευχὴν στάθητε
Προσεύξασθε ὑπὲρ τῶν ζώντων' προσεύξασθε ὑπὲρ τῶν
νοσούντων' προσεύξασθε
ὑπὲρ τῶν ἀποδήμων

δ λαός

Κύριε έλέησον

Προσεύξασθε (1) ύπερ τῶν ἀγαθῶν ἀέρων καὶ τῶν καρπῶν τῆς γῆς (2) ὑπερ τῶν ποταμίων ὑδάτων (3) ὑπερ τῶν ἀγαθῶν ὑετῶν καὶ σπορίμων τῆς γῆς

Ο ίερευς επεύχεται

Τοὺς νοσοῦντας Κύριε τοῦ λαοῦ σου ἐπισκεψάμενος ἐΝ ἐλέει καὶ οἰκτιρμοῖς ἴασαι

Τοὺς ἀποδημήσαντας ἡμῶν 20 ἀδελφοὺς ἡ μέλλοντας ἀποδημεῖν ἐν παντὶ τόπφ κατευόδωσον

εκαστον είς τὸν καιρόν

(1) Τοὺς ἀγαθοὺς ὑετοὺς κατάπεμψον ἐπὶ τοὺς χρήζον- 25 τας καὶ ἐπιδεομένους τόπους (2) Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον αὐτῶν κατὰ τὴν σὴν χάριν (3) Τοὺς καρποὺς τῆς γῆς αὕξησον εἰς επέρμα 30 καὶ εἰς θεριεμόν

15

20

25

δ λαός Κύριε ἐλέησον

Προσεύξασθε ύπερ της σωτηρίας ἀνθρώπων και κτηνών·
προσεύξασθε ὑπερ της σωτηρίας τοῦ κόσμου και της πόλεως ταύτης· προσεύξασθε
ὑπερ τῶν φιλοχρίστων
ἡμῶν βασιλέων

δ λαός

Κύριε έλέησον

Προσεύξασθε ὑπὲρ τῶν αἰχμαλώτων προσεύξασθε ὑπὲρ
τῶν κοιμηθέντων προσεύξασθε ὑπὲρ τῆς θυσίας
ἡμῶν προσφερόντων προσεύξασθε ὑπὲρ τῶν θλιβομένων προσεύξασθε ὑπὲρ
τῶν κατηχουμένων προσεύξασθε

δ λαός

Κύριε έλέησον]

Τὴν βασιλείαν τοῦ δούλου σου δν έδικαίωσας βασιλεύειν έπὶ τῆς γῆς έν εἰρήνῃ καὶ ἀνὰρείὰ καὶ Δικαιοςἡνӊ καὶ γαληνότητι διαφύλαξον

Την ταπεινην καὶ έλεεινην καὶ φιλόχριστον πόλιν ταύτην ρυσαι αὐτην ὁ Θεὸς ἀφ' ἡμερῶΝ πονηρών, ἀπὸ λιμοῦ λοιμοῦ καὶ έπαναστάσεως έθνῶν ὡς καὶ Νινεγί της πόλεως έφείςω ότι έλεμμων και οικτίρμων εί και άμνησίκακος ἐπὶ κακίας ἀνθρώσύ διὰ τοῦ προφήτου σου 'Ησαΐου είπας Υπερασπιώ **Υπέρ** τῆς πόλεως ταΥτης τοῦ côcai aythn di thè kai dià Δαγείδ τὸν παίδά μογ. δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε άγαθε γπεράςπιζαι τής πόλεως ταήτης Διά τὸν μάρτυρα καὶ εὐαγγελιστὴν Μάρκον τὸν ὑποδείξαντα ἡμῖν όδον της σωτηρίας χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενούς σου υίοῦ

ἐκφώνως

δι' οὖ καὶ μεθ' οὖ σοὶ ἡ Δόξα καὶ τὸ κράτος σὺν τῷ παναγίῷ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς 3ο ἀἰῶνας τῶν ἀἰώνων.

'Ο διάκονος "Αρξαι

καὶ λέγουσι τὸν ΣΤΙΧΟΝ.

Ο διάκονος λέγει τὰς γ΄

1[Προσεύξασθε ὑπὲρ τῆς εἰρήνης τῆς ἁγίας μόνης καθολικῆς καὶ ἀποστολικῆς ὀρθοδόξου τοῦ Θεοῦ ἐκκλησίας]

ὁ ἱερεὺς ἐπεύχεται

Δέςποτα Κήριε ὁ Θεὸς ὁ παντοκράτωρ ὁ πατὴρ τοῆ κγρίοη 5 ἡμῶν Ἰμςοῆ Χριςτοῆ, δεόμεθα καὶ παρακαλοῦμέν σε τὴν ἐξ οὐρανοῦ εἰρήνην Βράβεγςον ταῖς ἀπάντων ἡμῶν καρΔίαις ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι

1 [δ διάκονος

Προσεύξασθε ύπερ τοῦ ἀρχιερέως ἡμῶν πάπα ἀββᾶ τοῦ δ. 10 πάπα καὶ πατριάρχου κυρίου ἀρχιεπισκόπου τῆς μεγάλης πόλεως ἀΑλεξανδρίας καὶ τῶν ὀρθοδόξων ἡμῶν ἐπισκόπων

δ ίερεύς]

Τὸν ἀγιώτατον καὶ μακαριώτατον ἡμῶν πάπαν τὸν δ. καὶ τὸν ὁσιώτατον ἡμῶν ἐπίσκοπον τὸν δ. συντηρῶν συντήρησον ἡμῖν 15 αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς ἐκτελοῦντας τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἀγίαν ἀρχιερωσύνην κατὰ τὸ ἄγιον καὶ μακάριόν σου θέλημα, ὀρθοτομογητας τὸν λόγον τὰς ἀληθείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις πρεσβυτέροις διακόνοις ὑπο-διακόνοις ἀναγνώσταις ψάλταις, σὺν παντὶ τῷ πληρώματι τῆς 20 ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας

1 [δ διάκονος

Προσεύξασθε ύπερ της άγίας έκκλησίας ταύτης καὶ τῶν συνελεύσεων ήμῶν

δ ἱερεύς]

25

Τὰς ἐπισυναγωγὰς ἡμῶν Κύριε εὐλόγησον, δὸς αὐτὰς ἀκωλύτως καὶ ἀνεμποδίστως γενέσθαι κατὰ τὸ ἄγιόν σου θέλημα:
οἴκους εὐχῶν, οἴκους εὐλογιῶν ἡμῖν τε καὶ τοῖς μεθ' ἡμᾶς
δούλοις σου εἰς τὸν αἰῶνα δώρησαι. ἐξεγέρθητι Κήριε καὶ
Διακορπιοθήτως οἱ ἐχθροί coγ, φγγέτως αν πάντες οἱ μισογντες 3°
τὸ ὄνομά σου τὸ ἄγιον τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλόγησον, ποίησον αὐτὸν εἰς χιλιάδας καὶ μηριάδας καὶ

μὴ κατισχύσῃ θάνατος ἁμαρτίας καθ' ἡμῶν μηδὲ κατὰ παντὸς τοῦ λαοῦ σου χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἰοῦ

ἐκφώνως

5 δι' οὖ καὶ μεθ' οὖ σοὶ ἡ ΔόΞα καὶ τὸ κράτος σὺν τῷ παναγίῷ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὰς εἰῶνας τῶν αἰώνων

δ λαός 'Αμήν.

10

(THE GREAT ENTRANCE)

'Ο ἱερεύς

Είρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

15

Βλέπετε μή τις των κατηχουμένων.

Καὶ ψάλλουσιν

Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες καὶ τῆ ζωοποιῷ 20 τριάδι τὸν τρισάγιον ὕμνον προσάδοντες πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν ὡς τὸν βασιλέα τῶν ὅλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀο-25 ράτως δορυφορούμενον τάξεσιν. ᾿Αλληλούϊα.

Ο ίερεὺς βάλλει θυμίαμα εἰς τὴν εἴσοδον καὶ εὕχεται

Κύριε ό θεδς ήμῶν ό πάντων ἀπρος-Δεὰς καὶ Δεςπόζων πάςτις κτίςεως, πρόσδεξαι τὸ θυμίαμα τοῦτο ἐξ ἀναξίου χειρὸς προσφερόμενον καὶ τῆς παρὰ σοῦ εὐλογίας πάντας ἡμῶς ἀξίωσον σὸ γὰρ εἶ ὁ άγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ άγίῷ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Καὶ εἰσέρχονται τὰ ἄγια εἰς τὸ θυσιαστήριον καὶ ὁ ἱερεὺς εὕχεται οὕτως

"ΑΓιε Ϋψιστε φοβερε ό εν άρίοις ἀναπαγόμενος Κύριε αὐτὸς ήμᾶς άγίασον καὶ ἀξίωσον ήμᾶς τῆς φοβερᾶς ἱερωσύνης καὶ προσάγαγε ήμᾶς τῷ τιμίω σου θυσιαστηρίω μετὰ πάςης ςγνειδήςεως ἀγαθής καὶ καθάριςον ήμωντὰς καρδίας ἀπὸ παντὸς Μολγς Μοῦς πᾶσαν αἴσθησιν πονηρὰν ἐκδίωξον ἀφ' ἡμων, άγίασον τὸν νοῦν καὶ τὴν ψυχὴν καὶ δὸς ἡμῖν τὴν τῶν ἀγίων πατέρων ἡμων ἐπιτελεῖν λατρείαν μετὰ φόβου 5 σου ἐΞιλας κομένοις τὸ πρός ωπόν σου διὰ παντός σὰ γὰρ εἶ ὁ εὐλογῶν καὶ ἀγιάζων τὰ σύμπαντα καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίω 10 Πνεύματι νῦν καὶ ἀἐι καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

(THE KISS OF PEACE)

Ο διάκονος

' Αςπάςαςθε άλλήλογς [ἐν Φιλήματι άρίω]
δ εερεύς εὐχὴν τοῦ ἀσπασμοῦ

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Δέςποτα Κήριε παντοκράτορ οὐρανόθεν ἐπίβλεψον ἐπὶ τὴν ἐκκλησίαν σου καὶ ἐπὶ πάντα τὸν λαόν σου καὶ πᾶν τὸ ποίμνιόν σου καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους δούλους σου, τὰ θρέμματα τῆς σῆς ἀγέλης, καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην 20 καὶ τὴν σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν καὶ κατάπεμψον ἡμῖν τὴν δυρεὰν τοῦ παναγίου σου πνεήματος ὅπως ἐν καθαρξ καρδία καὶ ςγνειδής εἰ ἄραθς ἀςπαςώμεθα ἀλλήλογς ἐν φιλήματι ἱρίω, μὴ ἐν δόλω, μὴ ἐν ἡποκρίςει, μὴ τὴν τοῦ ἀλλοτρίου κεκτημένοι προαίρεσιν ἀλλὰ ἄμωμον καὶ τῆς ἀρίπης ἔν αι πνείραλ καὶ της καθώς καὶ της ἀρίπης ἔν πιάς της καθώς καὶ ἐκλήθημων ἐν Μιξ ἔν πιότει καθώς καὶ ἐκλήθημων ἐν Μιξ ἐλπίδι της κλήςεως ἡμῶν ὅπως καταντήςωμεν οἱ πάντες εἰς τὴν θείαν καὶ ἀπέραντον στοργήν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν μεθ' οῦ εὐλογητὸς εἶ σὺν τῷ παναγίω καὶ ἀγαθῷ καὶ ζωοποιῷ σου 30 - πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Είτα ὁ ἱερεὺς βάλλει θυμίαμα λέγων

Θγμίωμα προσφέρεται τῷ ὀκόματί σου ἀναληφθήτω δὴ δεόμεθα ἐκ τῶν πενιχρῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν εἰς τὸ ύπερουράνιον σου θυσιαστήριον εἰς ὀςΜὶν εἰωδίας, εἰς ἰλασμὰν παντὸς τοῦ λαοῦ σου ὅτι coὶ πρέπει πᾶσα δόξα τιμὶ προσκύνησις καὶ εὐχαριστία τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῷ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὸς αἰῶνας τῶν αἰώνων.

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(THE CREED)

Καὶ μετὰ τὸν ἀσπασμὸν ἐκφωνεῖ ὁ διάκονος Προσφέρειν κατὰ τρόπους στάθητε.

Ο ίερεὺς σφραγίζων τοὺς δίσκους καὶ τὰ ποτήρια ἐκφωνεῖ

Πιστεύω εἰς ένὰ Θεὸν Πατέρα παντοκράτορα κτλ
το καὶ ὅταν λέγη ὁ λαός καὶ σαρκωθέντα ἐκ Πνεύματος άγίου
(ὁ Ἱερεὺς) ποιεῖ σταυρόν καὶ σταυρωθέντα ὑπὲρ ἡμῶν καὶ πάλιν
σφραγίζει καὶ εἰς τὸ Πνεῦμα τὸ ἄγιον.

Ο διάκονος

'Επὶ προσευχὴν στάθητε

δ ໂερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Προσεύξασθε ὑπὲρ τῶν προσφερόντων δ ιερεὺς λέγει εὐχὴν τῆς προθέσεως

Δέσποτα Ἰησοῦ Χριστὲ Κύριε, ὁ συνάναρχος Λόγος τοῦ ἀνάρχου Πατρὸς καὶ τοῦ ἀγίου Πνεύματος, ὁ μέγας ἀρχιερείς, ὁ ἄρτος ὁ ἐκ τοῦ οἰρανοῦ καταβὰς καὶ ἀναγαρών ἐκ φθορᾶς τιὰ νοῦ ἔρτος ὁ ἐκ τοῦ οἰρανοῦ καταβὰς καὶ ἀναγαρών ἐκ φθορᾶς τιὰ νοῦς τοῦν ὁ δοὺς ἐαυτὸν ἀμνον ἄμωμον ἡπὲρ της τοῦ κόςμος χωης. δεόμεθα καὶ παρακαλοῦμέν σε Κύριε φιλάνθρωπε ἐπίφανον τὸ πρόςωπόν τοῦ ἐπὶ τὰ ποτήρια ταῦτα ὰ ἡ παναγία τράπεζα ὑποδέχεται διὰ ἀγγελικῆς λειτουργίας καὶ ἀρχαγγελικῆς χοροστασίας καὶ ἱερατικῆς τοῦρονργίας εἰς σὴν δόξαν καὶ ἀνακαινισμὸν τῶν ἡμετερῶν ψυχῶν χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς

σου υίοῦ δι' οὖ καὶ μεθ' οὖ σοὶ [ή] Δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰῶνας τῶν αἰώνων.

(ANAPHORA)

(THE THANKSGIVING)

Όμοίως καὶ μετά τὴν πίστιν σφραγίζει ὁ ίερεὺς τὸν λαὸν ἐκφωνῶν

Ο Κήριος μετά πάντων

δ λαός

Καὶ μετά τος πνεγματος σος

δ ίερεύς

"Ανω ήμων τὰς καρδίας

δ λαός

*Εχομεν πρός τον Κύριον

δ ίερεύς

Εγχαριστήσωμεν τώ Κγρίω

à hass

*Αξιον καὶ δίκαιον

δ διάκονος

Πετάσατε

ό ίερευς άρχεται της άναφοράς

'Αληθως γὰρ ἄξιόν ἐςτιν καὶ δίκαιον ὅσιόν τε καὶ πρέπον καὶ ταῖς ἡμετέραις ψυχαῖς ἐπωφελὲς ὁ ιον δέςποτα Κήριε Θεὲ Πάτερ παντοκράτορ σὲ αἰνεῖν σὲ ὑμνεῖν σοὶ εὐχαριστεῖν coì ἀνθομολογεῖςθαι νύκτωρ τε καὶ καθ' ἡμέραν ἀκαταπαύστω στόματι καὶ ἀσὶγήτοις χείλεσι καὶ ἀσιωπήτω καρδία, σοὶ τῷ 25 ποιής απι τὸν οἰραμοῦς λίμνας καὶ πάντα τὰ ἐν τῷ γῆ, θαλάς τα πητὰς ποταμοῦς λίμνας καὶ πάντα τὰ ἐν αἰροῦς, σοὶ τῷ ποιής απι τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα καὶ καθ' ὁμοίως νὰ καὶ ἐχαρίσω τὴν ἐν παραδείς τργφήν παραβάντα δὲ αὐτὸν οἰχ ἡπερεῖδες οἰλὲ ἐγκατέλιπες ἀγαθὲ ἀλλὰ πάλιν 30 ἀνεκαλέσω διὰ νόμου, ἐπαιδαγώγησας διὰ προφητῶν, ἀνέπλασας

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καὶ ἀνεκαίνισας διὰ τοῦ φρικτοῦ καὶ ζωοποιοῦ καὶ οὐρανίου μυστηρίου τούτου, πάντα δὲ ἐποίμεας διὰ τής chc coφίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου υἱοῦ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ δι' οὖ σοὶ σὺν αὐτῷ καὶ 5 ἀγίῳ Πνεύματι εὐχαριστοῦντες προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον λατρείαν ταύτην ἢν προσφέρει σοι Κύριε πάντα τὰ ἔθνη ἀπὸ ἀνατολῶν ἡλίογ καὶ μέχρι λγεμῶν, ἀπὸ ἄρκτου καὶ ⁴[μέχρι] μεσημβρίας, ὅτι μέγα τὸ ὅνομά σου ἐν πᾶσι τοῖς ἔθνεςι καὶ ἐν παντὶ τόπω θγμίαμα προσφέρεται τῷ ὀνόματι τῷ ἀγίῳ το σου καὶ θγεία καθαρά, ἐπιθυσία καὶ προσφορά.

(THE INTERCESSION)

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ μνήσθητι Κύριε τῆς ἀγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ γῆς περάτων μέχρι τῶν περάτων 15 αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν ποιμνίων σου

Τὴν ἐξ οὐρανοῦ εἰρήνην Βράβεγτον ταῖτ ἀπάντων ἡμῶν καρ-Δίαιτ ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι

Τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βουλάς, δήμους, γειτονίας, εἰςόλογς καὶ ἐξόλογς ἡμῶν ἐν πάση εἰρήνη 20 κατακόσμησον

Βαςιλεŷ τῆς εἰρήνης τὴν σὴν εἰρήνην δὸς μμῖν ⁴[πάντα τὰρ ἀπέδωκας ἡμῖν]· ἐν ὁμονοία καὶ ἀγάπῃ κτῆςαι ἡμῶς ὁ Θεός· ἐκτὸς coŷ ἄλλον οỷκ οἴδαμεν, τὸ ὅνομά ςογ ὀνομάζομεν· ζωοποίησον τὰς ἀπάντων ἡμῶν ψυχὰς καὶ μὴ κατισχύση θάνατος 25 ἀμαρτίας καθ' ἡμῶν μηδὲ κατὰ παντὸς τοῦ λαοῦ σου

Τοὺς νοσοῦντας Κύριε τοῦ λαοῦ σου ἐπισκεψάμενος ἐκ ἐλέει καὶ οἰκτιρμοῖς ἴασαι ἀπόςτηςοκ ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν πᾶςακ κόςοκ καὶ μαλακίας, τὸ πιερω τῆς ἀςθεκείας ἐξέλασον ἀπ' αὐτῶν τοὺς ἐν μακροῖς ἀρρωστήμασι προκατακειμένους ἐξανά-30 στησον, τοὸς ἡπὸ πιερμάτων ἀκαθάρτων ἐκοχλογμέκοςς ἴασαι, τοὺς ἐν φυλακαῖς ἡ ἐν μετάλλοις ἡ δίκαις ἡ καταδίκαις ἡ ἐν ἐξορίαις ἡ πικρῷ δουλείᾳ ἡ φόροις κατεχομένους πάντας

έλέησον, πάντας έλευθέρωσον ὅτι ςὰ ὁ θεὸς ἡμῶν ὁ λάων τοὺς πεπελημένοςς, ὁ ἀνορθῶν τοὺς κατερραγμένοςς, ἡ ἐλπὶς τῶν ἀπεληικένων, ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἀνάστασις τῶν πεπτωκότων, ὁ λιμὴν τῶν χειμαζομένων, ὁ ἔκδικος τῶν καταπονουμένων. πάση ψυχῆ χριστιανῆ θλιβομένη καὶ περι- 5 εχομένη δὸς ἔλεος, δὸς ἄνεσιν, δὸς ἀνάψυξιν, ἀλλὰ καὶ ἡμῶν Κύριε τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον ἰατρὲ ψυχῶν καὶ σωμάτων ἐπίσκοπε πάσης σαρκὸς ἐπίσκεψαι καὶ ἴασαι ἡμῶς διὰ τοῦ ςωτηρίος ςος

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφοὺς ἡ μέλλοντας ἀποδημεῖν 10 ἐν παντὶ τόπῷ κατευόδωσον εἴτε διὰ γῆς ἡ ποταμῶν ἡ λιμνῶν ἡ όδοιποριῶν ἡ οἰουδήποτε τρόπου τὴν πορείαν ποιοῦντας, πάντας πανταχοῦ ἀποκατάστησον εἰς λιμένα εὕδιον, εἰς λιμένα σωτήριον, σύμπλους καὶ συνοδοιπόρος αὐτῶν γενέσθαι καταξίωσον, ἀπόδος τοῖς οἰκείοις αὐτῶν χαίροντας χαίρουσιν, ὑγιαί- 15 νοντας ὑγιαίνουσιν ἀλλὰ καὶ ἡμῶν Κύριε τὴν παρεπιδημίαν τὴν ἐν τῷ βίῷ τούτῷ ἀβλαβῆ καὶ ἀχείμαστον μέχρι τέλους διαφύλαξον

- (1) Τοὺς ὑετοὺς ἀγαθοὺς πλουσίως κατάπεμψον ἐπὶ τοὺς χρήζοντας καὶ ἐπιδεομένους τόπους εὕφρανον καὶ ἀνακαίνισον 20 τῆ καταβάσει αὐτῶν τὸ πρόσωπον τῆς Γῆς ἵνα ἐν ταῖς σταγόσιν αἤτῆς εἦφρανθήσεται ἀνατέλλογοα
- (2) Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ ἴδιον μέτρον αὐτῶν εὕφρανον καὶ ἀνακαίνισον τἢ ἀναβάσει αὐτῶν τὸ πρόςωπον τθς Γθς, τοὰς απλακας αὰτθς μέθγςον, πλήθγνον τὰ Γεννήματα 25 αἤτθς
- (3) Τοὺς καρποὺς τῆς γῆς Κύριε εὐλόγησον, σώους καὶ ἀκεραίους ἡμῖν διατήρησον, παράστησον ἡμῖν αὐτοὺς εἰς επέρμα καὶ εἰς θεριεμόν ἵνα ἐν ταῖε ετάγοειν αγτῆε εγφρανθήσεται ἀνατέλλογεα

εγλόγης καὶ νῦν Κύριε τὸν ατέφανον τοῦ ἐνιαγτοῦ τῆς χρηςτότητός σογ διὰ τοὺς πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ διὰ τὸν ὀρφανόν, διὰ τὸν ξένον καὶ διὰ τὸν προσήλητον, δι ἡμᾶς πάντας τοὴς ἐλπίζοντας ἐπί σε καὶ ἐπικαλογμένογς τὸ ὅνομά σογ τὸ ἄγιον οἱ γὰρ ὀφθαλμοὶ πάντων εἴς σε ἐλπίζογειν καὶ ςὰ Δίδως τὴν τροφὴν αἰτῶν ἐν εἰκαιρία. ὁ Διδοὰς τροφὴν πάςμ το καρκὶ πλήρωσον χαρᾶς καὶ εἰφρος νης τὰς καρδίας ἡμῶν πάντοτε πᾶς αν αἰτάρκειαν ἔχοντες περισσείωμεν εἰς πῶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν

Βασιλεŷ τῶν Βασιλεγόντων καὶ κήριε τῶν κγριεγόντων, τὴν βασιλείαν τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν το βασιλέως δν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ ἀναρεία καὶ Δικαιος νη διαφύλαξον καθυπόταξον αὐτῷ ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐνφύλιόν τε καὶ ἀλλόφυλον ἐπιλαβοŷ ὅπλογ καὶ θγρεοŷ καὶ ἀνάστηθι εἰς τὴν Βοήθειαν αὐτοῦ καὶ ἔκχεον ἡομφαίαν καὶ ς τκλεισον ἐξεναντίας τῶν καταδιω-15 κόντων αὐτόν ἐπισκίας ον ἐπὶν κεφαλήν αὐτοŷ ἐν ήμέρα πολέμογ, κάθισον ἐκ τῆς ὀσφίσς αὐτοŷ ἐπὶ τὸν θρόνον αὐτοŷ, λάλης καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ ἵνα καὶ ἡμεῖς ἐν τῆ γαληνότητι αὐτοŷ ἤρεμον καὶ 20 ἡςίχιον βίον Διάρωμεν

Τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς ψυχὰς ἀνάπαυσον Κύριε ὁ θεὸς ἡμῶν μνησθεὶς τῶν ἀπ αἰῶνος προπατόρων πατέρων πατριαρχῶν προφητῶν 25 ἀποστόλων μαρτύρων ὁμολογητῶν ἐπισκόπων ὁσίων δικαίων, παντὸς πιε κάπατος ἐν πίστει Χριστοῦ τετελειωμένων καὶ ὧν ἐν τῆ σήμερον ἡμέρα τὴν ὑπόμνησιν ποιούμεθα καὶ τοῦ ἀγίου πατρὸς ἡμῶν Μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ τοῦ ὑποδείξαντος ἡμῖν ὁλὸν ςωτηρίας

30 Χαῖρε κεχαριτωμένη, ὁ Κήριος μετά σογ εἰλογημένη εἰ ἐν γναιξὶν καὶ εἰλογημένος ὁ καρπὸς τῆς κοιλίας σογ ὅτι ἔτεκες σωτῆρα τῶν ψυχῶν ἡμῶν

10

έκφώνως

Έξαιρέτως της παναγίας άχράντου εὐλογημένης δεσποίνης ημών θεοτόκου καὶ ἀειπαρθένου Μαρίας

Ο διάκονος

Κύριε εὐλόγησον

δ ξερεύς

'Ο Κήριος εγλογήσει σε τη αὐτοῦ χάριτι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰωνας των αἰωνων

ὁ διάκονος τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΚΕΚΟΙΜΗΜΕΝΩΝ

δ δε εερεύς κλινόμενος επεύχεται

Καὶ τούτων πάντων τὰς ψυχὰς ἀνάπαυσον δέσποτα Κύριε ὁ θεὸς ἡμῶν ἐν ταῖς τῶν ἀγίων σου σκηναῖς, ἐν τɨ Βακιλεία κογ, χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀγαθὰ ἃ ὀφθαλκὸς οἰκ εἶλεν καὶ οἰς οἰκ ἄκογκεν καὶ ἐπὶ καραίαν ἀνθρώπων οἰκ ἀνέβη ἃ ἡτοίμακας ὁ Θεὸς τοῖς ἀγαπῶςι τὸ ὅνοκά κογ τὸ ἄγιον. αὐτῶν τὸ μὲν τὰς ψυχὰς ἀνάπαυσον καὶ Βακιλείας οὐρανῶν καταξίωκον, ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα δώρησαι καὶ δὸς ἡμῖν μερίλα καὶ κλθρον ἔχειν μετὰ πάντων τῶν ἑρίων σου

Τῶν προσφερόντων τὰς θυσίας, τὰς προσφοράς, τὰ εὐχαρισ- 20 τήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἄγιον καὶ ἐπουράνιον καὶ νοερόν σου θυσιαστήριον εἰς τὰ μεγέθη τῶν οὐρανῶν διὰ τῆς ἀρχαγγελικῆς σου λειτουργίας, τῶν τὸ πολὺ καὶ ὀλίγον, κρύφα καὶ παρρησία, βουλομένων καὶ οὐκ ἐχόντων καὶ τῶν ἐν τῆ σήμερον ἡμέρα τὰς προσφορὰς προσενεγκάντων, ὡς προσεδέξω τὰ ΔῶρΑ 25 τοῦ Δικλίος σου *ΑΒελ

καὶ βάλλει θυμίαμα ὁ ἱερεὺς καὶ λέγει

τὴν θυσίαν τοῦ πατρὸς ἡμῶν ᾿Αβραάμ, Ζαχαρίος τὸ θεμίαμα, Κορημλίος τὰς ἐλεμμος καὶ τῆς χήρας τὰ δέο λεπτά, πρόσ- δεξαι καὶ αὐτῶν τὰ εὐχαριστήρια καὶ ἀντίδος αὐτοῖς ἀντὶ τῶν 30 Φθαρτῶν τὰ ἄφθαρτα, ἀντὶ τῶν ἐπιγείων τὰ οἔράνια, ἀντὶ τῶν προςκαίρων τὰ διώνια

Τὸν ἀγιώτατον καὶ μακαριώτατον πάπαν τὸν δ. δν προέγνως

καὶ ⁴[προώρισας] προχειρίσασθαι τὴν ἁγίαν σου καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν καὶ τὸν ὁσιώτατον ἐπίσκοπον τὸν δ. τὸν ἡμέτερον συντηρῶν συντήρησον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς ἐκτελοῦντας αὐτοὺς τὴν ὑπὸ σοῦ ἐμπεπιστευμένην ἡ ἀγίαν σου ἀρχιερωσύνην κατὰ τὸ ἄγιον καὶ μακάριόν σου θέλημα, ὀρθοτομος ντας τὸν λόγον τῆς ἀληθείας

Μυήσθητι δὲ καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων πρεσβυτέρων διακόνων ὑποδιακόνων ἀναγνωστῶν ψαλτῶν μοναζόντων ἀειπαρθένων χηρῶν λαϊκῶν

10 Μνήσθητι Κύριε τῆς ἀγίας Χριστοῦ τοῦ θεοῦ ἡμῶν πόλεως καὶ τῆς βασιλευούσης καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας καὶ τῶν ἐν ὀρθοδόξῷ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν

Μνήσθητι Κύριε πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ 15 καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων

Μυήσθητι Κύριε τῶν ἐν αἰχμαλωσίᾳ ὅντων ἀδελφῶν ἡμῶν Δὸς αἦτοῖς εἰς οἰκτιρμοἡς ἐναντίον πάντων τῶν αἰχμαλωτεγςάντων αἦτοής

20 Μνήσθητι Κύριε ἐΝ ἐλέει καὶ οἰκτιρμοῖς καὶ ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀναξίων δούλων σου καὶ τὰς ἑμαρτίας ἡμῶν ἐξάλειψοΝ ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεός

Μνήσθητι Κύριε καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀμαρτωλοῦ καὶ ἀναξίου δούλου σου καὶ τὰς ἀμαρτίας μου ἐξάλειψον ὡς φιλάν25 θρωπος Θεός, συμπάρεσο δὲ ἡμῖν λειτουργοῦσι τῷ παναγίῳ σου ὀνόματι

Τὰς ἐπισυναγωγὰς ἡμῶν Κύριε εὐλόγησον, τὴν εἰδωλολατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου, τὸν catanân καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν cýντριψον ἡπὸ τοἡc 30 πόδας ἡμῶν, τοἡς ἐχθροἡς τῆς ἐκκλησίας σου Κύριε ὡς πάντοτε καὶ νῦν ταπείνωςον, γύμνωσον αὐτῶν τὴν ὑπερηφανίαν, δεῖξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν, τὰς ἐπιβουλὰς αὐτῶν καὶ τὰς μαγγανίας καὶ τὰς πανουργίας ἃς ποιοῦσι καθ ἡμῶν ἀπράκτους ποίησον ἐξεΓέρθητι Κήριε καὶ Διαςκορπισθήτως αν οἱ ἐχθροί σογ καὶ φγρέτως αν εἰς τὰ ὁπίςω πάντες οἱ μισογντες τὸ ὅνομα σου τὸ ἄγιον, τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον [ποίησον] ἐπ εγλορίαις χιλίας χιλιάδας καὶ μυρίας μγριάδας, 5 ποιοῦντας τὸ θέλημά σου τὸ ἄγιον

δ διάκονος

Οἱ καθήμενοι ἀνάστητε

δ ίερεὺς λέγει εὐχήν

Λύτρωσαι δεσμίους, έξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας το χόρτασον, ὀλιγοψυχοῦντας παρακάλεσον, πεπλωκικένογς ἐπί
στρεψον, ἐσκοτισμένους φωταγώγησον, πεπτωκότας ἔγειρον,

σαλεγομένογς στήριξον, νενοσηκότας ἴασαι, πάντας ἄγαγε εἰς

τὴν ὁλὸν τῆς σωτηρίας, σύναψον καὶ αὐτοὺς τῷ ἀγία σου

ποίμνῃ, ἡμᾶς δὲ ἡζεωι ἀπὸ τῶν ἀνομιῶν ἡμῶν φρουρὸς ἡμῶν τς

καὶ ἀντιλήπτωρ κατὰ πάντα Γενόμενος.

(THE THANKSGIVING CONTINUED)

Ο διάκονος

Είς άνατολας βλέψατε

καὶ κλίνει ὁ ἱερεὺς καὶ εὕχεται

Σὐ γὰρ εἶ ὁ ἡπεράνω πάς κο ἀρχθς καὶ ἐξογςίας καὶ Δηνάμεως καὶ κγριότητος καὶ παντός ὀνόματος ὀνομαζομένος οὐ μόνον ἐν τῷ αἰῶνι τοἡτῷ ἀλλὰ καὶ ἐν τῷ μέλλοντι σοὶ παραςτήκογς ιχίλιαι χιλιάδες καὶ μήριαι μγριάδες ἀγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί, σοὶ παραστήκουσι τὰ Δήο τιμιώτατά σου χῶα, 25 τὰ πολυόμματα χερουβὶμ καὶ τὰ ἐξαπτέρυγα ςεραφὶμ ἃ Δηςὶ μὲν πτέργξι τὰ πρόςωπα καλήπτοντα καὶ Δηςὶ τοὴς πόδας καὶ Δηςὶν ἱπτάμενα καὶ κέκραγεν ἔτερος πρὸς τὸν ἔτερον ἀκαταπαύστοις στόμασι καὶ ἀσιγήτοις θεολογίαις τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον ἄδοντα βοῶντα δοξολογοῦντα κεκραγότα καὶ 30

λέτοντα τή μεγαλοπρεπεί σου δόξη "Αγιος αγιος Κήριος καλ ή της αγίας τον δόξης καλ ή της αγίας τον δόξης

έκφώνως

πάντοτε μεν πάντα σε άγιάζει άλλα και μετα πάντων τῶν 5 σε άγιαζόντων δέξαι δέσποτα Κύριε και τον ἡμέτερον άγιασμον σὺν αὐτοις ὑμνούντων και λεγόντων

δ λαός

"ΑΓιος ἄΓιος ἄΓιος Κήριος ςαΒαώθ πλήρης ὁ οὐρανὸς καὶ ή Γη της άΓιας του Δόξης

δ ίερεὺς σφραγίζων τὰ άγια λέγει

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς καὶ ἡ τῆ τῆς ἁγίας coy λόξης λιὰ τῆς ἐπιφανείας τος κγρίος καὶ θεος καὶ σωτῆρος ἡμῶν Ἰηςος Χριστος πλήρωσον ὁ Θεὸς καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐλογίας διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου 15 πνεύματος ὅτι αὐτὸς ὁ κγριος καὶ θεὸς καὶ παμβαςιλες ἡμῶν Ἰηςος ὁ χριστὸς τῷ κικτὶ ῷ παρεδίδος ἑαγτὸν ἡπὲρ τῶν ἑμαρτιῶν ἡμῶν καὶ τὸν ὑπὲρ πάντων ὑφίστατο θάνατον ςαρκὶ συνανακλιθεὶς μετὰ τῶν ἀγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων ἄρτον λαβὼν ἐπὶ τῶν ἀγίων καὶ ἀχράντων καὶ ἀμώμων αὐτοῦ χειρῶν, ἄναβλέψας εἰς τὸν ογρανὸν πρὸς σὲ τὸν ἴδιον πατέρα θεὸν δὲ ἡμῶν καὶ θεὸν τῶν ὅλων, εγχαριστής εγλογής ας ἀγιάσας κλάς ας διέδωκε τοῖς ἀγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών

έκφώνως

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Λάβετε φάρετε

δ διάκονος

'Εκτείνατε ⁴[οὶ πρεσβύτεροι]

δ έερεὺς ἐκφώνως

τογτό ἐστι τὸ σῶμά μογ τὸ ἡπὲρ ἡμῶν κλώμενον καὶ διαδιδό-30 μενον εἰς ἄφεσιν άμαρτιῶν

δ λαός

' Αμήν

δ δε εερεύς λέγει επευχόμενος

ώς α τως καὶ τὸ ποτήριον μετὰ τὸ Δειπνής αι λαβών καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀναβλέψας εἰς τὸν οἰρανόν πρὸς σὲ τὸν ἴδιον πατέρα θεὸν δὲ ἡμῶν καὶ θεὸν τῶν ὅλων, εἰχαριστής ας εὐλογήσας ἀγιάσας πλήσας Πνεύματος ἀγίου μετέδωκε τοῖς 5 ἀγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών

ἐκφώνως

Πίετε έξ αγτος πάντες

δ διάκονος

*Ετι ἐκτείνατε

δ έερεθς έκφώνως

τογτό έςτι το αἷινά μογ το της καινής διαθήκης το ήπερ ήμων καὶ πολλών εκχγνόμενον καὶ διαδιδόμενον εἰς ἄφεςιν ἑμαρτιών

δ λαός

Aμ $\eta \nu$

ὁ ἱερεὺς εὕχεται οὕτως

τογτο ποιείτε εἰς τὴν ἐμὴν ἀνάμνηςιν ὁςάκις Γὰρ ἐὰν ἐςθίητε τὸν ἄρτον τογτον, πίνητε δὲ καὶ τὸ ποτήριον τογτο, τὸν ἐμὸν θάνατον καταγγέλλετε καὶ τὴν ἐμὴν ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε ἄχρις οἦ ἐὰν ἔλθω.

(THE INVOCATION)

ΤὸΝ θάκατοκ, δέςποτα Κήριε πακτοκράτωρ ἐπογράκιε βασιλεῦ, το μονογενοῦς σου υίοῦ κγρίος δὲ καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταρικάλοντες καὶ τὴν τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες καὶ τὴν εἰς οὐρανοὺς 25 ἀνάληψιν καὶ τὴν ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθ- έδραν, καὶ τὴν δευτέραν καὶ φρικτὴν καὶ φοβερὰν αὐτοῦ παρουσίαν ἀπεκδεχόμενοι ἐκ ἡ μέλλει ἔρχεσθαι κρίναι ζῶντας καὶ νεκροὰς ἐν δικαιοςἡνη καὶ ἀποδοῦναι ἑκάςτιω κατὰ τὰ ἔργα αἤτοῦ φεῖςαι ἡμῶν Κήριε ὁ θεὸς ἡμῶν τοὶ ἐκ τῶν ςῶν δώρων 30 προεθήκαμεν ἐνώπιόν σου καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ ἐζαπόςτειλον ἐζ ἡψογς ἀγίου σου, ἐζ ἑτοίμος κατοικητηρίος τος, ἐκ τῶν ἀπεριγράπτων κόλπων σου αὐτὸν τὸν

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παράκλητοη, τὸ πηες μα της ἀληθείας τὸ ἄριον τὸ κύριον τὸ ζωοποιόν, τὸ ἐν νόμφ καὶ προφήταις καὶ ἀποστόλοις λαλησαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα πληροῦν ἐνερρος νε αὐτεξουσίως οὐ διακονικῶς ἐφ' οὖς Βογλεται τὸν ἀγιασμὸν εγλοκία τη 5 σῆ, τὸ ἀπλοῦν τὴν φύσιν, τὸ πολυμερὲς τὴν ἐνέργειαν, τὴν τῶν θείων χαρισμάτων πηγήν, τὸ σοὶ ὁμοούσιον, τὸ ἐκ σοῦ ἐκπορεγόμενος, τὸ σύνθρονον τῆς βασιλείας σου καὶ τοῦ μονογενοῦς σου υἰοῦ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἔπιδε ἐφ' ἡμᾶς καὶ ⟨ἐξαπόστειλον⟩ ἐπὶ τοὺς ἄρτους τούτους καὶ 10 ἐπὶ τὰ ποτήρια ταῦτα τὸ Πνεῦμά σου τὸ "Αγιον ἵνα αὐτὰ ἀγιάση καὶ τελειώση ὡς παντοδύναμος Θεός

ἐκφώνως

καὶ ποιήση τὸν μὲν ἄρτον σῶμα

δ λαός 'Αμήν

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δ ίερεὺς ἐκφώνως

τὸ δὲ ποτήριον είμα τῆς καινῆς Διαθήκης αὐτοῦ τοῦ κυρίου καὶ θ εοῦ καὶ σωτῆρος καὶ παμβαςιλέως ἡμῶν Ἰησοῦ Xριστοῦ

δ διάκονος

Kατέλθετε οἱ διάκονοι, 4 [συνεύξασθε οἱ πρεσβύτεροι] δ ξερεὺς ἐκφώνως

ΐνα γένωνται πασιν ἡμιν τοις έξ αὐτων μεταλαμβάνουσιν εἰς πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφροσύνην, εἰς ἀγιασμόν, εἰς ἐπανανέωσιν ψυχῆς σώματος καὶ πνεύματος, εἰς κοινωνίαν 25 μακαριότητος τωθις αἰωνίου καὶ ἀφθαρςίας, εἰς δοξολογίαν τοῦ παναγίου σου ὀνόματος, εἰς ἄφεσιν ἀμαρτιων, ἵνα σοῦ καὶ ἐν τούτω καθως καὶ ἐν παντὶ Δοξαςθή καὶ ἡκκηθή καὶ ὡγιαςθή τὸ πανάγιον καὶ ἔντικον καὶ δεδοξασμένον σου ὄνοκα σὺν Ἰησοῦ Χριστῷ καὶ ἀγίω Πνεύματι

δ λαός

 Ω σπερ ην καὶ έστὶν 1 [καὶ ἔσται εἰς γενεὰν καὶ γενεὰν καὶ εἰς τοὺς σύμπαντας αἰωνας των αἰωνων. ἀμήν].

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(THE LORD'S PRAYER)

'Ο ἱερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Προσεύξασθε

δ λαός

Kύριε ἐλέη σ ον

δ ίερεὺς εύχεται καθ' ξαυτόν

Θεὲ φωτὸς γεννητορ, Ζωθο ἀρχηρέ, χάριτος ποιητά, αἰωνίων θεμελιωτά, γνώσεως δωροδότα, σοφίας θησαυρέ, άγιωσύνης διδάσκαλε, εγχῶν καθαρῶν δοχεῦ, ψυχῆς εὐεργέτα, ὁ τοῖς όλιγοψήχοις είς σε πεποιθόσι Διδοής είς α έπιθγμοής τη άγγελοι παρακήψαι, ὁ ἀναγαγών ήμας ἐξ ἀβήςςογ είς φῶς, ὁ Δοής ἡμῖν 15 έκ θανάτου zωήν, ὁ χαρισάμενος ἡμῖν ἐκ δουλείας εἰς ἐλευθερίαν, ὁ τὸ ἐν ἡμῖν σκότος τῆς ἀμαρτίας διὰ τῆς παρουσίας τοῦ μονογενοῦς σου υίοῦ λύσας αὐτὸς καὶ νῦν δέσποτα Κύριε διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου πνεύματος καταύγασον τογο όφθαλμογο της Διανοίας ήμων είς το μεταλαβείν άκατα- 20 κρίτως της άθανάτου καὶ ἐπουρανίου ταύτης τροφης καὶ ἄΓίαςοΝ ήμας όλοτελεῖς ψγχή ςώματι καὶ πνεγματι ἵνα μετὰ τῶν ἀγίων σου μαθητών καὶ ἀποστόλων εἴπωμεν σοὶ τὴν προσευχὴν ταύτην τὸ Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου, έλθέτω ή βασιλεία σου, γενηθήτω τὸ θέλημά σου ώς έν 25 ούρανῷ καὶ ἐπὶ τῆς γῆς τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ήμιν σήμερον καὶ ἄφες ήμιν τὰ ὀφειλήματα ήμῶν ὡς καὶ ἡμείς άφίεμεν τοις οφειλέταις ήμων και μη είσενέγκης ήμας είς πειρασμὸν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ

έκφώνως

καὶ καταξίωσον ήμᾶς δέσποτα φιλάνθρωπε Κύριε μετὰ παρρηciac ἀκατακρίτως ἐν καθαρᾳ καρδίᾳ, ψυχῆ πεφωτισμένη, ἀνεπαισχύντφ προσώπφ, ήγιασμένοις χείλεσιν τολμᾶν ἐπικαλεῖςθαί σε τὸν ἐν τοῖς ογρανοῖς ἄγιον Θεὸν Πατέρα καὶ λέγειν

δ λαός

Πάτερ ήμων ό ἐν τοῖς οἦρανοῖς ἁΓιαςθήτω τὸ ὅνομά ςογ, 5 ἐλθέτω ή Βαςιλεία ςογ, Γενηθήτω τὸ θέλημά ςογ ὡς ἐν οἦρανῷ καὶ ἐπὶ τής Γής τὸν ἄρτον ήμων τὸν ἐπιοήςιον Δὸς ήμιν εήμερον καὶ ἄφες ήμιν τὰ ὀφειλήματα ήμων ὡς καὶ ήμεῖς ἀφίεμεν τοῖς ὀφειλέταις ήμων καὶ μὴ εἰςενεγκής ήμας εἰς πειραςμὸν ἀλλὰ ἡῆςαι ήμας ἀπὸ τοῦ πονηροῦ

δ ίερευς εύχεται

Ναὶ Κήριε Κύριε ΜΗ εἰσενέγκης ήμας εἰς πειρασμόν ἀλλὰ ρῆς τοι ήμας ἀπό τοῦ πονηροῦ, οἶδεν γὰρ ἡ πολλή σου εὐσπλαγχνία ὅτι οὐ Δγνάμεθα ἡπενεγκεῖν διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν, ἀλλὰ ποίησον σὴν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ Δήνασθαι ἡμᾶς ἡπενεγκεῖν σὰ γὰρ ἔδωκας ἡμῖν ἐξογσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πάσαν τὴν Δήναμιν τοῦ ἐχθροῦ

ἐκφώνως

ότι coŷ èctin ή Βαςιλεία καὶ ή Δγναμις καὶ ή Δόζα εἰς τοỳς αἰώνας 20 τῶν αἰώνων

δ λαός

°Амн́и.

(THE INCLINATION)

Ο ίερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Τὰς κεφαλὰς ἡμῶν ⁴[τῷ Κυρίῳ κλίνωμεν

δ λαόs

Ένώπιον σοῦ Κύριε]

25

30

δ ίερευς έπεύχεται

Δέςποτα Κήριε ὁ Θεὸς ὁ παντοκράτωρ ὁ καθήμενος ἐπὶ τῶν χερογβὶμ καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ, ὁ ἐξ ὑδάτων οὐρανὸν σκευάσας καὶ τοῖς τῶν ἀστέρων χοροῖς τοῦτον κατακοσμήσας, ὁ ἐν ὑψίστοις ἀσωμάτους ἀγγέλων συστησάμενος στρατιὰς πρὸς 5 ἀεννάους δοξολογίας· σοὶ ἐκλίναμεν τὸν αὐχένα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν τὸ τῆς δουλείας πρόσχημα σημαίνοντες καὶ δεόμεθά σου τὰς σκοτοειδεῖς τῆς ἀμαρτίας ἐφόδους ἐκ τῆς ἡμῶν διανοίας ἀπέλασον καὶ ταῖς τοῦ ἀγίου Πνεύματος θεοειδέσιν αὐγαῖς τὸν ἡμέτερον νοῦν καταφαίδρυνον ὅπως τῆ γνώσει σου το πληθυνόμενοι ἀξίως μετάσχωμεν τῶν προκειμένων ἡμῖν ἀγαθῶν τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου υἱοῦ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πῶν εἶλος ἀμαρτιῶν διὰ τὴν πολλὴν καὶ ἀνεξιχνίαστόν σου ἀγαθότητα· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἱοῦ

⁴ [ἐκφώνως]

δι' οὖ καὶ μεθ' οὖ σοὶ ἡ Δόξα καὶ τὸ κράτος σὺν τῷ παναγίῷ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰῶνας τῶν αἰῶνων

δ λαός 'Αμήν.

(THE MANUAL ACTS)

Έκφωνεῖ ὁ ἱερεύς

Είρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Μετὰ φόβου Θεοῦ πρόσχωμεν

δ ίερεύς εύχεται

"ΑΓΙΕ ΫΨΙΟΤΕ ΦΟΒΕΡΕ ὁ ἐΝ ΑΓΊΟΙΟ ΑΝΑΠΑΥΌΜΕΝΟΟ Κύριε, άγίασον ήμας τῷ λόρφ τΗς σῆς χάριτος καὶ τῆ ἐπιφοιτήσει τοῦ παναγίου

25

20

15

σου πνεύματος σὰ γὰρ εἶπας δέσποτα "ΑΓΙΟΙ ἔςεςθε ὅτι ἐζὰ ὅΓΙΟς εἰμί. Κύριος ὁ θεὸς ἡμῶν, ἀκατάληπτε Θεὲ Λόγε τῷ Πατρὶ καὶ τῷ ἀγίῳ Πνεύματι ὁμοούσιε συναΐδιε καὶ συνάναρχε, πρόσδεξαι τὸν ἀκήρατον ὕμνον σὰν τοῖς χερουβὶμ καὶ σεραφὶμ 5 καὶ παρ' ἐμοῦ τοῦ ἀμαρτωλοῦ καὶ ἀναξίου δούλου σου ἐξ ἀναξίων μου χειλέων βοῶντος καὶ λέγοντος

⁵[δ λαόs]

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον δ ἱερεὺς ἐκφώνως

Τὰ ἄγια τοῖς ἀγίοις

δ λαόs

Είς Πατήρ ἄγιος, είς Υίὸς ἄγιος, ἐν Πνεῦμα ἄγιον είς ἐνότητα Πνεύματος ἁγίου

άμήν.

'Ο ίερεὺς σφραγίζων τὸν λαὸν ἐκφωνεῦ 'Ο Κύριος μετὰ πάντων

δ λαός

Καὶ μετὰ τοῦ πνεύματος σοῦ

δ διάκονος

20 Υπέρ σωτηρίας καὶ ἀντιλήψεως ³[τοῦ ἀγίου πατρὸς ἡμῶν τοῦ δ., παντὸς
τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ τοῦ Κυρίου
 25 δεηθῶμεν

δ λαόs

Κύριε έλέησον

Έτι δὲ καὶ ὑπὲρ σωτηρίας καὶ ἀφέσεως ἁμαρτιῶν τῷ προσςνέγκαντι ἀδελφῷ ἡμῶν τοῦ Κυρίου δεηθῶμεν

καὶ κλάνει ὁ τερεύς τὸν ἄρτον καὶ λέγει Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἀΓίοις

καὶ μελίζει ὁ ἱερεὺς λέγων τοῖς παροῦσιν

'Ο Κύριος εὐλογήσει καὶ συνδιακονήσει διὰ τῆς μ⁴[ελίσεως τῶν ἀγίων καὶ ἀχράντων καὶ ζωοποιῶν αὐτοῦ μυστηρίων νῦν καὶ ἀἐι καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν]

καὶ λέγει ὁ ἱερεύς Κελεύετε ὁ κλῆρος

Τὸ Πνεῦμα τὸ ἄγιον κελεύει καὶ ἀγιάζει

δ ໂερεύς 'Ιδοὺ ἡγίασται καὶ τετεδ λαός Κύριε ἐλέησον

Καὶ ὑπὲρ μνήμης τῶν ὁσίων πατέρων ἡμῶν καὶ ἀδελφῶν εἴπωμεν πάντες ἐκτενῶς Κύριε ἐλέησον

δ λαός Κύριε ἐλέησον]. λείωται ⁴[καὶ γέγονεν εἰς σῶμα καὶ αἶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν καὶ διαδίδονται τὰ ἄγια τοῖς ἀγίοις]

ό κλήρος γ'

Εἶς Πατὴρ ἄγιος, εἶς Υίὸς ἄγιος, ἐν Πνεῦμα ἄγιον. ἀμήν.

(THE COMMUNION)

² [Ο διάκονος

'Εν εἰρήνη Κυρίου ψάλλετε]

5[δ λαὸς λέγει ψαλμὸν ρν'

Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις αὐτοῦ

αίνεῖτε αὐτὸν ἐν στερεώματι δυνάμεως αὐτοῦ

αίνεῖτε αὐτὸν έπὶ ταῖς δυναστείαις αὐτοῦ

αίνεῖτε αὐτὸν κατὰ τὸ πλῆθος τῆς μεγαλωσύνης αὐτοῦ

αίνεῖτε αὐτὸν ἐν ἥχῷ σάλπιγγος

αἰνεῖτε αὐτὸν ἐν ψαλτηρίφ καὶ κιθάρα

αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ

αίνεῖτε αὐτὸν ἐν χορδαῖς καὶ ὀργάνφ Καὶ λέγει ὁ ἱερεύς

10

'Ο Κύριος μετὰ πάντων

δ κλήρος

Καὶ μετὰ τοῦ πνεύματος σοῦ

δ ίερευς λέγει

Αὐτὸς ηὐλόγησεν, αὐτ⁴[ὸς ἡγίασεν, 15 αὐτὸς δὲ ἐτελείωσεν, αὐτὸς καὶ μεταδιδοῖ εἰς ἄφεσιν άμαρτιῶν καὶ εἰς ζωὴν αἰώνιον]

> Καὶ μεταλαμβάνει ὁ ἱερεύς εὐχή

Τῆς κατὰ φιλανθρωπίαν ³[παρασχεθείσης ἡμῶν θείας χάριτος τὰ ὑπὲρ ἡμῶς θτὶας χάριτος τὰ ὑπὲρ ἡμῶς ἐτολμήσαμεν' προσερχόμεθα οὖν μετὰ φόβου τοῖς ἀγίοις σου μυστηρίοις δέσποτα αἰτούμενοι εἴ τι δι' ἀνθρωπίνην 25 ἀσθένειαν ἡμῖν παρῶπται συγγνώμων γενοῦ Κύριε ὁ θεὸς ἡμῶν]

άλλο

*Ον τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πητὰς τῶν ἡλάτων οὅτως ἐπιποθεῖ 3° ἡ ψγχή мογ πρὸς cè ὁ Θεός

4 [Ο διάκονος

Πρεσβύτεροι προσέλθετε]

(Communion of the presbyters)

αίνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις

αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ

5 πᾶσα πνοή αἰνεσάτω τον Κύριον

Δόξα Πατρὶ καὶ Υἰῷ καὶ ἁγίῳ Πνεύματι

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. ἀμήν
καὶ τὸ ΚΟΙΝΩΝΙΚΟΝ τῆ ἡμέρφ].

2 Γ'Ο διάκονος

'Ορθοὶ μεταλαβόντες τῶν θείων καὶ ἀχράντων καὶ ἀθανάτων

το καὶ φρικτῶν καὶ φοβερῶν
καὶ ἐπουρανίων μυστηρίων
τοῦ ἀγίου σώματος καὶ τοῦ
τιμίου αἴματος τοῦ μεγά-
λου ἀρχιερέως καὶ βασιλέως

ἡμῶν Ἰησοῦ Χριστοῦ, αὐτῷ
τῷ καταξιώσαντι ἡμᾶς ἐπὶ
πᾶσιν εὐχαριστήσωμεν

δ λαός

25 καθ' ἐκάστην ἡμέραν ὕμνον ἀναπέμπομέν σοι φιλάνθρωπε ὅτι σώζεις κόσμον σωτὴρ ἡμῶν].

5 διάκονος

Συνάχθητε καὶ εἰσέλθετε οἱ διάκονοι μετ' εὐλαβείας]

(Communion of the deacons)

(Communion of the people)

καὶ ὅταν μεταδιδοῦ τὸν κλῆρον (ἡ τὸν λαὸν) λέγει

Σῶμα ἄγιον τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

και είς το ποτήριον λέγει Αξμα τίμιον τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

4 [Καὶ μεταδούς λέγει

Ύψώθητι ἐπὶ τοὴς οἰρανοὴς ὁ Θεός καὶ ἐπὶ πᾶςαν τὴν Γῆν ἡ ΔόΖα ςογ καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων].

(THANKSGIVING)

Καὶ μετά τὸ πληρῶσαι λέγει δ διάκονος $^{\prime} E\pi \imath$ προσευχὴν στάθητε

δ ໂερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Προσεύξασθε ⁵[ύπὲρ τῆς ἀξίας μεταλήψεως] δ λαός

Κύριε έλέησον

²[Περὶ τῶν ἀξιωθέντων μεταλαβεῖν τῶν ἀγίων καὶ ἀχράντων καὶ ἀθανάτων καὶ ἐπουρανίων μυστηρίων

δ λαόs

Κύριε έλέησον

Περὶ τῆς σωτηρίας παντὸς τοῦ λαοῦ

δ λαόs

Κύριε έλέησον

Περὶ τῆς πίστεως καὶ εἰρήνης τῆς ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας

δ λαόs

Κύριε έλέησον

δ ίερευς εύχεται την εύχαριστίαν

Εγχαριστογμέν σοι δέσποτα ΚΥριε ὁ θεὸς ημων ϵπὶ τη̂ 10 μεταλήψει των άγίων άχράντων άθανάτων καὶ ἐπουρανίων σου μυστηρίων ὧν ἔδωκας ἡμῖν έπὶ εὐεργεσία καὶ άγιασμῷ καὶ σωτηρία των ψυχών καὶ τών 15 σωμάτων ήμων καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε άγαθε Κύριε χάρισαι ήμιν την κοινωνίαν τος άγίου ςώματος καὶ τος τιμίου αίματος του 20 μονογενούς σου υίοῦ είς πίστιν άκαταίσχυντον, είς άγάπην άνγπόκριτον, είς πλησμονήν θεοσεβείας, είς άποτροπην παντός έναντίου, είς περιποίησιν των 25 έντολών σου, είς έφόδιον ζωής αίωνίου, είς ἀπολογίαν εὐπρόσδεκτον την έπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ σου

έκφώνως

δί οὖ καὶ μεθ' οὖ σοὶ ἡ Δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰῶνας τῶν αἰώνων

δ λαός 'Αμήν.

THE INCLINATION

²['Ο διάκονος

Τὰς κεφαλὰς ὑμῶν ἐπὶ εὐλογίαις τῷ Κυρίῳ κλίνατε]
εἴτα ὁ ἱερεὺς στρέφεται πρὸς τὸν λαὸν λέγων

*Αναξ μέγιστε καὶ τῷ Πατρὶ συνάναρχε ὁ τῷ σῷ κράτει τὸν ἄδην σκυλεύσας καὶ τὸν θάνατον πατήσας καὶ τὸν ἰςχγρὶ Ν δεσμεύσας καὶ τὸν 'Αδὰμ ἐκ τάφου ἀναστήσας τῷ θεουργικῷ σου δυνάμει καὶ φωτιστικῷ αἴγλῃ τῆς σῆς ἀρρήτου θεότητος αὐτὸς 15 δέσποτα διὰ τῆς μεταλήψεως τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου σου αἵματος ἐξαπόστειλον τὴν ἀόρατόν σου δεξιὰν τὴν πλήρη εὐλογιῶν καὶ πάντας ἡμᾶς εὐλόγησον οἰκτείρησον σθένωσον τῷ θεϊκῷ σου δυνάμει καὶ περίελε ἀφ' ἡμῶν τὴν κακοήθη καὶ ἀμαρτάδα σαρκικῆς ἐπιθυμίας ἐργασίαν, καταύ-20 γασον τοὺς νοητοὺς ἡμῶν ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς ἀνομίας, σύναψον ἡμᾶς τῷ παμμακαρίστω τῶν εὐαρεστησάντων σοι συλλόγω. ὅτι διὰ σοῦ καὶ σὺν σοὶ τῷ Πατρὶ καὶ τῷ παναγίῳ Πνεύματι πᾶς Ϋμιος πρέπει τιμιλ κράτος προσκύνησίς τε καὶ εἰχαριστία νῦν καὶ ἀεὶ καὶ εἰς τοὸς εἰῶνας τῶν αἰώνων.

(THE DISMISSAL)

Ο διάκονος Πορεγεςθε ἐν εἰρήνη δ λαός

EN ONOMATI KYPIOY

.25

δ ίερεὺς ἐκφώνως

Ή ἀΓάπη τος Θεος καὶ Πατρός, ἡ χάρις τος Υίοῦ κγρίος δὲ ἡμῶν Ἰηςος Χριςτος, ἡ κοινωνία καὶ ἡ Δωρεὰ τος παναγίου Πνεγματος εἴη μετὰ πάντων ἡμῶν νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ λαός

' Αμήν.

ΕἴΗ τὸ ὄνομα Κγρίος εξλογημένου.

(IN THE SACRISTY)

Ο ίερευς εύχεται έν τῷ διακονικῷ λέγων

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*Εδωκας ήμιν δέσποτα τὸν ἀγιασμὸν ἐν τῆ μετουσία τοῦ παναγίου σώματος καὶ τοῦ τιμίου αιματος τοῦ μονογενοῦς σου υίοῦ δὸς ήμιν τὴν χάριν καὶ τὴν Δωρελν τοῦ παναγίου Πιεήκατος καὶ φύλαξον ήμας ἀμώμους ἐν τῷ βίφ καὶ δδήγησον εἰς τὴν τελείαν ἀπολύτρωσιν καὶ υίοθεσίαν καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις σὰ γὰρ εἶ ὁ άγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ 15 τῷ Υίῷ καὶ τῷ ἀγίφ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰωνας τῶν αἰώνων

δ λαός

'Αμήν

δ ξερεύς

Ελρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

καὶ ἀπολύει λέγων

Ηὐλόγηται ὁ Θεὸς ὁ εζλοςῶν καὶ ἀγιάζων καὶ σκέπων καὶ διατηρῶν πάντας ήμᾶς διὰ τῆς μεθέξεως τῶν ἀγίων αὐτοῦ μυστηρίων ὁ ἄν εζλος κτὸς εἰς τοζε 25 Αἰῶν Ας τῶν αἰώνων. ἀνικν.

2. THE LITURGY OF THE COPTIC

INCLUDING

THE ANAPHORA OF S. MARK OR S. CYRIL

(THE PROTHESIS)

(F. 4) A prayer of the patriarch Severus for the preparation of the holy altar of the Lord [which the priest says secretly]

LORD, WHICH KNOWETH THE HEARTS OF ALL, which is HOLY AND DWELLETH IN

5 THE HOLY PLACE, which is alone without sin and hath power to forgive sins:
thou art the master that knowest mine unworthiness and mine unpreparedness and mine insufficiency for this thine holy service. And I have not the
countenance to draw nigh and to open my mouth before the presence of
THINE HOLY GLORY: but AFTER THE MULTITUDE OF THY MERCIES BE MERCIFUL
10 TO ME THE SINNER and grant me to FIND GRACE AND MERCY in this hour and
send down to me power from on high that I may begin and make ready and
accomplish after thy goodpleasure thy holy service according to the Approval
of thy will for a sweetsmelling savour. Yea, o our master, be with us,
have fellowship with us in our working: bless us. For thou art the absolver of
15 our sins, the light of our souls, our life and our strength and our boldness, and
thou art he to whom we send up the glory and the honour and the worship, the
Father and the Son and the Holy Ghost, for ever. Amen

[He places the vessels in their places]

A prayer after the preparation of the holy altar, to the Father

Thou, o Lord, hast taught us this great mystery of salvation: thou hast called us thy lowly and unworthy servants to be the ministers of thine holy altar: do thou also, o our master, enable us in the power of thine Holy Spirit to accomplish this ministry, to the end that without falling into judgement in the presence of thy great glory we may bring thee A SACRIFICE OF PRAISE, glory 25 and great comeliness in thy sanctuary. God who givest grace, who sendest

15

redemption, who workest ALL IN ALL: grant, o Lord, that our sacrifice be accepted in thy sight, for mine own sins and the IGNORANCES OF thy PEOPLE, and that it be sanctified according to the GIFT of thine Holy Spirit: in Christ Jesus our Lord through whom the GLORY and the honour AND THE DOMINION befitteth thee with him and the Holy Ghost the lifegiver and of one substance 5 with thee now and ever and world without end. Amen.

[The priest takes the Lamb: then he washes his hands and says

Thou shalt purge me with hyssop and I shall be clean: thou shalt wash me and I shall be whiter than snow. Thou shalt make me hear of joy and gladness that the bones which thou hast broken may to rejoice

I WILL WASH MY HANDS IN INNOCENCY AND SO WILL I GO TO THINE ALTAR, O LORD, THAT I MAY SHOW THE VOICE OF THANKSGIVING. Alleluia.

Then he rubs the Lamb with his hand above and below and says
Grant, o Lord, that our sacrifice be accepted

(and the rest as above)

When thou offerest the oblation on behalf of any one whether alive or dead thou shalt mention his name here

If he be dead Remember, o Lord, thy servant Nor M and grant him a place of rest and refreshment and repose in the dwellings of thy saints, in the bosom 20 of our holy fathers. And if it is on behalf of one who is sick, then he says as follows Remember, o Lord, thy servant Nor M and keep him by an angel of peace and make him whole. And if it is on behalf of a traveller or travellers he shall say Keep him by an angel of peace.

During the circuit of the Lamb on fasts

The choir

{Psalm lxxiv

Αλληλουια

FOR THE THOUGHT OF MAN SHALL TURN TO THY PRAISE, O LORD, AND THE RESIDUE OF THOUGHT SHALL KEEP FESTIVAL UNTO THEE by reason of the sacrifices and the oblations. Accept them}

Αλληλουια.

And when this is finished he shall 25 wrap the Lamb in a silk veil and raise it on his head and in like manner the ministering deacon shall wrap the cruet of wine in a silk veil and raise it on his head also. And before each of them 30 a deacon shall carry a lighted torch and they shall go round about the altar once while he says as follows

Glory and honour unto honour and glory to the allholy Trinity the 35 Father and the Son and the Holy Ghost. Peace and edification upon the one only holy catholic apostolic church of God. Amen. Remember, o Lord, those who have offered thee these 40 gifts and those for whom they have brought them and those through whom they have brought them: grant them all the recompense from heaven.

When the circuit is completed according to all that has been explained, he shall stand in his place with his face to the east and the deacon shall stand in his place with his face to the west

This is read by the deacon after the 5 circuit of the Lamb during the signs

Αμην αμην αμην

Εις Πατηρ αγιος: εις Υιος αγιος: εν Πνευμα αγιον: αμην

το Ευλογητος Κυριος ο Θεος εις τους αιωνας. αμην

Psalm cxvi

O PRAISE THE LORD ALL YE HEATHEN: PRAISE HIM ALL YE 15 NATIONS. FOR HIS MERCIFUL KINDNESS IS EVER MORE AND MORE TOWARDS US: AND THE TRUTH OF THE LORD ENDURETH FOR EVER. QUHY

Αλληλουια

The people

Δοξα Πατρι και Υιω και Πνευματι αςιω

Και νυν και αει και εις τους 25 αιωνας των αιωνων, αμην

Αλληλουια.

Then he shall sign both together three times, i.e. with three crosses When he has inclined to his brethren the priests

and said to them

EυλοΓισον they all answer him Do thou ευλοΓισον

Then he shall stand in his place with the deacon and make the sign upon the bread and the wine three times

In the name of the Father and of the Son and of the Holy Ghost one God

the first sign

Blessed be God the Father almighty: amen

the second sign

Blessed be his onlybegotten Son Jesus Christ our Lord: amen

the third sign

Blessed be the Holy Ghost the Comforter: amen.

(He puts the Lamb on the paten)

Glory and honour unto honour and glory be to the allholy Trinity the Father and the Son and the Holy Ghost now and ever and world without end. Amen

(He pours the wine into the chalice and adds thereto a little water).

(ENARXIS)

And after the deacons and the singers have answered him, he shall begin as follows

Pray

And he shall bow his head to the priests saying

Ευλοςισον

and he shall turn himself towards the west and sign the people with the sign of the cross saying

Ειρηνη πασιν

35

30

and after the singers have answered him

Και τω πνευματι σου

he shall say the prayer of Thanksgiving]: the first prayer of the morning

Let us give thanks unto the doer of good and the merciful, God the Father of our Lord and our God and our Saviour 5 Jesus Christ: for he hath sheltered us, he hath succoured us, he hath kept us, he hath redeemed us unto himself, he hath spared us, he hath helped us, he hath brought us to this hour. Let us therefore pray him that he keep us in this holy day and all the days of our life in all peace, the almighty Lord our God

ο διακων

Προσευξασθε. Pray that God have mercy upon us, that he compassionate us, that he hear us, that he receive our prayers and our supplications at our hands when we call upon him: that he receive the prayers and the supplications of 15 his saints at their hands in our behalf for good at all times: that he account us worthy to receive from the communion of his blessed mystery the forgiveness of our sins

[The priest shall say]

Master Lord God almighty the Father of our Lord and our 20 God and our Saviour Jesus Christ, we give thanks to thee as touching all things and for all things and in all things because thou hast sheltered us, thou hast succoured us, thou hast kept us, thou hast redeemed us unto thyself, thou hast spared us, thou hast helped us, thou hast brought us to this 25 hour. For this cause we pray and beseech thy goodness, o lover of man, grant us to accomplish this holy day also and all the days of our life in all peace and thy fear. All envy, all temptation, all working of Satan, the counsel of evil men, the uprising of enemies secret and open, [he signs himself] take away 30 from us, [he signs the people] and from all thy people, [he signs the altar] and from this holy place of thine: but those things that are good and those that are expedient supply unto us. For it is thou that HAST GIVEN US POWER TO TREAD UPON SERPENTS AND SCORPIONS AND UPON ALL THE POWER OF THE ENEMY. AND LEAD 35 US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL: in the grace and compassions and love towards mankind of thine onlybegotten Son our Lord and our God and our Saviour Jesus Christ: through whom THE GLORY and the honour AND THE DOMINION befitteth thee with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and WORLD 5 WITHOUT END. AMEN.

A prayer over the prothesis of the holy oblation [secretly over the bread and the wine] when thou hast set it on the holy altar: to the Son

MASTER LORD JESUS CHRIST, eternal Son and Word of the spotless Father, of one substance with the Holy Ghost: for to thou art THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN and didst aforetime make thyself a LAMB WITHOUT SPOT FOR THE LIFE OF THE WORLD: we pray and beseech thy goodness, o lover of man, [he signs the bread] MAKE THY FACE TO SHINE UPON this bread, [he signs the wine] and upon this cup, which we 15 have set upon this thy priestly table: [first sign] bless them, [second sign] sanctify them, [third sign] hallow them and change them, [he points with his hand to the bread] that this bread may become indeed thine holy body, [he points with his hand to the wine] and the mixture in this cup indeed thy precious blood. And may they 20 become to us all for participation and healing and salvation of our souls and bodies and spirits. For thou art our God: THE GLORY befitteth thee AND THE DOMINION with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and WORLD WITHOUT END. AMEN.

25 [Then the priest covers the paten and the chalice each of them with a veil and he covers the whole with the prospharin.

And he says the Absolution of the Son: he approaches the table and bows unto God and goes round the table and comes down in front of the altar and reads the absolution of the ministers while they are kneeling upon their knees: but otherwise he that is foremost among the priests shall read it, if he be present]

A prayer of Absolution, to the Son

Master Lord Jesus Christ the onlybegotten Son and Word of God the Father, who hath broken every bond of our sins through his saving lifegiving sufferings, who BREATHED INTO 35 THE FACE of his saintly disciples and holy apostles SAYING TO THEM RECEIVE AN HOLY SPIRIT: WHOSESOEVER SINS YE REMIT THEY ARE REMITTED UNTO THEM AND WHOSESOEVER

SINS YE RETAIN THEY ARE RETAINED: thou therefore now, our master, through thine holy apostles hast given grace to them that labour in priesthood from time to time in thine holy church to remit sins on earth and to bind and loose every bond of unrighteousness. Now again we pray and beseech thy good-5 ness, o lover of man, on behalf of thy servants my fathers and my brethren and mine own weakness, who bow their heads before thine holy glory: grant unto us thy mercy and loose the bonds of our sins, and if we have done ought wittingly or unwittingly or in fear of heart, whether in word or in deed, 10 or from faintheartedness, do thou who knowest the feebleness of men, as a God good and a lover of man, bestow on us the forgiveness of our sins: bless us, purify us, absolve us, fill us with thy fear and direct us into thine holy good will. For thou art our God: the glory befitteth thee and the dominion with 15 thy good Father and the Holy Ghost the lifegiver

and the rest

May thy servants ministering this day, the presbyter [and he signs the celebrant once], and the deacon [and the deacons once], and the clergy [and the clergy once], and all the people [and the people once], and 20 my weakness [and himself once] be absolved out of the mouth of the allholy Trinity the Father and the Son and the Holy Ghost and out of the mouth of the one only holy catholic and apostolic church and out of the mouths of the xij apostles and out of the mouth of the contemplative evangelist Mark the holy apostle 25 and martyr, and the holy patriarch Severus [and our doctor Dioscorus and S. Athanasius the apostolic and S. Peter sacred martyr pontiff and S. John Chrysostom] and S. Cyril and S. Basil and S. Gregory and out of the mouths of the cccxviii who were assembled in Nicaea and the cl of Constantinople 30 and the cc of Ephesus and out of the mouth of our patriarch honoured father abba N or M and out of mine own mouth, the least though I be. For blessed and full of glory is thine holy name the Father and the Son and the Holy Ghost now and ever and world without end. Amen. 35

(MASS OF THE CATECHUMENS)

(THE CENSING)

[This shall be sung during the offering of the incense of the Paul

5 This is the censer of pure gold bearing the sweet spice that was in the hands of Aaron the priest while he offered a sweet savour upon to the altar] A prayer of the incense [secretly] when thou hast set it on the altar: thou sayest it within the veil

God the eternal, without beginning and without end. GREAT IN his COUNSEL and mighty in his works, who is in all places and with all beings: be with us also, our master, in this hour and stand in the midst of us all: purify our hearts and sanctify our souls and cleanse us from all sins which we have done willingly or unwillingly and grant us to offer before thee reasonable oblations and sacrifices of praise and a spiritual sweet savour entering in within THE VEIL in the holy of holies

And we pray thee, our master: remember, o Lord, the peace of the one only holy catholic and apostolic church

ο διακών λεγει

Προσευξασθε υπερ της ειρηνής της αγιας μονής καθολικής και αποστολικής ορθοδοξου του Θεου εκκλησίας

which is from one end of the world to the other

Remember, o Lord, our

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patriarch the honoured father abba *N or M*

ο διακων λεγει

Προσευξασθε υπερ του πατριαρχα ημών παπα αββα N_5 η M κυριου αρχιεπισκόπου της μεγαλοπολέως Αλέξανδριας και του ορθοδοξου επισκόπου

preserve him in safety unto us 10 many years and in peaceful times

Remember, o Lord, our congregations: bless them

ο διακων λεγει

Προσευξασθε υπερ της αριας εκκλησιας ταυτης και των συνελευσεων ημων

grant that they be to us without hindrance: that they 20 be held without impediment after thine holy and blessed will, houses of prayer, houses of purity, houses of blessing. Bestow them on us, o Lord, 25 and on thy servants who come after us for ever. ARISE, o Lord God, LET all THINE ENEMIES BE SCATTERED, LET ALL THEM THAT HATE thine 30 holy name flee from before THY FACE: but let thy people be in blessings unto THOUSAND THOUSANDS AND TEN THOUSAND TIMES TEN THOUSAND doing thy 35 will. In the grace

(and the rest)

[After finishing the three prayers he shall come down and present the incense]

[This is sung before the reading of the Paul on anniversaries and fasts

We adore thee, o Christ, 5 and thy good Father and the Holy Ghost for thou hast {come}, thou hast saved us]. A prayer after the incense: thou sayest it outside the veil: to the Son

O Christ our God, the great who art faithful and true, the onlybegotten Son and Word of God the Father, THINE holy NAME IS OINTMENT POURED FORTH AND IN EVERY PLACE INCENSE IS OFFERED TO thine holy NAME AND A purified sacrifice: we pray thee, our master, accept our supplications and LET our PRAYER BE SET FORTH IN THY SIGHT AS THE INCENSE AND THE LIFTING UP OF OUR HANDS AS AN EVEN-ING SACRIFICE: for thou art the true evening sacrifice, who was himself offered up for our sins on the precious cross-after the will of thy good Father, who art blessed with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

(THE LECTIONS)

(I. Epistle of S. Paul)

To be an apostle, separated unto the Gospel of God

then the deacon reads three stichoi from the chapter

{This know also that in the last days to the 35 knowledge of the truth 2 Tim. iii 1-7}

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and after that he says if the abba patriarch is present

For the grace of our Lord Jesus Christ shall be with thy pure spirit, my lord honoured father pontiff papa abba *Cyril*

when the abba patriarch is not present, if the matran is there or the bishop the following shall be said

With our father metropolitan or bishop abba N or M may the clergy and all the laity be saved in the Lord. Amen: so be it and if more of the fathers be present, the following shall be said

For grace shall be with you and peace together. Amen: so be it.]

A prayer after the Apostle [said by the associate priest], to the Son Lord of knowledge and DISPENSER OF WISDOM, WHO DIS-COVEREST DEEP THINGS OUT OF DARKNESS and GIVEST UTTER-ANCE to them that proclaim good tidings IN GREAT POWER, who of thy goodness didst call Paul, who sometime was a 15 PERSECUTOR, to be A CHOSEN VESSEL and wast WELLPLEASED in him that he should be CALLED TO BE AN APOSTLE and a PREACHER of THE GOSPEL OF thy KINGDOM, o Christ our God: do thou also now, o good and lover of man, we pray thee, bestow on us and on all thy people a mind without distraction 20 and a purified understanding that we may know and understand how profitable are thine holy teachings which have been read to us now through him: and as he was like unto thee, thou PRINCE OF LIFE, so make us also worthy to be like unto him in deed and faith, giving glory to thine holy name, GLORYING IN 25 thy cross at all times: and to thee we send up the glory and the honour and the worship with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

(2. The Catholic Epistle)

[The preface of the Catholicon

Καθολικον: our father {James}

then the deacon shall read from the book as many verses as are fitting

My beloved {Be patient therefore.....the coming of
the Lord draweth night S. James v 7, 8}

35

and at the conclusion he shall say

Love not the world neither the things that are in the world: the world passeth away and the lust THEREOF: BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER. Amen.]

A prayer after the Catholicon [said by the associate secretly], to the Father

Lord our God, who by thine holy apostles didst MAKE KNOWN 5 unto us THE MYSTERY OF THE GLORIOUS GOSPEL OF thy CHRIST, and didst give them ACCORDING TO the great immeasurable GIFT OF thy GRACE TO PREACH among all NATIONS THE GOOD TIDINGS OF THE inscrutable RICHES of thy mercy: we pray thee, our master, account us worthy of a part and a lot with them. IO Grant us evermore to follow their footsteps and to imitate their conflict and to have fellowship with them in the labours which they accepted for godliness' sake. Watch over thine holy church which thou hast founded by their means and bless the sheep of thy flock and make to grow this VINE WHICH THY RIGHT HAND IS HATH PLANTED: in Christ Jesus our Lord through whom

and the rest.

(3. The Acts of the Apostles)

[The choir

Response of the Praxis

Blessed art thou in truth with thy good Father and the Holy Ghost: for thou hast {come}, thou hast saved us]

² [A prayer of incense [of the Praxis]

O God, who didst accept the sacrifice of Abraham and in the stead of Isaac didst prepare for him a sheep: even so again accept at our hands also, our master, the sacrifice of this incense and send us in recompense thereof thy rich mercy, making us to be clean from all illsayour of sin and make us worthy to SERVE before thy goodness, o lover of man, IN HOLINESS AND RIGHTEOUSNESS ALL THE DAYS of our lifea Remember, o Lord, the peace unto the end thereof (p. 150)]

35 [He completes the three prayers and the three circuits and offers the incense.

The preface of the Praxis

Πραξις of our fathers the apostles: their holy blessing be with us

a In Huntingt. 360 f. 29 this prayer is given as an alternative for that on p. 150.

25

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then the deacon shall read from the book as many verses as are fitting {AND WHEN THEY WERE COME TO JERUSALEM..... EVEN AS HE DID UNTO US Acts xv 4-8}

and at the conclusion he shall say this

BUT THE WORD OF THE LORD shall GROW and shall be 5 MULTIPLIED and shall be MIGHTY and shall be established in the holy church of God. Amen.]

(The Trisagion)

[After the reading of the synaxar this shall be said before the prayer of the Gospel

The choir

Αριος ο Θεος, αριος ισχυρος, αριος αθανατος ο εκ παρθενου ρεννηθείς ελεησον ημας

Αγιος ο Θεος, αγιος ισχυρος, αγιος αθανατος ο σταυρωθείς δί ημας

ελεμσον ημας

Αριος ο Θεος, αριος ισχυρος, αριος αθανατος ο αναστας εκ των νεκρων και ανελθων εις τους ουρανους ελεμσον μμας

Δοξα Πατρι και Υιω και αριω Πνευματι και νυν και αει και εις τους αιωνας Αρια τριας ελεμσον μμας.

(4. The Gospel)

A prayer before the Gospel, to the Son

Master Lord Jesus Christ our God, who said to his saintly 25 disciples and holy apostles Many prophets and righteous Men have desired to see the things which ye see and have not seen them, and to hear the things which ye hear and have not heard them: but ye, blessed are your eyes for they see and your ears for they hear: 3° may we be accounted worthy to hear and to do thine holy gospels through the prayers of thy saints

Προσευξασθε υπερ του αριου ευαργελιου

o haos

35

15

And remember again, our master, all them that have bidden us to remember them in our prayers and supplications which we offer unto thee, o Lord our God: give rest to them that have fallen asleep heretofore, heal them that are sick: for thou art the life of us all and the salvation of us all and the hope of us all and the healing of us all and the resurrection of us all and to thee we send up the glory and the honour and the worship with thy good Father and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end.

[After the reading of the prayer of the Gospel, the Psalm shall be recited {Let the hills be joyful together before the Lord: for he is come to judge the earth λεξις

With righteousness shall he judge the world: and the people with equity Ps. xcviii 9, 10}

and at the end of it shall follow

Alleluia alleluia alleluia

and this chant at all seasons of the year except (when a proper is provided)

BLESS THE CROWN OF THE YEAR WITH THY GOODNESS, O Lord,

the rivers and the springs and the sowings and the fruits

Alleluia.

The deacon at the door of the haical

Σταθητε μετα φοβου Θεου : ακουσωμέν του αγιου ευαγγελίου Before the Gospel

25 Ευλογησον του κατα $\{\Lambda \text{ουκαν}\}$ αγιου ευαγγελιου το αναγνωσμα The choir shall answer

Δοξα σοι Κυριε

And after the reading of the Stand with fear in arabic the deacon shall say

To our Lord and our God and our Saviour and the king of us
30 all Jesus Christ the Son of the living God be the glory for ever

{The same day there came.... in the name of the Lord
S. Luke xiii 31-35}

and at the conclusion he shall say

The glory is our God's world without end. Amen

The choir shall answer

Δοξα σοι Κυριε.]

A prayer after the Gospel [said by the associate secretly], to the Father

O Longsuffering, of great Mercy and true, receive from us our prayer and our supplication, receive from us our petition and our penitence and our confession upon thine holy altar stainless in heaven. May we be accounted worthy to hear thine holy 5 gospel and to keep thy precepts and thy commandments and to bear fruit therein an hundredfold and sixtyfold and thirtyfold: in Christ Jesus our Lord, o thou who art blessed with him and the Holy Ghost the lifegiver

and the rest

10

Remember, o Lord, those of thy people that are sick: visiting them IN MERCIES AND COMPASSIONS, heal them. o Lord, our fathers and our brethren who are gone abroad: bring them back to their dwellingplaces in peace and safety. Remember, o Lord, the sowings and the increase of the land: 15 may they grow and multiply. Remember, o Lord, the airs of heaven and the fruits of the earth: bless them. Remember, o Lord, the waters of the river: bless them, bring them up after their right measure. Remember, o Lord, the fowls of heaven and the fishes of the sea. Remember, o Lord, the safety of 20 MEN AND BEASTS. Remember, o Lord, the safety of this thine holy place and all places and all monasteries of our orthodox fathers. Remember, o Lord, the king of the land thy servant: keep him in peace and righteousness and fortitude. Remember, o Lord, the captivities of thy people. Remember, o Lord, 25 our fathers and our brethren who have fallen asleep: receiving their souls give them rest. Remember, o Lord, the sacrifices, the oblations, the thankofferings of thy servants. Remember, o Lord, them that are afflicted in tribulations and prisons and deliver them. Remember, o Lord, catechumens 30 thy servants: have mercy on them, stablish them in the faith in thee, banish all remains of idolatry from their heart, stablish in their heart thy law, thy fear, thy precepts, thy righteousnesses, thine holy commandments: grant them To KNOW THE CERTAINTY OF the words WHEREIN THEY HAVE BEEN 35 INSTRUCTED and in the time appointed may they be accounted worthy of the WASHING OF REGENERATION for the remission of their sins: prepare them to be a temple of thine Holy Spirit:

IO

in the grace and mercies and love towards mankind of thine onlybegotten Son our Lord and our God and our Saviour Jesus Christ through whom

and the rest.

5 (Then shall follow the Sermon and the necessary notices shall be given).

(MASS OF THE FAITHFUL)

(F. 201) Συν Θεω. The beginning of the order of the holy Anaphora of our holy father Mark the apostle which the thrice-blessed Cyril the allwise confirmed

In the peace of God. Amen

(THE PRAYER OF THE VEIL)

A prayer of our holy father John of Bostra for the Veil, to the Father

Maker of all creation visible and invisible and whose providence is over all things, for they are thine, our LORD THOU LOVER 15 OF SOULS: I beseech thee, o Lord, who hath power over all things, I the weakest and neediest and most useless of all thy ministers, while I approach thine holy of holies and handle this holy rite grant me, o Lord, thine Holy Spirit, the fire immaterial and incomprehensible which consumeth all feebleness and 20 which burneth up evil inventions: may he MORTIFY the MEMBERS of the flesh which are upon the Earth and may he bridle the motions of the mind that are led into imaginations full of passion, and mystically and as becometh priests make me to rise above every dead thought, and may he put within me the 25 consecrating words to perfect this gift that is set forth, to wit the mystery of all mysteries, in the fellowship and the communion of thy Christ, o thou whom the glory befitteth with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen.

(THE PRAYERS)

[This (greek) petition belongs peculiarly to the fast of Nineveh and to the holy fast of the XL days. It (is now) said at the offering of the morning incense after the interpretation of the prophecies. And each time shall be said Kupie elehou]

1 [ο διακών λεγει

Επι προσευχην σταθητε

Προσευξασθε υπερ των ζωντων· προσευξασθε υπερ των νοσουν-

Κλινωμεν τα γονατα. Αναστωμεν. Κλινωμεν τα γονατα. Και αναστωμεν. Κλινωμεν τα γονατα

o haos

5

Кирге еленооч

πων της ζης της της αγαθων αερων και των καρπων της ζης της προσευξασθε υπερ της συμμετρου αναβασεως των ποταμιων ποσευξασθε υπερ των αρφων και των καρπων της ζης.

Κλινωμεν τα Γονατα. Αναστωμεν. Κλινωμεν τα Γονατα. Και αναστωμεν. Κλινωμεν τα Γονατα

o haos

Κυριε ελεμσον

Προσευξασθε υπερ της σωτηρίας ανθρωπών και κτηνών: 15 προσευξασθε υπερ της σωτηρίας του κοσμού και της πολέως ταυτης: προσευξασθε υπερ των φιλοχρίστων ημών βασίλεων

Κλινωμεν

o haos

20

Κυριε ελεμσον

Προσευξασθε υπερ των αιχμαλωτων· προσευξασθε υπερ των κοιμηθεντων· προσευξασθε υπερ των θλιβομενων· προσευξασθε ευξασθε υπερ των θλιβομενων· προσευξασθε ευξασθε υπερ των θλιβομενων· προσευξασθε ευξασθε ωπερ των κατηχουμενων· προσευξασθε ευξασθε ωπερ των κατηχουμενων· προσευξασθε ευξασθε ωπερ των κατηχουμενων· προσευξασθε ωπερ των θλιβομενων· προσευξασθε ωπερ των ωπερ εξασθε ωπερ των θλιβομενων· προσευξασθε ωπερ εξασθε ωπε

Κλινωμεν

o daos

Κυριε ελεμσον.

a The priest saysa

For blessed is the Father and the Son and the Holy Ghost the 30 perfect Trinity. We worship him: we glorify him].

^a Bute Coptic morning service, p. 61: The choir then sings.

25

[Then the priest goes up to the haical and signs the people and says Pray

Then he begins the reading of the three great prayers]

(F. 53) For peace

Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, the peace of thy one only holy catholic and apostolic church

ο διακων λεγει

10 Проσευξασθε υπερ тнс ειρнинс тнс агιас μονнс каθολικнс каг αποστολικнс ορθοδοξου του Θεου εκκλησιας

> [ο λαος Κυριε ελεμσον]

which is from one end of the world to the other: bless 15 all the peoples and all the lands: the peace that is from heaven grant in all our hearts, but also the peace of this life bestow upon us graciously. The king, the armies, the magistrates, the councillors, the multitudes, our neighbours, our goings in and our goings out, order them in all peace. O king 20 of peace, grant us thy peace for thou hast given us all things: possess us, o God, for beside thee we know none other: we make mention of thine holy name. Let all our souls live through thine Holy Spirit and let not the death of sins have dominion over us thy servants nor all thy people.

For the pope

Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, our patriarch honoured father abba *N or M*

ο διακων λεγει

Προσευξασθε υπερ του πατριαρχα μμων παπα αββα N μ M κυριου αρχιεπισκοπου της μεγαλοπολέως Αλεξανδρίας και του ορθοδοξου επισκοπου

[ο λαος

35 Kupie enemoon

Preserve him to us in safety many years in peaceful times fulfilling that holy pontificate which thou hast thyself committed unto him according to thine holy and blessed will, RIGHTLY DIVIDING THE WORD OF TRUTH, FEEDING THY PEOPLE IN HOLINESS

AND RIGHTEOUSNESS, with all the orthodox bishops and presbyters and deacons and all the fullness of thy one only holy catholic and apostolic church. Bestow on him with us peace and safety from all places: and his prayers which he maketh on our behalf and on behalf of all thy people [he shall put on an 5 handful of incense] and ours as well on his behalf do thou accept on thy reasonable altar in heaven for a sweetsmelling savour. And all his enemies visible and invisible do thou bruise and humble under his feet shortly, but himself do thou keep in peace and righteousness in thine holy church.

For the congregations

Again let us pray God almighty the Father of our Lord and our God and our Saviour Jesus Christ. We pray and beseech thy goodness, o lover of man: remember, o Lord, our congregations: bless them

ο διακων

Προσευξασθε υπερ της αγιας εκκλησίας ταυτής και των συν-

[ο λαος Κυριε ελεμσον]

20

15

Grant that they be to us without hindrance, that they be held without impediment after thine holy and blessed will, houses of prayer, houses of purity, houses of blessing. Bestow them on us, o Lord, and thy servants who come after us for ever [he censes towards the east]. Arise, o Lord God, let all thine 25 Enemies be scattered, let all them that hate thine holy name flee from before thy face, [he censes towards the west] but let thy people be in blessings unto thousand thousands and ten thousand times ten thousand doing thy will: in the grace

(and the rest).

(THE CREED)

Ο διακων λεγει

Εν σοφια Θεου προσχωμεν

Bless

Κυριε ελεμσον, Κυριε ελεμσον, Κυριε ελεμσον]

35

ο λαος λεγει

We believe in one God, [God the Father almighty, who made heaven and earth, things visible and invisible. We believe in one Lord Jesus Christ, the onlybegotten Son of God, 5 begotten of the Father before all worlds, light of light, very God of very God: he is begotten, he is not made: he is of one substance with the Father: by whom all things were made: who for us men and for our salvation came down from heaven, took flesh of the Holy Ghost and of the virgin Mary, was to made man and was crucified for us under Pontius Pilate: he suffered and was buried and the third day he rose again from the dead according to the scriptures: he ascended into heaven, sat down at the right hand of his Father and shall come again in his glory to judge the quick and the dead: whose 15 kingdom is unfailing. Yea, we believe in the Holy Ghost the Lord, the giver of life, who proceedeth from the Father: with the Father and the Son he is worshipped, he is glorified: who spake in the prophets. In one holy catholic apostolic church: we acknowledge one baptism for the remission of sins: we look 20 for the resurrection of the dead and the life of the world to come. Amen

One of the ministering deacons shall stand with the book in his hand at the head of the entry of the haical with his face to the west with two of the deacons, on his right hand and on his left, and in the hand of each of them a candle. And he shall 25 recite this creed in coptic and the people remain silent until he come to of sins: and then at this point all the deacons shall respond with the rest of the creed in a chant. And after that a second deacon shall advance and interpret it in arabic and at the conclusion all the deacons shall respond to him in one melody in the voice of a chant saying Amen. And as for the people they shall recite it quite quietly with the interpreting deacon].

(THE KISS OF PEACE)

[Then he shall wash his hands and sign the people with the sign of the cross and say

Pray. Егрнин пасти

After the people have answered

Και τω πνευματι σου

he shall say] a prayer of the Kiss of Peace [to the Father], of the holy patriarch Severus: thou sayest it in the anaphora of S. Cyril (F. 207)

PRINCE OF LIFE and KING OF THE AGES, God to whom

35

EVERY KNEE BOWETH OF THINGS IN HEAVEN AND THINGS IN EARTH AND THINGS UNDER THE EARTH, unto whom every man is subjected and is in the bond of servitude, bowed to the sceptre of thy kingdom, whom the angelic hosts glorify and the heavenly ranks and the intellectual natures with unsilenced 5 voice that celebrates thy godhead, and who hast been wellpleased in us also, weak inhabiters of earth, that we should minister to thee, not by reason of the purity of our hands; for we have wrought nothing good upon the earth; but for that thou willest to grant us of thy purity, luckless that we are and unworthy

ο διακών λενει

Προσευξασθε υπερ της τελειας ειρηνής και αγαπής και των αγιων ασπασμων των αποστολων

Accept us, good and lover of man, as we draw near to thine holy altar after the multitude of thy mercy and vouchsafe us 15 the peace of heaven which befitteth thy godhead and is full of salvation, that we may give it one to another in perfect love and GREET ONE ANOTHER WITH AN HOLY KISS, not with thoughts disdainful and contemptuous of thy fear, not with crafty mind and full of the maliciousness of the traitor, for that our con- 20 science is bound up in wickedness, but with eagerness in our souls and joy in our hearts, for that we have the great and perfect sign of the love of thine onlybegotten Son. And cast us not away, thy servants, by reason of the defilement of our sins: for thou knowest, as the creator of our frame, that none 25 that is born of woman shall be a justified a in thy sight. Vouchsafe us therefore, o our master, with a pure heart and a soul full of thy grace to STAND before thee AND OFFER thee this SACRIFICE, HOLY REASONABLE SPIRITUAL and unbloody, FOR pardon of our trespasses and forgiveness of the errors of thy 30 PEOPLE: for thou art a God compassionate and merciful and to thee we send up the glory and the honour and the worship, the Father and the Son and the Holy Ghost, now and ever and world without end. Amen.

λεγει ο διακων

Αςπαςαςθε αλληλούς εν Φιληματί αγίω.

* In margin: 'prevail.'

(ANAPHORA)

Συν Θεω: του παμμακαριου Μαρκου αμα του οσιωτατου Κυριλλου αγια αναφορα

The deacon says [at the lifting of the prospharin

Κυριε ελεμσον: Κυριε ελεμσον: Κυριε ελεμσον

Nai Kypie: so it is. Jesus Christ the Son of God, hear us and have mercy upon us.

Проофереіу проофереіу [a] проофереіу ката [a] тромои [a] ота[a] о

Προσχωμεν

o haos

Ελεος ειρηνής: θγεία αίνεςεως

(THE THANKSGIVING)

O LEPEUS [shall make the sign on the people once while he says]

Ο Κγριος μετά πάντων

ο λαος

Και μετά του πνεγμάτος σου

O cepeus [shall make the sign on the ministers towards the west while he says]

Ανω υμων τας καρδιάς

o laos

Εχωμεν προς τον Κυριον

o tepeus [shall make the sign on himself once and say]

Εγχαριστηςωμέν τω Κγριω

o laos

Αξιον και δικαιον

O LEPEUS

Кαι γαρ αληθως it is меет and right and it is holy and becoming and expedient for our souls and bodies and spirits, eternal, master, Lord God the Father almighty, AT ALL TIMES 30 and IN ALL PLACES OF thy sovereignty, to praise thee, to hymn thee, to bless thee, to serve thee, to adore thee, TO GIVE THANKS

10

15

25

^a MS. Huntingt. 360 τρομου: Huntingt. 572, Marshall 93 τροπου. Huntingt. 360 and Marshall 93 have τροπον in the margin. Assemani (Cod. lit. eccl. univ. t. vii app. p. 47) and the modern texts (Deacon's Manual p. 33; Bute Coptic morning service p. 77) have κατα τροπον σταθητέ κατα τρομου. P. 124 l. 7 above probably gives the original reading.

To thee, to glorify thee, to confess to thee NIGHT AND DAY, with unceasing lips and unsilenced heart and unwearied doxologies. Thou art HE THAT HATH MADE THE HEAVENS and the things that are in the heavens, THE EARTH AND all things therein, THE SEAS, the rivers, the fountains, the lakes, AND ALL THINGS 5 THAT ARE THEREIN. Thou art he that hath MADE MAN AFTER thine own image and after thy likeness, and thou hast made ALL THINGS THROUGH THY WISDOM, thy TRUE LIGHT thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ through whom we give thanks, 10 we offer unto thee with him and the Holy Ghost, the holy consubstantial undivided Trinity, this REASONABLE sacrifice and this unbloody SERVICE which all nations offer unto thee FROM THE RISING OF THE SUN UNTO THE GOING DOWN OF THE SAME and from the north to the south, FOR thy NAME IS GREAT, 15 o Lord, among all the gentiles and in every place incense is offered unto thine holy name and a purified sacrifice.

(THE INTERCESSION)

And over this sacrifice and this offering

(The people)
²[Κυριε ελεμσον]
(The priest)

we pray and beseech thy goodness, o lover of man

Συν Θεω. We shall begin now with the aid of God with what is appointed for the deacon and we shall set it above every prayer according to the arrangement of 25 the ancient coptic tradition and likewise in the greek copies also, with intent that the order of the prayers be observed according to the reading of them and that the delivery be not disconnected from its continuation, based as it is upon what the judgement of the fathers thought good therein by the aid of almighty God and his help and guidance. During the reading of the kuddās the priest shall make a sign 30 to the deacon that he pray and inform the congregation of the contents of the prayer and the suitable exhortation from the beginning of the kuddās to the end of it in each several prayer according as it is arranged in the sacred horologia likewise. Unto the peace of God. Amen

First as follows

Pray for the peace of the one only holy catholic apostolic church, the salvation of God among the peoples and stability in all places: that he forgive us our sins

20

15

ο ιερευς

Remember, o Lord, the peace of thy one only holy catholic and apostolic church, which is from one end of the world to the other: bless all the peoples and all the lands: the peace that is 5 from heaven grant in all our hearts but also the peace of this life bestow upon us graciously. The king, the armies, the magistrates, the councillors, the multitudes, our neighbours, our goings in and our goings out, order them in all peace. O king of peace, grant us thy peace for thou hast given us all things: possess us, o God, for beside thee we know none other: we make mention of thine holy name. Let all our souls live through thine Holy Spirit and let not the death of sins have dominion over us thy servants nor all thy people

(The people)
²[Κυριε ελεμσον]

ο διακων

Pray for our fathers and our brethren who are sick of whatsoever sickness whether in this place or in all places: that the Lord God bestow on us with them salvation and healing: that he forgive us our sins

ο ιερευς

Those of thy people that are sick, visiting them IN MERCIES AND COMPASSIONS, heal them: take from them and from us ALL SICKNESS AND ALL DISEASE: the spirit of sicknesses do thou 25 drive away. Those who have lain long in diseases raise up and comfort, set free all them THAT ARE VEXED WITH UNCLEAN SPIRITS: them that are in prisons or mines or in exile or captivity or held in bitter bondage, o Lord, set them all free and have mercy on them. For it is thou that loosest them that 30 are bound and settest up them that are cast down, the hope of the hopeless, the help of the helpless, the comfort of the weakhearted, the harbour of the tempesttossed. To every soul that is in affliction and that is oppressed give mercy, give rest, give refreshment, give help. And for us also, o Lord, heal the 35 sicknesses of our souls, cure those of our bodies, o physician of our souls and our bodies: overseer of all flesh, visit us with THY SALVATION

20

⟨The people⟩
² [Κυριε ελεμσον]

ο διακων

Pray for our fathers and our brethren who are gone abroad or who are minded to go, in all places: direct all their ways 5 whether by sea or rivers or lakes or highways or by what means soever they go: that the Lord God bring them back to their dwellings in peace: that he forgive us our sins

ο ιερευς

Our fathers and our brethren who are gone abroad or who to are minded to go, in all places, direct all their ways whether by sea or rivers or lakes or highways or by what means soever they go: all in every place restore to a tranquil haven, to a haven of safety: vouchsafe to be a fellowvoyager, a fellowwayfarer with them: grant them to their own, in joy to the to rejoicing, in health to the healthful: be a fellowworker with thy servants in all good things. And for us also, o Lord, guard our pilgrimage in this life without harm, without storm, without disquiet unto the end

(The people)
²[Κυριε ελεμσον]

ο διακων

Pray for the rising of the rivers of waters in this year: that
Christ our true God bless them, that he bring them up
after their due measure, that he give gladness to the face 25
of the earth, that he nourish us the children of Men, that
he give safety to the beasts: that he forgive us our sins

ο ιερευς

Vouchsafe, o Lord, to bless the waters of the river: bring them up after their due measure, after thy grace: gladden the 30 face of the earth: may her furrows be watered, her fruits be multiplied: prepare it for seed and for harvest: provide for our life as may be most expedient according to thy holy and blessed will. Bless the crown of the year with thy goodness for the sake of the poor of thy people, for the sake 35 of the widow and the orphan and the stranger and the sojourner and for the sake of us all who hope in thee and supplicate thine holy name: for the eyes of all wait upon thee, o Lord,

for thou givest them their meat in due season. Deal with us after thy goodness, who givest food to all flesh: fill our hearts with joy and gladness that we also always having sufficiency in all things may abound in every 5 good work

(F.86) When thou art come to the end of the month paops thou sayest Vouchsafe, o Lord, to bless the sowings and the increase of the earth

and the rest of the prayer of the fruits. And likewise when the month athor
is in midcourse thou sayest

Vouchsafe, o Lord, to bless the fruits of the earth

and the rest. And likewise at the end of the month athor thou sayest

Vouchsafe, o Lord, to send rains of blessing and ordered weathers and plenteous dews on the fruits of the earth: bless 15 them

and the rest. When thou hast reached the 12th of the month paoni thou sayest Vouchsafe, o Lord, to bless the fullness of the rivers of water: bring them up

till the middle of the month paopi. And from the 15th of the month paopi

Vouchsafe, o Lord, to bless the waters of the river: gladden THE FACE OF THE EARTH

and the rest

⟨The people⟩
²[Kupιε ελεμσον]

25

(F. 227) ο διακων

Pray that God grant us mercies and compassions before the ruling powers: that he soften their hearts towards us unto good at all times: that he forgive us our sins

30 ο ιερευς

Thy servant the king of the land preserve in peace and righteousness and strength. May all the barbarous peoples that delight in wars be subdued unto him for the prosperity of us all: speak to his heart for the sake of the peace 35 of thy one only holy catholic and apostolic church: grant him to think peaceable things towards us and towards thine holy name: that we also living a quiet and restrained life

may be found dwelling in all godliness and honesty towards thee

(The people)
² [Κυριε ελεμσον]

o LEPEUS

5

To our fathers and our brethren who are fallen asleep, whose souls thou hast taken, give rest, remembering all saints who have been wellpleasing to thee SINCE THE WORLD BEGAN: our holy fathers the patriarchs, the prophets, the apostles, the evangelists, the preachers, the martyrs, the confessors, all JUST 10 SPIRITS WHO HAVE BEEN MADE PERFECT in the faith, and most chiefly her that is holy glorious mother of God and everyirgin, the holy theotokos Mary, and S. John the forerunner and baptist and martyr, and S. Stephen the protodeacon and protomartyr, and S. Mark the apostle and evangelist and martyr, and the 15 holy patriarch Severus and S. Cyril and S. Basil and S. Gregory and our righteous father the great abba Antony and our father abba Paul and the iii abbas Macarius and our father abba John and our father abba Pishoi and our Roman fathers and our father abba Moses and the xlix martyrs and our father abba 20 John the black and the whole choir of the saints. Not that we. o master, are worthy to intercede for their blessedness who are there, but with intent that standing before the tribunal of thine onlybegotten Son they may in recompense intercede for our poverty and weakness. Be the remitter of our iniquities for the 25 sake of their holy prayers and for thy blessed NAME's sake WHEREBY WE ARE CALLED. Remember, o Lord, our holy orthodox fathers and archbishops who have fallen asleep aforetime, who have RIGHTLY DIVIDED THE WORD OF TRUTH, and give us also a part and a lot with them, remembering also 30 those whom we remember to-day

The names of them that have fallen asleep are recited here
² [ο διακων

Pray for our fathers and our brethren who have fallen asleep and gone to their rest in the faith of Christ since the world 35 began: our holy fathers the archbishops and our fathers the bishops, our fathers the abbats and our fathers the presbyters and our brethren the deacons: our fathers the monks and our fathers the laics, and for all repose of christians, that Christ our God may grant rest to all their souls: that he forgive us our sins

Then the priest shall say 2 [after the diptych]

5 And these, o Lord, and all whose names we have recited and those we have not recited, them that each of us has in memory and them that are not in our minds, who have fallen asleep and are gone to their rest in the faith of Christ, vouchsafe to grant rest to all their souls in the Bosom of our holy fathers, 10 ABRAHAM and Isaac and Jacob: NOURISH them IN A PLACE of pasturage BESIDE THE WATERS OF COMFORT, in the paradise of joy, whence sorrow and sighing and weeping have fled AWAY, in the light of thy saints. Raise up their flesh also in the day which thou hast appointed according to thy true 15 promises THAT CANNOT LIE: grant them the good things of thy promises, WHICH EYE HATH NOT SEEN NOR EAR HEARD NEITHER HAVE ENTERED INTO THE HEART OF MEN, THE THINGS WHICH thou HAST PREPARED, O GOD, FOR THEM THAT LOVE thine holy name. For there is no death unto thy servants 20 but a passage: but if some listlessness have seized them or some heedlessness, as men who have worn flesh and dwelt in this world, yet do thou, as a God good and a lover of man, vouchsafe to forgive them: for there is none clean from blemish, not even if his life on earth be but one day. To those, 25 o Lord, whose souls thou hast taken, grant rest: may they be COUNTED WORTHY OF THE KINGDOM OF heaven. And to us all

(The people)
²[Κυριε ελεμσον]

30

ο διακών

grant that our end be christian, wellpleasing in thy sight, and

give them and us a part and a lot with all thy saints

Pray for those who have charge of the sacrifices, the oblations, the firstfruits, the oils, the incense, the coverings of the altar: that the Lord God recompense them in THE

35 HEAVENLY JERUSALEM: that he forgive us our sins

ο ιερευς

The sacrifices, the oblations, the thankofferings of them that offer honour and glory to thine holy name, receive upon thy reasonable altar in heaven for a sweetsmelling savour, into thy vastnesses in heaven, through the ministry of thine holy angels and archangels: like as thou didst accept the gifts of RIGHTEOUS ABEL and the sacrifice of our father Abraham and the two mites of the widow, so also accept the thankofferings of thy servants, 5 those of the great and of the small, the hidden and the open, of them that will to offer to thee and have not wherewithal, and of them that have offered to thee these gifts this day. Give them things incorruptible in requital of things corruptible, heavenly in requital of Earthly, Eternal in requital of 10 temporal: their houses, their garners fill with all good. Compass them about, o Lord, with the host of thine holy angels and archangels. Like as they have remembered thine holy name upon earth, do thou remember them also, o Lord, in thy kingdom, and in this world forsake them not

⟨The people⟩
² [Kupιε ελεμσον]

ο διακων

Pray for the life and confirmation of our honoured father patriarch abba N or M that the Lord God preserve him 20 alive unto us for many years and in peaceful times: that he forgive us our sins

ο ιερευς

Our patriarch honoured father abba *N or M* preserve to us in safety many years in peaceful times fulfilling that holy ponti- 25 ficate which thou hast thyself committed unto him according to thine holy and blessed will, RIGHTLY DIVIDING THE WORD OF TRUTH, FEEDING THY PEOPLE in holiness and righteousness. Bestow on him with us peace and safety from all places: and his prayers which he maketh on our behalf and on behalf of all 30 thy people and ours as well on his behalf, do thou accept on thy reasonable altar in heaven for a sweetsmelling savour. All his enemies visible and invisible do thou bruise, humble under his feet shortly and himself do thou keep in peace and righteousness in thine holy church

(The people)

²[Κυριε ελεμσον]

ο διακων

Pray for our fathers orthodox bishops in all places and the presbyters and the deacons and every order of the church, that the Lord God stablish them in the orthodox faith unto the last breath: that he forgive us our sins

o LEPEUS

Remember, o Lord, the orthodox bishops in all places, the presbyters, the deacons, the subdeacons, the readers, the singers, the exorcists, the monks, the virgins, the widows, the orphans, the celibates, the laics, them that are knit in marriage and them that are bringing up children, them that have bidden us remember them and them that have not bidden, those we know and those we know not, our enemies and our beloved:

o God, have mercy on them

15

20

⟨The people⟩
²[Kupιε ελεμσον]

ο διακων

Pray for the residue of the orthodox in all places of the world: that the Lord God Deliver them from all Evil: that he forgive us our sins

O LEPEUS

Remember, o Lord, the residue of the orthodox in all places of the world

(The people)
²[Κυριε ελεμσον]

25

ο διακων

Pray for the stability of this holy place and all places of our fathers, the deserts and the ancients that dwell therein, and the stability of the whole world together: that the Lord God deliver them from all EVIL: that he forgive us our sins

o LEPEUS

Remember, o Lord, this thine holy place and every orthodox monastery and every city and every country and the villages and every house of the faithful, and keep us all in the orthodox faith unto the last breath: for this alone is our hope

(The people)
²[Κυριε ελεμσον]

ο διακων

Pray for those who stand in this place and have fellowship with us in prayer: that the Lord God accept their prayers: that he forgive us our sins

ο ιερευς

Remember, o Lord, them that stand in this place and have fellowship with us in prayer, our fathers and our brethren and the rest and them that are in all places of the world: keep them with us amid armies of holy hosts and deliver us from the FIERY kindled DART OF THE devil and every diabolic ambush and to the snare of false justification

ο διακων

Pray for all that have bidden us remember them, each one by his name: that the Lord God remember them for good at all times: that he forgive us our sins

O LEPEUS

Remember, o Lord, all that have bidden us remember them in our prayers and our supplications which we offer before thee, o Lord our God, and at this time of this holy anaphora, those whom we remember at all times and those who are in the mind 20 of each one of us, and let the remembrance of them which has been made at this time be to them in recompense a strong and prevailing defence against all hurt of the devils and the counsel of evil men

ο διακων

25

Worship God IN FEAR AND TREMBLING ησυχια: thou, o priest, alone

Remember, o Lord, my feeble and wretched soul and grant me to understand how great a thing it is for me to stand at thine holy altar, and cut off from me all pleasures of ignorance 30 and those of youth, that this be not unto me for a burden in the defence of that fearful day: and deliver me from all working of the adverse power and destroy me not with mine iniquities neither being angry with me for ever reserve my evils for me, but show me also thy goodness and save me that 35 am unworthy, according to thy mercy which is abundant towards me

cry aloud here

that I may bless thee at all times all the days of my life

⟨The people⟩
2 [Κυριε ελεμσον]

ο διακων

Pray also for this holy sanctuary and every orthodox hieratic order: that our Lord God deliver them from all evil: that he forgive us our sins

ο ιερευς

Remember also, o Lord, this thine holy sanctuary and every orthodox hieratic order and all thy people which stands before thee: remember us also, Lord, o Lord, in mercies and compassions and blot out our iniquities, as a God good and a lover of man: have fellowship with us while we minister to thine holy name

(The people)
²[Κυριε ελεμσον]

15

20

ο διακων

Pray for this our congregation and for all congregations of the orthodox peoples: that the Lord God perfect them in peace: that he forgive us our sins

(The people)

 2 [Kupie elehgov]

o rebens

Our congregations do thou bless. Root out utterly from the world the worship of idols. Satan and all his evil hosts bruise, 25 humble under our feet shortly. Bring to nought offences and them that make them: let the deadly divisions of the heresies come to an end. The enemies of thine holy church, o Lord, as at all times so now do thou humble: consume their pride and show them their weakness shortly: bring to nought their 30 envyings, their plottings, their machinations, their knaveries: all their calumnies which they bring against us, o Lord, make of none effect, and frustrate their counsel, o God, who frustrated the counsel of Ahitophel. Arise, o Lord God, let all thine enemies be scattered, let all them that hate thine holy name flee from before thy face, but let thy people be in blessings unto thousand thousands and ten thousand times ten thousand doing thy will

ο διακών

Οι καθημένοι αναστητέ

ο ιερευς	(The people)		
Loose them that are bound 2	[Κυριε	ελεμσον	
deliver them that are in straits	Κυριε	ελεнσον	
them that are hungry satisfy	Κυριε	ελεμσον	
them that are weakhearted comfort	Κυριε	еуєноол	5
them that are fallen set upon their feet	Κυριε	εγεнαολ	
them that stand stablish	Κυριε	еуєноол	
them that have strayed bring back	Κυριε	еуєндол	
bring them all into the way of thy salvation	Κυριε	еуєноол	
reckon them with thy people	Κυριε	ελεμσον]	10
and us also redeem from our sins who art a watch and a shelter			
over us in all things.			

(THE THANKSGIVING CONTINUED)

Ο διακων

Εις ανατολας βλεψατε

ο ιερευς

For thou art God that art above every principality and every power and every virtue and every dominion and every name that is named not only in this world but also in that which is to come: for before thee stand 20 the thousand thousands and the ten thousand times ten thousand of the angels and archangels serving thee: for before thee stand thy two living creatures honourable exceedingly, the sixwinged and manyeyed, seraphim and cherubim, with two wings covering their faces by reason of thy godhead which 25 none can gaze upon nor comprehend, and with twain covering their feet, with twain also flying

cry aloud, o priest

for at all times all things hallow thee. But with all them that hallow thee, receive our hallowing, o Lord, at our hands also, 30 praising thee with them and saying

ο διακων

Προσχωμεν

o haos

Afioc afioc afioc Kypioc cabawθ πληρης ο ουράνος και η γη της αγίας σου δοξης

ο ιερευς

5 Truly heaven and EARTH are FULL OF THINE HOLY GLORY through thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ. Fill this also thy sacrifice, o Lord, with the blessing that is from thee, through the descent upon it of thine Holy Spirit, and in blessing bless

o Aaos

Αμην

and in purifying purify

ο λαος

Αμην

15

these thy precious gifts which have been set before thy face, this bread and this cup

o haos

Ацни

- Sor thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ in the same night in which he gave himself up to undergo the passion in Behalf of our sins and the death which he accepted of his own will himself in behalf of us all [he shall take the bread upon his hands saying]
- 25 TOOK BREAD upon his holy spotless and undefiled and blessed and lifegiving hands, [he shall raise his hands with the bread while his gaze is directed upwards and shall say] LOOKED UP TO HEAVEN to thee his own Father, God and master of all: [he shall make the sign on the bread and say: first sign] when HE HAD GIVEN THANKS

30

o Aaos

Ацну

HE BLESSED IT [second sign]

o haos

Ацни

he hallowed it [third sign]

o daos

ΑμΗν

[he shall divide the host into two thirds and one third]

HE BRAKE IT, HE GAVE IT TO HIS OWN honourable saintly DISCIPLES and holy apostles SAYING TAKE, EAT YE all of it: FOR THIS IS MY BODY WHICH SHALL BE broken FOR YOU and for many and be given for the remission of sins: DO THIS IN 5 commemoration OF ME

ο λαος

Πιστευομέν και ομολογούμεν και δοξαζομέν

[The priest shall put his hand on the side of the chalice and shall say]
And LIKEWISE ALSO THE CUP AFTER SUPPER, he mingled it of 10 wine and water: [he shall make three signs over the chalice: first sign]
WHEN HE HAD GIVEN THANKS

o haos

Αμην

he blessed it [second sign]

ο λαος

Ацни

he hallowed it [third sign]

ο λαος

Адни

20

15

he tasted, he gave it also to his own honourable saintly disciples and holy apostles saying [he shall move the chalice in the form of a cross] Take, drink ye all of it: for this is my blood of the new testament which shall be shed for you and for many and be given for the remission of sins: do this 25 in commemoration of me

o Agos

Παλιν πιστευομέν και ομολογουμέν και δοξαζομέν

[The priest shall point with his hands towards the body while saying]
FOR AS OFTEN AS YE SHALL EAT OF THIS BREAD [and he shall 30 point towards the chalice while saying] AND DRINK OF THIS CUP YE DO SHOW MY DEATH, ye do confess my resurrection, ye do MAKE MY MEMORIAL UNTIL I COME

o haos

Τον θανατον σου Κγριε καταγγελλομέν και την αγιαν σου 35 αναστασιν και αναλημψιν ομολογουμέν.

(THE INVOCATION)

ο ιερευς

Now also, o God the Father almighty, showing the death of thine onlybegotten Son our Lord and our God and our 5 Saviour and the king of us all Jesus Christ, confessing his holy resurrection and his ascension into the heavens and his session at thy right hand, o Father, looking for his second advent, coming from the heavens, fearful and glorious at the end of this world, wherein he cometh to Judge the world in righteous10 Ness and to render to every man according to his works whether it be good or bad

o haos

Κατα το ελέος σογ Κγριέ και ΜΗ κατα τας αμαρτίας Ημών

o LEPEUS

15 BEFORE THINE HOLY GLORY WE have set thine own gift of THINE OWN, o our holy Father

o haos [shall say while bowing down]

Σε αινουμέν σε ευλογούμεν σοι ευχαριστούμεν Κυριέ και δεόμεθα σου ο θέος ημών

20

ο διακων

Κλινατε Θεω μετα φοβου

ο ιερευς [bowing shall say the mystery of the descent-of the Holy Ghost] επικλησις

We pray and beseech thy goodness, o lover of man, put 25 us not to shame in the everlasting contempt neither reject us from among thy servants, cast us not away from thy presence, say not unto us I know you not: but grant water to our heads and fountains of tears to our eyes that we may weep day and night before thee 30 by reason of our transgressions: for we are thy people and the sheep of thy pasture. Pass by our iniquities, pardon our transgressions, those we have done wilfully and those we have done without our will, those we have done wittingly and those we have done unwittingly, the 35 secret and the open, those we have heretofore confessed and those we forget, which thine holy name knoweth. Hear, o Lord, the prayer of thy people, give heed unto the

groan of thy servants, nor by reason of mine own sins and the defilements of my heart deprive thy people of the descent of thine Holy Spirit

Here the priest cries aloud

For thy people and thy church beseech thee saying ο λαος

Have mercy upon us, o God the Father almighty ο ιερευς ησυχια: thou alone

Have mercy upon us, o God the Father almighty, and SEND down from thine holy height and from heaven thy dwell- 10 INGPLACE and from thine infinite bosom, from the throne of the kingdom of thy glory, him, the Paraclete thine Holy Spirit, who is hypostatic, the indivisible, the unchangeable, who is the Lord, the giver of life, who spake in the law and the prophets and the apostles, who is everywhere, who filleth all places and no place 15 containeth him: and of his own will after thy goodpleasure working sanctification on those in whom he delighteth, not ministerially: simple in his nature, manifold in his operation, the fountain of the graces of God, who is of one substance with thee, WHO PROCEEDETH FROM thee, the sharer of the throne of 20 the kingdom of thy glory with thine onlybegotten Son our Lord and our God and our Saviour and the king of us all Jesus Christ: send him down upon us thy servants and upon these thy precious gifts which have been set before thee, upon this bread and upon this cup that they may be hallowed and changed 25

[they shall raise their heads and] o LEDEUS [shall sign the host three times and] cries aloud

and that he may make this bread the holy body of Christ

o laos

Ацни

30

[he shall sign three times on the chalice and shall say aloud] and this cup also his precious BLOOD OF THE NEW TESTAMENT

o laos

Ацну

even of our Lord and our God and our Saviour and the king of us all Jesus Christ

ο λαος

Ацну

N 2

15

that they may be to us all who shall receive of them unto faith unsearchable, unto LOVE WITHOUT DISSIMULATION, unto endurance perfected, unto hope established, unto faith, unto watchfulness, unto healing, unto joy, unto renewal of soul and body and 5 spirit, unto glory of thine holy name, unto fellowship of blessedness of eternal life and immortality, unto forgiveness of sins, that in this also as in all things thy great holy name, in all things honoured and blessed, may be glorified and blessed and exalted with Jesus Christ thy beloved Son and the Holy Ghost

ο λαος λεγει

 Ω σπερ ην και εστιν και εσται εις γενέδς γενέων και εις τους συμπαντας αιώνας των αιώνων, αμην,

(THE CONSIGNATION)

[The priest shall say

Ειρηνη πασιν

The people shall say

Και τω πνευματι σου]

A prelude of the prayer of Our Father which art in heaven

Again let us give thanks to God the almighty, the Father of our Lord and our God and our Saviour Jesus Christ, for that he hath vouchsafed us again at this time to stand in this holy place and to lift up our hands and to minister to his holy name. Let us again pray him that he account us worthy of the fellowship and the participation of his divine and immortal mysteries

²[o λaos

Αμην]

[he shall take the pure body in his left hand and shall put his right finger upon it saying]

the holy body

[The people shall say

We worship thine holy body

then he shall dip his finger in the blood and make a sign on the blood saying]

and the precious blood

[The people shall say and thy precious blood

25

then he shall sign the body twice with the blood, above and below, saying]
of his Christ, even he the almighty Lord our God

[The people shall say

Κυριε ελεησον].

(THE FRACTION AND THE LORD'S PRAYER)

5

[The priest shall say Ειρηνη πασιν

The people shall say

Και τω πνευματι σου]

ο διακων

10

Προσευξασθε

A prayer for Our Father which art in heaven, of the patriarch Severus: thou sayest it at the anaphora of S. Mark

[The priest shall say while dividing the holy body]

God who hath predestined us to sonship through Jesus 15 CHRIST OUR LORD, ACCORDING TO THE GOODPLEASURE OF thy will unto the honour of the glory of thy grace which thou HAST bestowed upon us in thy beloved, in whom we have our REDEMPTION THROUGH HIS holy BLOOD, unto THE REMISSION of sins: we give thee thanks, o Lord our God the almighty, for 20 that thou hast accounted us worthy, even us sinners, to stand in this holy place and to accomplish these holy mysteries of THE HEAVENLY PLACES with intent that, like as thou hast accounted us worthy to accomplish them, so also we may be accounted worthy of communion in them and participation of them. Thou who 25 DIDST OPEN THE EYES OF THE BLIND, OPEN THE EYES OF our hearts, that casting away from us all darkness of MALICE AND WICKED-NESS, even the semblance of a stain, we may be able to lift up our eyes to the beauty of THINE HOLY GLORY. As thou didst cleanse the lips of thy servant Isaiah the prophet when ONE OF 30 THE SERAPHIM TOOK A LIVE COAL IN THE TONGS FROM OFF THE ALTAR AND laid it on his MOUTH AND SAID to him Lo THIS HATH TOUCHED THY LIPS: IT SHALL TAKE AWAY THINE INIQUITIES AND PURGE all THY SINS: in like manner for us also humble sinners, who receive mercy, thy servants, vouch- 35 safe to purge our souls and our bodies and our lips and our

hearts, and grant us this true coal, quickening soul and body and spirit, which is the holy body and the precious blood of thy Christ, not unto judgement nor unto condemnation nor unto reproach and reproof of our transgressions, lest receiving 5 of them unworthily we prove guilty of them; that the abundance of thy gifts, o our master, be not to us for an occasion of AN EXCEEDING WEIGHT of condemnation, as being unthankful to thee, even thee our benefactor: but bestow upon us thine Holy Spirit that with a pure heart and an enlightened conscience, with face unconfounded and faith unfeigned, with perfect love and stablished hope we make bold in fearless confidence to say the holy prayer which thy beloved Son gave to his own holy disciples and saintly apostles saying unto them For at all times, so ye be going to pray, pray on this wise and say Our 15 Father which art in heaven

o hacs

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN: GIVE US THIS DAY OUR BREAD OF TOMORROW 20 AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL

A prayer after Our Father which art in heaven [secretly]

Yea, we beseech thee, o Lord our God, LEAD none of us INTO 25 TEMPTATION which we are not able to bear by reason of our weakness but WITH THE TEMPTATION give us also THE WAY OF ESCAPE THAT WE MAY BE ABLE TO QUENCH ALL THE FIERY kindled DARTS OF THE enemy, AND DELIVER US FROM THE EVIL ONE and his works: in Christ Jesus our Lord through whom

and the rest.

30

(THE INCLINATION)

Ο διακων

Τας κεφαλας ημών τω Κυριω κλινωμέν

o haos

Ενωπιον σου Κυριε

[The priest shall say the prayer of Inclination]

A prayer before the receiving of the mysteries, of John of Bostra, to the Father

To thee, o Lord, we bow our minds and our bodily necks acknowledging thy sovereignty and confessing our servitude and asking also for what is expedient for each one of us: thou 5 therefore, o good and lover of man, we pray thee, set us free from the passions which trouble us, the risings of the love of the sin of the flesh and the passionate pleasings of ourselves and divisions full of antipathy and all warfare one with another and all inward corruption that lies in heretical words and 10 STRIFES TO NO PROFIT and disputes full of contentiousness: wipe them all out, o our master, from the conversations of us all and in all things account thine own what is ours: strengthen us in the patience of thy will. Grant us also now force of knowledge and strength of understanding that rising above the 15 earthly senses we may receive these gifts in sincerity and without passion and a conformably to the nature of the mystery of thine onlybegotten Sona, unto salvation of us all, unto glory and honour of thine holy name, the Father and the Son and the Holy Ghost, now and ever and world without end. Amen.

(F. 109a) A prayer of Absolution, to the Father

Master Lord God almighty, the healer of our souls and our bodies and our spirits, thou who saidst to Peter by the mouth of thine onlybegotten Son our Lord and our God and our Saviour Jesus Christ Thou art Peter: upon this rock 25 I will build my church and the gates of hell prevail not against it: I will give unto thee the keys of the kingdom of heaven: what things thou shalt bind on earth shall be bound in heaven and what things thou shalt loose on earth shall be loosed in heaven: let thy servants 30 therefore, o master, my fathers and my brethren and mine own infirmity be absolved out of my mouth and through thine Holy Spirit, o God good and lover of man, who takest away the sin of the world. Be ready to receive the repentance of thy servants for a light of knowledge unto forgiveness of sins: 35

^a Copt. 'in the manner in which the mystery... is by nature.' The marginal arabic seems to make no sense of it and the original syriac is difficult: see Renaudot *Lit. or. coll.* ii p. 436, note II.

for thou art merciful and gracious, thou art long suffering and abundant in thy goodness and truth. But if we have sinned against thee whether in word or in deeds, pardon, forgive us, as a God good and a lover of man. Absolve us [and absolve all thy people here he mentions whom he will] from all sins and from all curses and from all denials and from all false oaths and from all intercourse with the heretics and the heathen. Bestow on us, o our master, understanding and power that we may utterly flee from every evil work of the adversary, and grant us at all times to do thy goodpleasure: write our name with the choir of thy saints in the kingdom of heaven: in Christ Jesus our Lord through whom

and the rest.

(THE ELEVATION, CONSIGNATION AND COMMIXTURE)

Ο διακων

15

20

25

Μετα φοβου Θεου προσχωμεν

The priest [shall take the asbadikon in his hands and] hallow saying

Τα αρια τοις αριοις

ο λαος

Εις Πατηρ αγιος: εις Υιος αγιος: εν Πνευμα αγιον

αμην

ο ιερευς

Ο Κυριος μετα παντων

o laos

Και μετα του πνευματος σου

ο ιερευς [shall sign with it on the precious blood once and say] Ευλογητος Κυριος ο Θεος εις τους αιωνας

αμην

ο ιερευς [shall raise it from the chalice with care and shall make one sign with it on the pure body and shall say]: ομολογια

Σωμα αγιον και αιμα τιμιον αληθίνον Ιησου Χριστου του υιου του θεου ημων. αμην

[then he shall sign the blood with it once and shall put it in the chalice saying]

ΑΓιον τιμιον σωμα και αιμα αληθινον Ιησου Χριστου του υιου

35

Του θεου ημών. αμην

[then he shall take the middle third in his hand and say]

The body and the blood of Emmanuel our God this is in truth. Amen. I believe, I believe, I believe and I confess unto the last breath that this is the quickening flesh which thine onlybegotten Son our Lord and our God and our Saviour Jesus 5 Christ took of the lady of us all the holy theotokos S. Mary: he made it one with his godhead without confusion and without mixture and without alteration. Having confessed the good confession before Pontius Pilate he gave it also for us on the holy tree of the cross by his own will, himself for us all. I verily 10 believe that his godhead was not severed from his manhood for one moment nor for the twinkling of an eye. It is given for us to be salvation and forgiveness of sins and life everlasting to them that shall receive of it. I believe that this is so in truth. Amen 15

[he shall lay the elements from his hand on the paten

The deacon

Amen amen amen: I believe, I believe, I believe that this is so in truth. Amen

Pray for us and for all christians who have bidden us remember 20 them in the house of the Lord].

(THE COMMUNION)

Ο διακων

Εν ειρηνη και αςαπη Ιησου Χριστου ψαλλωμεν

ο λαος

Αλληλουια

O praise God in his holiness ⟨Αλληλουία

Praise him in the firmament of his power

Αλλ λουια

and the rest of Ps. cl

Αλληλουια

A prayer which the priest says alone when he would receive of the holy mysteries

And he says Amen and prays on this 25 wise saying

Allholy and consubstantial and undivided and unspeakable Trinity, grant me to receive this holy bread unto life and not unto condemnation and grant 30 me to bring forth fruit wellpleasing unto thee, that evidently pleasing thee I may live in thee doing thy commandments, CALLING UPON thee, FATHER, making bold and invoking THY KING- 35 DOM and THY WILL: and HALLOWED also be THY NAME in me: for mighty art thou in all things and blessed.

Δοξα Πατρι και Υιω και αςιω Πνευματι

Και νυν και αει και εις τους αιωνας των αιωνων. αμην

THINE IS THE GLORY FOR EVER.
AMEN

And after this prayer let him receive the holy body: and in partaking also of the chalice let him say Amen twice to apply to the body and the blood.

¹[When he communicates any one he shall say

This is in truth the body and blood of Emmanuel our God.

Amen

And the communicant shall say

Amen: I believe]

10 [When the paten is brought down to communicate the women the deacon shall say Blessed is he that cometh in the name of the Lord].

(THANKSGIVING)

[The deacon

Προσευξασθε υπερ της αξιας μεταληψεως αχραντών και επου15 ρανιών των αγιών μυστηριών

The people

Κυριε ελεμσον]

(F. 286) A thanksgiving after receiving, of John of Bostra

We that have received of spiritual incorruption have been healed in the powers of our soul, and unto thee, beneficent God plenteous in thy gifts, we offer songs of thankfulness and we pray thee, o our master, turn not our festivities into mourning nor our hymns into sadness. Thou exactest not judgements and takest not vengeance by reason of strict examination of the participation of these holy mysteries. But giving indulgence unto the weakness of our nature, forgive us, spare us, have compassion upon us, accounting Not thy gifts to us for Judgement or for condemnation but for sanctification and preservation and provision for the journey of our salvation: in Christ Jesus 30 our Lord through whom

and the rest.

(THE INCLINATION)
[The deacon shall say
Τας κεφαλάς υμών τω Κυριώ κλινάτε

The priest shall say:] a prayer of Inclination after receiving, of John of Bostra

Thou art he to whom we have committed our life, Lord Lord who fillest all: guard us in all places whereon we shall light: and the compunction which has come to us through prayer and the encouragement unto right life guard unto us 5 unstolen and unrepented of, that at all times and in all places of thy sovereignty, looking unto thee and walking in the things that please thee and wherein thou delightest we be not confounded in the day of the righteous judgement wherein every one shall receive retribution while angels stand and thine only- 10 begotten Son giveth judgement, our Lord and our God and our Saviour Jesus Christ through whom

and the rest.

(THE DISMISSAL)

Likewise also a prayer of Imposition of hands after the receiving of the mysteries: thou sayest it in the anaphora of S. Cyril

God who art blessed by the seraphim and the cherubin, whom all the angelic hosts glorify and all the choirs of the righteous worship, the foundation and the stability of the world, who sustainest all creation by thine holy godhead and hast 20 made every nature visible and invisible through thine onlybegotten Son in the Holy Ghost: BLESS thy servants WITH ALL SPIRITUAL BLESSING who have come beneath thy right hand, have bowed their neck to thee: guard them in THE WAY OF RIGHTEOUSNESS: may they BE HOLY AND WITHOUT blemish: 25 deliver them and preserve them from every operation of the adversary and every power of the devil, open thou their eyes unto the holy mysteries of THY LAW, fill them with the grace of thine Holy Spirit and keep them WITHOUT BLAME from THIS EVIL WORLD THAT NOW IS, comfort them with spiritual and heavenly 30 comfort: may they be accounted worthy of thine INHERITANCE INCORRUPTIBLE to come: by the intercession of the holy glorious evervirgin theotokos S. Mary and the prayers and the supplications of the holy archangels Michael and Gabriel, and S. John the forerunner and baptist and martyr, and S. Stephen the 35 protodeacon and protomartyr, and our holy fathers the apostles, and S. Mark the apostle and evangelist and martyr, and the

holy patriarch Severus and our righteous father the great abba Antony and our father abba Paul and the iij abbas Macarius and our father abba John and our father abba Pishoi and our Roman fathers and our father abba Moses and the xlix martyrs and the holy abba John the black and all the choirs of the saints, through whose prayers and supplications vouchsafe us, o our master, to attain unto a part and a lot with them in the kingdom of heaven: in Christ Jesus our Lord through whom all glory and all honour and all worship befitteth thee with him and the Holy Ghost the lifegiver and of one substance with thee now and ever and world without end. Amen

[The people shall say Κυριε ελεμσον.

Then the priest shall pour water upon his hands and shall make the sign with a little thereof upon the table and shall say

Angel of this sacrifice soaring on high with this hymn make memorial of us before the Lord that he forgive us our sins.

Then he shall wipe his face with his hand and his brother priests above and below and the whole congregation (shall do the like) and he shall bless them and give them 20 the dismissal and shall end with reading the blessing. And to our Lord be glory always].

The holy anaphora of S. Mark is finished

His blessing be with us

in the peace of God

Amen

3. THE ANAPHORA

OF THE

ETHIOPIC CHURCH ORDINANCES

(THE OFFERTORY)

And let the deacon bring the oblation to [the newly consecrated bishop].

(THE THANKSGIVING)

And then he shall lay his hand on the oblation with all the presbyters and giving thanks shall say on this wise

THE LORD BE WITH YOU ALL

5

10

15

And the people shall answer

May he be wholly with thy spirit

And the bishop shall say

Lift up your hearts

And the people shall say

We lift them up unto the Lord our God

And the bishop shall say

Let us give thanks unto the Lord

The people

It is right and just

And then [the presbyters] shall say the consecration of the oblation following the bishop

WE GIVE THEE THANKS, O LORD, IN thy BELOVED SON Jesus Christ whom IN THE LAST DAYS thou didst SEND unto us 20 a SAVIOUR AND REDEEMER, THE ANGEL OF thy COUNSEL, who is the Word from thee, THROUGH WHOM thou madest ALL THINGS by thy will. And thou sentest him from heaven into the bosom

of the virgin: he was made flesh and was carried in the womb and thy Son was revealed of the Holy Ghost that he might fulfil thy will and make a people for thee by stretching out his hands, suffering to loose the sufferers that trust in thee: 5 who was delivered of his own will to the passion that he might destroy death and burst the bonds of Satan and trample on hades and lead forth the saints and establish a covenant and make known his resurrection. Therefore he took bread, gave thanks and said Take eat: this is my body which is broken for you. And likewise also the cup and said This is my blood which is shed for you: as often as ye do this ye shall do it in remembrance of me.

(THE INVOCATION)

Remembering therefore his death and his resurrection we
15 offer thee this bread and cup giving thanks unto thee for that
thou hast made us meet to stand before thee and do thee
priestly service. We beseech thee that thou wouldest send
thine Holy Spirit on the oblation of this church: give it
together unto all them that partake [for] sanctification and for
20 fulfilling with the Holy Ghost and for confirming true faith,
that they may laud and praise thee IN thy Son Jesus Christ,
through whom to thee Be GLORY AND DOMINION IN THE holy
CHURCH both now and ever AND WORLD WITHOUT END. AMEN

(Of the oblation of oil

25 He that shall offer oil in the offering of bread and wine, likewise giving thanks in this manner, if he use not these words, shall give thanks in other words to the best of his power saying

Like as hallowing this (creature of) oil thou givest it to them that are anointed and receive it, wherewith thou didst anoint 30 priests and prophets: after the same manner also strengthen them and whosoever partakes thereof and hallow them that receive it)

The people shall say

As it was, is and shall be unto generations of generations

AND WORLD WITHOUT END. AMEN.

The bishop

And again we beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ to grant us to take with blessing this holy mystery and not to condemn any of us but to make meet all that partake of the reception of the holy mystery of the body and blood of Christ the almighty Lord our God

The deacon shall say

Pray ye

(The bishop shall say)

Lord almighty, grant us effectual reception of this holy mystery and condemn none of us but bless every one in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion [both now] and ever and world without 10 end. Amen.

THE INCLINATION >

The deacon shall say

Ye who stand, bow down your heads

(The bishop shall say)

15

Lord eternal which knowest what is hidden, unto thee thy people have bowed down their head and unto thee have subdued the hardness of heart and flesh: behold from heaven thy dwellingplace and bless them, men and women: incline them ear to them and hearken unto their prayer: stablish 20 them with the strength of thy right hand and protect them from evil affliction: be thou to them a guardian, to body and soul: increase unto them and us faith and fear: through thine only Son through whom to thee with him and the Holy Ghost be glory and dominion always and world without end. 25 Amen.

(THE ELEVATION)

The deacon shall say

Give we heed

And the bishop

Holiness to the holies

(lacuna in MS.)

The people shall say

One is the holy Father: one is the holy Son: one is the holy Spirit.

30

(THE COMMUNION)

The bishop shall say

The Lord be with you all

The people shall say

And with thy spirit

Then they shall raise an hymn of praise and the people shall go in to receive the saving medicine of the soul whereby sin is forgiven,

(THANKSGIVING)

Prayer after he has delivered (the communion)

Christ, we give thee thanks for that thou hast granted us to take of thine holy mystery. Let it not be unto guilt nor unto judgement but unto renewing of soul and body and spirit: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion eternally both now and ever and world without end. Amen

The people shall say Amen.

(DISMISSAL)

The presbyter shall say

The Lord be with you all

(The people shall say

And with thy spirit)

Imposition of hands after they have received

Lord eternal almighty, Father of the Lord and our Saviour Jesus Christ, bless thy servants and thine handmaids: protect and help and succour them by the host of thine angels, guard and strengthen them in thy fear, with thy majesty adorn them,

grant that they may think the things that are thine and believe 30 the things that are thine and grant that they may will what is thine, even peaceableness without offence and wrath: through thine only Son through whom to thee with him and the Holy Ghost be glory and dominion

(and the rest)

The Ethiopic Liturgy

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The people shall say
Amen.
The bishop shall say
The Lord be with you all
The people
And with thy spirit
The deacon shall say
GO IN PEACE.

And the keddasē is finished.

4. THE LITURGY OF THE ABYSSINIAN JACOBITES

COMMONLY CALLED

THE ETHIOPIC

INCLUDING

THE ANAPHORA OF THE APOSTLES

This is the order which Basil of Antioch compiled

In the name of

the Father and of the Son and of the Holy Ghost one God

The order of the Keddāsē which is to be said by the presbyter

and the deacon and the people together with everything that
is proper each in the time thereof according to the order of

our fathers the Egyptians

(THE PREPARATION OF THE MINISTERS)

Now first of all the presbyter when he entereth the church shall say the prayer of 10 Penitence: and next he shall say the 25th psalm of David Unto thee, o Lord, will I lift up my soul, the 61st Hear my crying, o God, the 102nd Hear my prayer, o Lord, the 103rd Praise the Lord, o my soul, the 130th Out of the deep and the 131st Lord, I am not highminded

And afterwards he shall say this following

15 Lord our God, thou alone art holy and thou hast bestowed holiness on all of us by thine invisible power. Yea, Lord, we pray thee and beseech thee to send

thine Holy Spirit upon the church and upon this ark and upon all their holy vessels whereon thy precious mystery is ordered. And now bless them and hallow them and cleanse them from all uncleanness and defilement through the remission of the second birth so that there be not left on them any remembrance at all of transgressions and pollution, and make this church and this ark 5 vessels chosen and cleansed and pure, refined seven times from all uncleanness and defilement and pollution of transgressors, like silver refined purged AND TRIED FROM THE EARTH, and when they are purified make them such that on them may be wrought the mystery of the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

Prayer before the withdrawing of the veil And he shall bow before the veil

Lord our God, who knoweth the thought of man and trieth the heart and reins: forasmuch as, albeit I am not worthy, thou hast called me to minister in this holy place, disdain me not nor turn away thy face from me, but take away 15 my sin and purify the uncleanness of my soul and my body. And now I pray thee blot out my error and the trespass of thy people and Lead US NOT INTO TEMPTATION. Yea, Lord, thrust me not away and make me not ashamed of my hope but send down upon me the grace of the Holy Ghost and make me meet to stand in thy sanctuary that I may offer unto thee a pure oblation with an 20 humble heart for the remission of my error and my sin: and remember not the trespass of thy people which they have wrought wittingly or unwittingly: vouch-safe rest unto our fathers and brothers and sisters who have fallen asleep; keep and defend thy people. To thee and to thine only good and merciful Son and to the Holy Ghost the lifegiver be glory world without end. Amen

And he shall say the prayer of Basil

LORD our GOD and our creator who hath made all things through his WORD AND hast brought us in unto this mystery BY THY WISDOM, who didst form MAN and MADEST him TO BE RULER OVER ALL CREATURES that he might JUDGE IN RIGHTEOUSNESS AND PURITY: GRANT US THE WISDOM which dwelleth 30 in thy treasuries, CREATE IN US A CLEAN HEART and forgive us our sins and hallow our soul and make us meet to draw nigh unto thy sanctuary that we may offer unto thee an oblation and spiritual sacrifice for the remission of the sin of thy people. O our Lord and our God and our Saviour Jesus Christ who hast RAISED US FROM THE EARTH AND LIFTED US UP OUT OF THE DUST, THAT 35 thou mayest set us with thine angels and with the princes of thy people, make us worthy of thine holy gospel and of thy love, and in the greatness of thy lovingkindness hear us that we may do thy will in this hour, offering to thee a good oblation and spiritual fruit that may be wellpleasing unto thee in thy lovingkindness and mercy. Accept this spotless oblation, send upon us and 40 upon this mystery thine Holy Spirit: let it be to the glory of thine only Son our Lord and our Saviour Jesus Christ world without end.

(THE PREPARATION OF THE INSTRUMENTS)

Prayer over all the vessels of the church

Lord good and merciful and HOLY, WHO DWELLETH IN THE HOLY PLACE, Who of thine own goodness didst command Moses thy servant to TAKE THE BLOOD 5 AND SPRINKLE IT ON ALL THE VESSELS OF the tabernacle: now also we pray thee and beseech thee, o good and lover of man, that thou wouldest sanctify these vessels by thine Holy Spirit and the sprinkling of the blood of our Lord JESUS CHRIST: let these vessels be made pure for thy service and let this same holy ordinance be in truth these lifegiving mysteries, the precious body 10 and blood of our Lord Jesus Christ: for holy and full of glory is thine holy name, Father and Son and Holy Ghost, both now and ever and world without end

Prayer over the māchfadāt

Lord our God and our Lord Jesus Christ, to whom belong treasuries which 15 are full of lovingkindness and mercy, o giver of good things to all that trust in him, who did spread out the heaven by his wisdom and gave a diverse law to the firmaments and the clouds and the skies, the line whereof hath not changed: now also, o our God, thou lover of man, send down thine hand and the power of thy godhead upon these cloths which shall cover thine holy body. 20 Thou who didst send power on the cloths which were wrapped around thine holy body in the sepulchre, let these also be made in the likeness of those that are in the heavens: for thine is the glory and the power and the might with thy Father and the Holy Ghost both now and ever and world without end. Amen.

25

(THE VESTING) And next he shall go in and worship before the tabot and then he shall say the prayer of John

Lord our God who sitteth above the angels and the archangels, the lords and the dominions, THE CHERUBIN and the seraphin, who was before all 30 creatures, who is exalted above all glory, who LIFTETH UP the lowly FROM THE EARTH and exalteth them to heaven: thou who hast manifested unto us a NEW way for our salvation, whose mercies are numberless, o good, lover of man, by thy will thou hast taught us poor ones, thy people, to know the mystery of thine holiness and thine awful word: praised also be thy glory which thou 35 hast ordained for us. Lord our God, good and lover of man, suffer us to come into thine holy place and read the mysteries of thy words as befitteth thy godhead with a right faith; do thou make the light of thy glory to shine upon us, which removeth from us the polluting thought and the deed of sin, and send upon us the grace of the Holy Ghost, the consuming fire, which the fiery ones 40 cannot approach unto, which consumeth the evil thought and burneth up sins: vouchsafe knowledge to the eyes of our hearts and keep our lips from speaking EVIL, give us peace and teach us righteousness: for thou art the holy garment, the medicine of our sickness, the artificer of our kind. And make us to become meet for this thine holy mystery and put away from us all

evil thoughts and Lusts which fight against the soul that we may offer unto thee a good heavenly oblation without spot or uncleanness. Through thy great lovingkindness and mercy and favour may we accomplish this heavenly mystery which is above all mysteries. To thee with thy good heavenly Father and with thine Holy Spirit the giver of life will we raise glory and majesty 5 and honour world without end

The celebrating priest shall rise up with reverence and shall bow first of all before the tābōt once and once to the presbyters and to the deacons once. And he shall come to the tabōt and take the vestment into his hands and say Our Father which art in heaven: then he shall bow thrice. If there is a pope present he shall go to him with 10 the vestment to be blessed and vested: but if there is none, he shall bless and vest himself a.

(THE PROTHESIS

And while he dresseth the tabot he shall say this prayer following

LORD WHICH KNOWETH THE HEARTS of each and all, which DWELLETH IN THE 15 HOLY PLACE, which is without sin and alone able to forgive sin: whereas thou knowest, o Lord, that I am not pure for this thine holy service and that I have not the countenance wherewith to draw nigh and to open b my mouth b before thine holy glory: yet according to the multitude of thy mercy forgive me my sin, for I am a sinner: grant me to find grace and mercy in this hour 20 and send me thy power from on high that I may be made worthy and may accomplish thine holy service according to thy will and thy goodpleasure, and that this incense also may be a sweetsmelling savour. And do thou also, o our Lord, be with us and bless us: for thou art the absolver of our sin and the light of our souls and our life and our strength and our hope and our refuge 25 and to thee we send up unto the highest thanksgiving and honour and worship, to the Father and the Son and the Holy Ghost, at all times both now and ever and world without end.

Prayer after he hath prepared the altar, of the Father

O God who hast taught us this great mystery for our salvation, thou who 30 hast called us thy lowly servants, although we be unworthy, to be ministers

^{*} The following alternative form of this rubric is given in a smaller hand in the margin of A: Again what is meet, that is what is necessary for the priest by the order of the keddāsē of the mysteries for the ministry of the holy tābōt. First he shall come unto the tābōt and take the vestment in his hand and turn his face towards the east and bow three times and say Our Father which art in heaven. And again he shall turn to the people to see whether there is a deacon to minister before he puts on the complete vestments: for if there is no deacon to minister and assist in the ministration it will be impossible for the priest to take off his vestments after vesting. And when he will vest, let the presbyter look whether the vestment is too long or too short: for after vesting it is not proper to unvest. And then he shall put on the Akmām and shall tie it with the Zenār. And he shall collect his thoughts and not let them turn aside unto the business of the world nor even go out of the door of the sanctuary. And if there is an archpope or a bishop present he shall take the vestments in his hand and turn to him and bless them for him before he vests.

D E: wanting in A B.

unto thine holy altar: do thou, o our master, make us meet in the power of the Holy Ghost to accomplish this mystery to the end that without falling into judgement in the presence of thy great glory we may present unto thee a sacrifice of praise and glory and great comeliness in thy sanctuary. 5 O Lord giver of redemption and sender of grace, who workest all in all, grant us, Lord, that our gift be accepted in thy sight. Yea, Lord our God, we pray thee and beseech thee that thou wilt not forsake thy people by reason of their sin and especially not by reason of my foolishness: for holy is thine holy place according to the gift of the Holy Ghost: in Jesus Christ our Lord to whom with to thee and the Holy Ghost the lifegiver who is coequal with thee are fitting honour and glory and power both now and ever and world without end. Amen.

Prayer after the withdrawal of the veil

How awful is this day and how marvellous this hour wherein the Holy Ghost will come down and overshadow this oblation and hallow it. In quietness and in fear and trembling stand ye up and pray that the peace of God be with a me a and with all of you.

And when the priest is vested all the people shall say bin the first mode b.

Halleluia.

20 If there be any one of the faithful that hath entered the church at the time of the keddāsē and hath not heard the holy scriptures and hath not waited until they finish the prayer and the keddāsē and hath not received the host, let him be excommunicate from the church: for he hath violated the law of God and disdained to stand before the heavenly king, the king of flesh and spirit. This the apostles have taught us in their canon.

Prayer over the masob: the priest shall say

Lord our God, that said unto Moses his servant and prophet Make me choice vessels and set them in my tabernacle upon mount Sinai: now also, our God almighty, stretch forth thine holy right hand upon this pot, fill it with power and virtue and purity and the grace of the Holy Ghost and thy glory that they may make therein the holy body of thine only Son in this holy apostolic church: for thine is the glory with thine only Son and the Holy Ghost both now and ever and world without end

The people shall say

Thou art the pot of pure gold wherein is hidden the manna, THE BREAD WHICH COMETH DOWN FROM HEAVEN AND GIVETH LIFE UNTO all THE WORLD

a you A.

b or in unison

W. Fell Canones apostolorum aethiopice Lips. 1871, p. 34: Can. vii Quivis fidelis
qui ecclesiam ingreditur et scripturas audit non autem subsistit donec (fideles)
preces absolverint neque sanctam eucharistiam sumit: pro tali ne faciant preces;
debetur enim ei segregatio quoniam rixam atque perturbationem parat ecclesiae.
Cp. Bruns Canones apost. et concil. Berol. 1839, i pp. 2, 81.

The Liturgy of the Abyssinian Jacobites 199

The priest making the sign over the bread shall say

Eulogios Kyrios Iesous Christos Son of the Living God, hagiasma ton pneumaton: hagios in truth. Amen

and then he shall take the host "with his pure hand while wet and shall rub it over and under" saying

Christ our very God, sign with thy right hand and bless with thine hand and hallow with thy power and give virtue to this bread: let it be for the remission of the sins of thy people. Amen

and then the assistant shall receive it into the machfad saying

Like as Joseph and Nicodemus wrapped thee in linen clothing and spices and to thou wast wellpleased in them, in like manner be wellpleased in us

and then the priest shall take it and say this

The hallowing and the thanksgiving and the exaltation, accepted be it of God the Father, for the remission of sin. b Power and blessing and light, hallowing and the holy be in this holy apostolic church. Amen.b

And then the priest shall compass the tābōt with the taper in front of him and the deacon shall compass it thrice holding the chalice

The priest shall say

Lord our God, who didst accept the offering of Abel in the wild and of Noah within the ark and of Abraham on the mountaintop and of Elijah on the top of 20 Carmel and of David in the threshingsloor of Ornan the Jebusite and the widow's mite in the sanctuary: accept likewise the oblation and offering of thy servant John which he has brought unto thine holy name and let it be the redemption of his sins: recompense him with a goodly recompense in this world and in that which is to come both now and ever and world without end

and the deacon shall say

The Lord seeth me

c unto the end thereof.c

And then the priest shall set the host in the paten and the deacon shall pour the blood into the chalice

30

The priest shall say this prayer following after he hath set the host on the paten

Lord our God good and lifegiving, who didst spread forth thine holy hands on the tree of the cross: place thine holy hand on this paten which is filled with good things, whereon they that love thy name have prepared the sustenance of a thousand years. Now, our God, bless with thine hand and hallow 35 and cleanse this paten which is filled with live coal, even thine own holy body

and with his wet hand he shall rub the bread over and under and he shall sign over it a second time D.

^b This passage varies considerably in the MSS. D has: Power and light, greatness and blessing and the hallowing of the holy be on this church And he shall say furthermore This hallowing be accepted, the thanksgiving and the exaltation for the remission of sin on the part of God the Father. Amen: so be it, so be it.

which we have presented on thine holy altar in this holy apostolic church: for thine is the glory with thy good heavenly Father and the Holy Ghost the lifegiver both now and ever and world without end.

Prayer over the chalice

5 Lord our God Jesus Christ alethinos true, our God that was made man, whose godhead was not severed from his manhood, who of his own goodpleasure did pour out his blood for the sake of his creatures: now, our God, place thine holy hand on this cup, hallow it and cleanse it that this may become thy precious blood for life and for remission of sin unto every one that shall odrink thereof believingly. Glory be to thine heavenly Father and to the Holy Ghost the lifegiver both now and ever and world without end

A second prayer, of the nuptials, over the chalice

Christ our very God, who wentest to the marriagefeast when they called thee in Cana of Galilee and didst bless them and didst make the water wine: 15 do thou in like sort unto this wine which is set before thee: bless it and hallow it and cleanse it: let if become the joy and the life of our soul and our body

At all times may the Father and the Son and the Holy Ghost be with us
Fill it with the wine of rejoicing for good, for life and for salvation and for the
remission of sin, for understanding and for healing and for counsel of the Holy
20 Ghost both now and ever and world without end

Purity and sweetness and blessing be to them that drink of thy blood precious alëthinos true.

Prayer over the cross-spoon

Lord our God, who didst make thy servant Isaiah meet to behold the seraph 25 when with the tongs in his hand he took therewith a live coal from off the altar and laid it on his mouth: now, Lord Father almighty, place thine holy hand upon the cross-spoon for the administering of the holy body and blood of thine only Son our Lord and our God and our Saviour Jesus Christ: bless now and hallow and cleanse this cross-spoon and give it power and glory 30 as thou gavest to the tongs of the seraph: for thine is the glory and the dominion with thine only Son our Lord Jesus Christ and the Holy Ghost both now and ever and world without end. Amen.

And then the priest shall sign with his hand in the form of the sign of the cross over the bread and shall say

Blessed be the Lorda almighty

The people shall say

Amen

(The priest shall say)

And blessed be the only Son our Lord Jesus Christb (The people shall say)

Amen

a + the Father C.

35

b + who was made man of the holy virgin Mary for our salvation C.

(The priest shall say).

And blessed be the Holy Ghost the Paraclete a

(The people shall say)

Amen

and he shall say over the chalice also in like manner

5

bAgain he shall say over both b

Glory and honour are due unto the holy Trinity the Father and the Son and the Holy Ghost coequal Trinity both now and ever and world without end.

And the priest shall turn to the assistant joining hands with him when he speaketh the word

Remember me, my father presbyter

He also shall answer him saying

The Lord keep thy priesthood and accept thine oblation.

And then the priest shall stand upright and with his face to the east stretching 15 forth his hand and shall say with a loud voice

One is the holy Father, one is the holy Son, one is the Holy Ghost

The people shall say

The Holy Ghost

20

The priest shall say

O PRAISE THE LORD ALL YE HEATHEN

The people shall say

PRAISE HIM ALL YE NATIONS

The priest shall say

25

30

FOR HIS MERCIFUL KINDNESS IS EVER MORE AND MORE TOWARDS US

The people shall say

And the truth of the Lord endureth for ever

The priest shall say

Glory be to the Father and to the Son and to the Holy Ghost

Both now and ever and world without end. Amen.

Halleluia

and the people also shall say in like manner.

a + who strengtheneth us all C.

b again he shall say it over the body and blood: and afterwards C.

10

(ENARXIS)

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say the prayer of Thanksgiving

We give thanks unto the doer of good unto us, the merciful God the Father of our Lord and our God and our Saviour Jesus Christ: for he hath covered us and succoured us, he hath kept us and brought us nigh and received us unto himself and undertaken our defence and strengthened us and brought us unto this hour. Let us therefore pray him that the almighty Lord our God keep us in this holy day all the days of our life in all peace

Pray ye

²⁰ Lord Lord God almighty, the Father of our Lord and our God and our Saviour Jesus Christ, ^awe render thee thanks upon every thing, for every thing and in every thing ^a, for that thou hast covered us and succoured us, hast kept us and brought us nigh and received us unto thyself and undertaken our defence ²⁵ and strengthened us and brought us unto this hour

The deacon shall sav

Entreat ye and beseech that the Lord have mercy upon us and compassionate us and receive prayer and supplication from his saints in our behalf according to what is expedient at all times. May he make us meet to partake of the communion of the blessed mystery and remit unto us our sins

The priest shall say

For this cause we pray and entreat of thy goodness, o lover of man, grant us to fulfil this holy day all the days of our life 35 bin peaceb along with thy fear. All envy and all trial and all

a A B omit.

b and in all peace C.

the working of Satan and the counsel of evil men and the insolence of adversaries secret and open remove far from me benediction and from all thy people and from this holy place of thine benediction towards the altar: all good things that are expedient and excellent command thou for us, for thou art he that HATH 5 GIVEN US POWER TO TREAD UPON SCOPPIONS AND SERPENTS AND UPON ALL THE POWER OF THE ENEMY. LEAD US NOT INTO TEMPTATION BUT DELIVER US AND RESCUE US FROM ALL EVIL: in the grace and lovingkindness and love towards mankind of thine only Son our Lord and our God and our Saviour 10 Jesus Christ through whom to thee with him and the Holy Ghost the lifegiver who is coequal with thee are fitting glory and honour and might now and ever and world without end.

The deacon shall say
Stand up for prayer
The assistant priest shall say
Peace be unto you all

15

And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ on behalf of those who bring an offering within the one holy catholic church, an 20 oblation, firstfruits, tithes, a thankoffering, a memorial, whether much or little, in secret or openly, and of those who wish to give and have not wherewith to give, that he accept their ready mind, that he vouchsafe the heavenly kingdom, who hath power unto every deed of blessing, even the Lord our God

The deacon shall say

25

Pray for them that bring an offering

The people shall say

Accept the offering of the brethren, accept the offering of the sisters, and ours also accept, our offering and our oblation 30

The deacon shall say

The commandment of our fathers the apostles: Let none keep in his heart rancour or revenge or envy or hatred towards

his neighbour
Worship the Lord in fear
The people shall say

35

Before thee, Lord, we worship and thee we glorify

The priest shall say

Lord our God who art almighty, we pray and beseech thee for them that bring an offering within the one holy catholic church, an oblation, firstfruits, tithes, a thankoffering, a memorial, 5 in secret or openly, whether much or little, and for those who wish to give and have not wherewith to give. Thine acceptance of their ready mind grant thou unto every one: let the recompense of blessing be a portion world without end. Amen.

The priest shall say the prayer of the Mystery

0 my master Jesus Christ, coeternal pure Word of the Father and Word of the Holy Ghost the lifegiver: thou art THE BREAD OF LIFE WHICH CAMEST DOWN FROM HEAVEN and didst foretell that thou wouldest be the Lamb without spot for THE LIFE OF THE WORLD: and now also we pray and beseech 15 of thine excellent goodness, o lover of man, make thy face to shine upon this bread pointing, and upon this cup pointing, which we have set upon this spiritual ark of thine: bless he shall bless once the bread, and hallow he shall bless the cup, and cleanse them both he shall bless once because of both, and change this bread pointing: let it 20 become thy pure body, and what is mingled with this cup pointing thy precious blood and let it be offered for us all and be the healing and salvation of our soul and our body and our spirit. Thou art the king of us all, Christ our God, and to thee we send up praise and worship and to thy good Father and to 25 the Holy Ghost the lifegiver who is coequal with thee both now and ever and world without end. Amen.

And then he shall cover the bread and the chalice with a covering and shall bow to the tābōt and the deacon shall bow to the presbyter and they shall bow both together.

And the presbyter shall say in a low voice this prayer which is S. Basil's

Lord our God, who by reason of thine unspeakable love towards mankind didst send thine only Son into the world to bring back unto thee the lost sheep: we beseech thee, o our master, turn us not back as we draw night to this awful sacrifice 35 without defilement and trusting not in our own righteousness but on thy mercy wherewith thou hast loved our race: we pray and beseech of thy goodness, o lover of man, that this

mystery when thou hast prepared it for our salvation be not to us thy servants and all thy people for condemnation, but that it be profitable for the blotting out of our transgression and the forgiveness of our negligence. Glory and honour be to thine holy name both now and ever and world without end. Amen. 5

And the presbyter that assisteth shall say the Absolution of the Son

Lord Lord Jesus Christ the only Son, the Word of the Lord the Father, who hast broken off from us the bond of our sins through thy lifegiving and saving sufferings, who didst BREATHE UPON the face of thine holy disciples and pure ministers SAYING 10 TO THEM RECEIVE THE HOLY GHOST: WHATSOEVER men's SINS YE REMIT THEY ARE REMITTED UNTO THEM AND WHOSESOEVER SINS YE RETAIN THEY ARE RETAINED: thou therefore now. o Lord, hast vouchsafed unto thy pure ministers that do the priest's office at all times in thine holy church that they should 15 remit sin on earth, should bind and loose every bond of iniquity. Now again we pray and entreat of thy goodness, o lover of man, in the behalf of these thy servants my fathers and my brothers and my sisters and of me thy sinful and feeble servant and of them that bow their heads before thine holy 20 altar: make plain for us the way of thy mercy, break and sever every bond of our sins, whether we have trespassed against thee wittingly or unwittingly or in deceit, whether in deed or in word or through faintheartedness, for thou knowest the feebleness of man. O good lover of man and lord of all creation, 25 grant us the forgiveness of our sins, bless us and purify us and free us and set us loose and loose all thy people and here he shall mention those lately departed, and fill us with the fear of thy name and stablish us to do thine holy will, o good: for thou art our God and our Saviour and to thee is fitting the glory and the praise 30 with thy good heavenly Father and the Holy Ghost the lifegiver who is coequal with thee both now and ever and world without end

May thy servants who have ministered on this day, the presbyter benediction towards the presbyter, and the deacon benediction 35 towards the deacons, and the priests benediction, and all the people and mine own needliness also, I thy poor servant benediction towards

himself be absolved out of the mouth of the holy Trinity the Father and the Son and the Holy Ghost and out of the mouth of the one holy catholic and apostolic church, and out of the mouth of the xv prophets and out of the mouth of the xij 5 apostles and out of the mouth of the lxxij disciples and out of the mouth of the divine and evangelist Mark the apostle and martyr and out of the mouth of the archpopes S. Severus and S. Dioscorus and S. John Chrysostom and S. Cyril and S. Gregory and S. Basil, out of the mouth of the cccxviii 10 orthodox that assembled in Nicaea and the cl in Constantinople and the cc in Ephesus and out of the mouth of the honoured father the archpope abba John and our blessed pope abba Sīnodā and out of the mouth of me also thy sinful and feeble servant. May they be absolved out of the mouth of our lady 15 Mary parent of God, the new loom. For awful and full of glory is thy name, o holy Trinity, Father and Son and Holy Ghost, both now and ever and world without end. Amen.

The deacon shall say

For peaceable holiness we beseech, that the Lord make us peaceable by his own lovingkindness

The people shall say at each pause

Amen. Kīrālāyĕsōn. Lord have mercy upon us
For our faith we beseech, that the Lord would grant us to be
wellpleasing, to keep the faith in purity

²⁵ For our congregation we beseech, that the Lord would keep us unto the end in the fellowship of the Holy Ghost

For the patience of souls we beseech, that the Lord vouchsafe us the perfection of patience in all our tribulation

For the holy prophets we beseech, that the Lord number us with them

For the holy apostles we beseech, that the Lord grant us to be wellpleasing even as they were wellpleasing and apportion unto us a lot with them

For the holy martyrs we beseech, that the Lord grant us to perfect the same conversation

For our archpope abba *Matthew* and our blessed pope abba $S\bar{i}n\bar{o}d\bar{a}$ we beseech, that the Lord grant them unto us long

- time, that with understanding they rightly speak the word of faith in purity without spot for that they are the guardians of the church
- For the presbyters we beseech, that the Lord never take from them the spirit of priesthood, the zeal and fear of him 5 unto the end and that he vouchsafe them (the fruit of) their labour
- For the deacons we beseech, that the Lord grant them to run a perfect course and to draw nigh unto their work in holiness and that he remember their love
- For the subdeacons and the anagnosts and the singers we beseech, that the Lord grant them to perfect the zeal of their faith
- For the widows and the celibates we beseech, that the Lord hear their prayer and vouchsafe them abundantly in their 15 hearts the grace of the Holy Ghost and accept their labour
- For the virgins we beseech, that the Lord grant them the crown of virginity and that they be unto the Lord children and daughters and that he accept their labour
- For the ascetics we beseech, that the Lord grant them to receive 20 their reward through abstinence
- For the laity and faithful men we beseech, that the Lord grant them a share in the washing away of sin and seal them with the seal of sanctification
- For our king *John* we beseech, that the Lord vouchsafe him 25 much peace in his days
- For the judges and those who are in authority we beseech, that the Lord give them wisdom and the fear of him
- For all the world we beseech, that the Lord prevent the thought thereof and put into the mind of all and each to desire that 30 which is good and expedient
- For them that travel by sea or in the desert we beseech, that the Lord guide them with a merciful right hand
- For the excommunicate we beseech, that the Lord grant them patience and wholesome discipline and vouchsafe that their 35 labour be perfected
- For the sad and sorrowful we beseech, that the Lord give them perfect consolation

For the hungry and thirsty we beseech, that the Lord give them their daily food

For prisoners we beseech, that the Lord loose them from their bonds

5 For captives we beseech, that the Lord restore them to their country in peace

For those of the christian congregation who are fallen asleep we beseech, that the Lord vouchsafe them a place of rest

For the sick and suffering we beseech, that the Lord heal them speedily and send upon them LOVINGKINDNESS AND MERCY

- For those of our fathers and our brothers and our sisters who have trespassed we beseech, that the Lord cherish not anger against them but grant them rest and relief from his wrath
- 15 For the rains we beseech, that the Lord send rain on the place that needeth it

For the waters of the rivers we beseech, that the Lord fill them with water of life unto due measure and limit

For the fruit of the earth we beseech, that the Lord give to the earth her fruit for sowing and for harvest

And all of us who ask and beseech in prayer may he clothe with the spirit of peace and vouchsafe us to draw nigh and ask the Lord that he hear and accept

Let us therefore rise up in the Holy Ghost that we may have knowledge and grow in his grace and glory in his name and be built up upon the foundation of the prophets AND APOSTLES

Let us draw nigh and ask the Lord that he hear and accept our prayer

30 For our thanksgiving we beseech, that the Lord write our petition IN THE BOOK OF LIFE and the eternal God remember us in the restingplace of saints in his own light

For those of our brethren and sisters who lag behind we beseech, that the Lord grant them to have a fervent desire and turn away from them the bondage of this world and give them a good conscience and love and good hope

For the sake of the body and blood of the Son of God so be it, so be it.

And then the people shall stand up.

25

(MASS OF THE CATECHUMENS)

(THE CENSING)

And the priest shall take grains of incense in his right hand and the censer in the left, and if there be a pope present he shall bring unto him the incense and the censer to bless them, and if there be no pope present he shall bless them himself, making 5 mention of the current year of grace and of the beginning of night and day

And the priest shall say this

I pray and beseech thee, o Lord our God, as thou wast well-pleased with the offering of Abel thy beloved and the oblation of Enoch and of Noah and the incense of Aaron and Samuel 10 and Zacharias: in like manner accept from us this incense as a sweetsmelling savour for the remission of our sins and forgive all thy people their trespass: for thou art merciful and to thee glory is fitting with thine only Son and the Holy Ghost both now and ever and world without end. Amen

and then he shall cast the incense saying

Blessed be the Lord the almighty Father

The people shall say

Amen

The assistant shall say

And blessed be the only Son our Lord Jesus Christ who was made man of Mary the holy virgin for our salvation

The priest shall say

And blessed be the Holy Ghost the Paraclete who strengtheneth us all

Glory and honour be to the Holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

I WILL OFFER UNTO THEE INCENSE WITH RAMS: ALL THY GARMENTS SMELL OF MYRRH ALOES AND CASSIA: LET MY 30 PRAYER BE SET FORTH IN THY SIGHT AS THE INCENSE

Yet again we offer unto thee this incense for the remission of my sins and the trespass of thy people

For blessed and full of glory is thine holy name, Father and Son and Holy Ghost, both now and ever and world without 35 end. Amen

Lauds of the angels singing in the highest
Halleluia to the Father: halleluia to the Son:
halleluia to the Holy Ghost
Worship we the Father: worship we the Son:
worship we the Holy Ghost
three in one and one in three

Prayer of the Incense

O eternal God, the first and the last, which hath neither beginning nor end, which is great in his counsel and mighty in his work and righteous in his purpose and strong in his might, which is and is to be in all things: be with us in this hour and stand in the midst of us all and purify our hearts and sanctify our souls and our flesh and wash us from all our sins which we have done wittingly or unwittingly: grant us to offer before thee a reasonable oblation and an oblation of blessing, the which thou wilt make to enter in within the inner chamber of the veil, the holy of holies thy dwelling-place

and here he shall compass the tābōt three times saying

We pray thee, o Lord, and beseech thee that thou remember the one holy apostolic church which reacheth from one end of the world to the other

The deacon shall say

Pray for the peace of the church, one holy apostolic orthodox in the Lord

The priest shall say

Remember, o Lord, the honoured father our archpope abba Matthew and our blessed pope abba Sīnōdā and all orthodox bishops presbyters and deacons. And if he (the archpope) be entered into 30 rest he shall say Rest, o Lord, the soul of our father the archpope abba N and make him to dwell in the kingdom of heaven with the righteous: seat for us on his throne in his stead a good shepherd and let us not be like a flock having no shepherd and let not the ravenous wolf make ravin of us nor alien folk 35 that are contrary to us reproach us

The deacon shall say

Pray for our archpope abba *Matthew* and for our blessed pope abba $S\bar{\imath}n\bar{o}d\bar{a}$ and for all orthodox bishops presbyters and deacons

The Liturgy of the Abyssinian Jacobites 211

The priest shall say

Remember, Lord, our congregation, bless them and make them to be neither separated nor estranged: make them an house of prayer, an house of purity and an house of blessing: vouchsafe it, Lord, unto us thy servants and to them that shall 5 come after us, unto eternal days vouchsafe it

The deacon shall say

Pray for our congregation which is the keeping of us all

The priest shall say

ARISE, LORD my GOD, AND LET THINE ENEMIES BE SCATTERED 10 AND LET ALL THEM THAT HATE thine holy and blessed name FLEE BEFORE THEE, but let thy people who do thy will be blessed with blessings THOUSAND THOUSANDS AND TEN THOUSAND TIMES TEN THOUSAND: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion 15 both now and ever and world without end. Amen.

The deacon shall say

Stand up

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say on every great day and on the first day of the week

Worship we

the people shall say

the Father and the Son and the Holy Ghost three in one

The priest shall say

Peace be unto thee

the people shall say

holy church, dwellingplace of the godhead

The priest shall say

Pray for us

the people shall say

virgin Mary parent of God

35

30

The priest shall say
Thou art
the people shall say

THE GOLDEN CENSER which didst bear the live coal of fire.

5 Blessed is he that receiveth out of the sanctuary him that forgiveth sin and blotteth out error, who is God's Word that was made man of thee, who offered himself to his Father for incense and an ACCEPTABLE OFFERING

We worship thee, Christ, with thy good heavenly Father and thine Holy Spirit the lifegiver, for thou didst come and save us.

⟨THE LECTIONS⟩
⟨1. Epistle of S. Paul⟩
The assistant shall say

Lord of knowledge, declarer of wisdom who hast revealed to 15 us what was hidden in the depth of darkness, giver of a word of gladness to them that proclaim the greatness of thy power: thou it was that after thy great goodness didst call Paul who WAS BEFORE A PERSECUTOR and didst make him a CHOSEN VESSEL and wast wellpleased with him that he should become 20 an apostle and a PREACHER OF THE GOSPEL OF thy KINGDOM, a summoner thereunto, o Christ our God. Thou art a lover of man, o good: vouchsafe us a mind without distraction and a pure understanding that departeth not from thee, that we may both perceive and know how great is thine holy teaching 25 which is now read to us out of him: and as he was like unto thee, o prince of life, so make us also meet to be like unto him in deed and in faith and to praise thine holy name and glory in thy precious cross at all times: for thine is the kingdom, the might, the majesty and the sovereignty, the honour and the 30 glory world without end. Amen.

The deacon shall say going forth

Every one THAT LOVETH NOT OUR LORD and our God and our Saviour Jesus Christ and believeth not in his birth of Mary the holy virgin, in the atwofold a ark of the Holy Ghost, until his coming again, as saith Paul, LET HIM BE ANATHEMA

a or second.

15

and then he shall read the Epistle of Paul

THIS KNOW ALSO THAT IN THE LAST DAYS TO THE KNOWLEDGE OF THE TRUTH. 2 Tim. iii 1-7 }.

And then the priest while censing shall say to the presbyter

Accept me, o my father presbyter

And he too shall answer him saying

The Lord accept thine oblation and smell the savour of thine incense as he did accept the oblation of Melchizedek and the incense of Aaron and Zacharias.

And after this he shall lay his hand upon the deacons and say the blessing of Paul: and then over the people he shall say

The Lord bless

And this, going round to the several doors

Glory and honour to the holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

and then he shall say

O Lord our God, who of old didst make the wall of Jericho to fall down by the hand of Joshua thy servant: in like sort now make the wall of the sin of these thy servants and thine handmaids to fall down by the hand of me thy servant

and then turning back he shall offer incense upon the altar saying

O accepter of penitence and remitter of sin, Jesus Christ, remit my sin and the sin of all thy people: accept the penitence of these thy servants and thine handmaids and make the light of thy grace to shine upon them for thine holy NAME's sake BY 25 WHICH WE ARE CALLED: through whom to thee with him and the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The deacon entering after the reading of Paul shall say

The blessing of the Father and the bounty of the Son and the 30 gift of the Holy Ghost who came down upon the apostles in the upper room of holy Sion, in like sort come down and be multiplied upon us. Amen

The people shall say

Holy apostle Paul, goodly messenger, healer of the sick, thou 35 hast received the crown: pray and intercede for us: cause our souls to be saved in the multitude of his lovingkindness and his mercy for his holy name's sake.

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(2. The Catholic Epistle)

The deacon shall say
Stand up for prayer
The people shall say
Lord have mercy upon us
The priest shall say
Peace be unto you all
The people shall say
With thy spirit
The priest shall say

O eternal God, THE FIRST AND THE LAST, which hath neither beginning nor end, he that is GREAT IN his COUNSEL and MIGHTY IN his WORK and wise in his purpose, who is in all things: we pray thee, Lord, and beseech thee that thou be with us in this hour: make thy face to shine upon us and abide with us in the midst of us: purify our hearts and sanctify our souls and remit our sin which we have done with our will or without our will: make us, Lord, to offer unto thee a pure oblation, a reasonable offering and spiritual incense: let it enter into the holy temple of thine holiness: through thine only Son our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

The subdeacon going out shall say

The word from the Epistle of {James} disciple and apostle of 25 our Lord Jesus Christ. His prayer and his blessing be with us. Amen

{Go to now, ye rich men unto the coming of the Lord S. James v 1-7}

and after reading when he goeth in he shall say

O my brethren, LOVE NOT THE WORLD NEITHER THE THINGS
THAT ARE IN THE WORLD: FOR ALL THAT IS IN THE WORLD,
THE LUST OF THE FLESH AND THE LUST OF THE EYES AND THE
PRIDE OF LIFE, IS NOT OF THE FATHER BUT IS OF THE WORLD:
AND THE WORLD PASSETH AWAY AND THE LUST THEREOF, for
35 all is passing, BUT HE THAT DOETH THE goodpleasure OF GOD
ABIDETH FOR EYER

The people shall say

Holy consubstantial Trinity, preserve our congregation for thine holy elect disciples' sake: comfort us in thy loving-kindness for thine holy name's sake.

(3. The Acts of the Apostles)

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

Our Lord and our God, thou it was that didst reveal to thine 15 holy apostles the mystery of the glorious gospel of thy Messiah and didst give them the great and immeasurable GIFT that is OF thy GRACE and didst send them to proclaim in all the ends of the world the inscrutable riches of thy grace through thy mercy: we pray thee also and beseech thee, our Lord and our God, 20 that thou wouldest make us meet for AN INHERITANCE and A POR-TION with them that we may walk in their ways and follow in their footsteps: and vouchsafe us at all times to imitate them and to continue in their love and to have fellowship with them in their labour in godliness: and do thou keep thine holy 25 church benediction which thou hast founded by their means and bless benediction the sheep of thy flock and increase this VINE benediction which thou hast PLANTED with THY RIGHT HAND: through Jesus Christ our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and 30 ever and world without end. Amen.

The assistant presbyter shall say

A pure fountain which is from the pure fountains of the law, to wit the history of the Acts of the pure Apostles. The blessing of their prayer be with us. Amen

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{Now as soon as it was day Grew and multiplied Acts xii 18-24}

and after reading he shall say

Full and great and exalted is the word of the Lord and it 5 hath increased in his holy church and many are they that believe in our Lord Jesus Christ to whom be glory world without end. Amen

The people shall say

HOLY HOLY art thou, God the Father almighty
HOLY HOLY HOLY art thou, only Son
which art the living Word of the Father
HOLY HOLY HOLY art thou, Holy Ghost
which knowest all things.

(The Incense and the Trisagion)

And then the priest shall cast the incense saying

Glory and honour be to the holy Trinity the Father and the Son and the Holy Ghost both now and ever and world without end. Amen

and then the priest shall say this prayer following, standing before the altar

Lord our God who didst accept the sacrifice of our father Abraham and in the stead of Isaac didst prepare and send down to him a ram for his ransom: even so, o our Lord, accept from us our oblation and this savour of our incense and send unto us from on high in recompense thereof the riches of thy lovingkindness and thy mercy that we may become pure from all illsavour of our sins and make us meet to minister before thy glorious purity, o lover of man, in righteousness and in purity all the days of our life in joy and in rejoicing

and then he shall say

We pray thee, o Lord, and beseech thee that thou remember as before (pp. 210 sq.)

The priest shall say

Hail, o thou of whom we ask salvation, o holy praiseful ever-35 virgin parent of God, mother of Christ: offer up our prayer on high to thy beloved Son that he forgive us our sins

Hail, o thou who barest for us the very light of righteousness, even Christ our God: o virgin pure, plead for us unto our Lord that he show mercy unto our souls and forgive us our sins

Hail, o virgin pure, Mary holy parent of God, very pleader for the race of mankind, plead for us before Christ thy Son, that he vouchsafe us remission of our sins

Hail, o virgin pure, very queen: hail, o pride of our kind: hail, o thou that barest for us Emmanuel: we pray thee that 5 thou remember us, o very mediatress, before our Lord Jesus that he forgive us our sins.

And then the priests shall go forth outside of the veil and shall chant saying

This is the time of blessing, this is the time of choice incense, the time of the praise of our Saviour, lover of man, Christ. The incense is Mary: the incense is he who was in her womb which is fragrant: the incense is he whom she bare: he came and saved us, the fragrant ointment Jesus Christ. O come let us worship him and keep his commandments that he forgive us our sins

To Michael was given mercy, and gladtidings to Gabriel and a heavenly gift to Mary virgin. To David was given understanding, and wisdom to Solomon and an horn of oil to Samuel, for he was the anointer of kings. To our father Peter were given the keys, and virginity to John 20 and apostleship to our father Paul, for he was the light of the church

The fragrant ointment is Mary: for he that was in her womb, who is more fragrant than all incense, came and was made flesh of her. In Mary virgin pure the Father was wellpleased and 25 he decked her for a tabernacle for the habitation of his well-beloved Son

To Moses was given the law, and the priesthood to Aaron: to Zacharias the priest was given the choice incense. They made the tabernacle of the testimony 30 according to the word of the Lord and Aaron the priest in the midst thereof made the choice incense to go up

The seraphin worship him and the cherubin glorify him: they cry saying Holy holy holy is the Lord among the thousands and praised among the tens of thousands

Thou art the incense, o our Saviour, for thou didst come and save us

Have mercy upon us, o Lord.

In the tone of araray

Holy God, Holy mighty, Holy living immortal

a[who was born of Mary the holy virgin,
have mercy upon us, o Lord
Holy God, Holy mighty, Holy living immortal

Holy God, ноly mighty, ноly living immortal who was baptized in Jordan and was hung on the tree of the cross,

have mercy upon us, o Lord
Holy God, holy mighty, holy living immortal
who rose from the dead the third day,
ascended with glory into heaven and sat down at the right
hand of his Father,

shall come again with glory to judge the quick and the dead, have mercy upon us, o Lord

Glory be to the Father, glory be to the Son, glory be to the Holy Ghost both now and ever and world without end Amen and amen: so be it, so be it]^a.

And after finishing this they shall say
O holy Trinity, pity us: o holy Trinity, spare us:
o holy Trinity, have mercy upon us.

The priest shall say

Hail, o Mary, full of grace
the people shall say

THE LORD IS WITH THEE

The priest shall say

BLESSED ART THOU AMONG WOMEN the people shall say

AND BLESSED IS THE FRUIT OF THY WOMB

The priest shall say

Pray and intercede for us with thy beloved Son the people shall say

that he forgive us our sins.

And then he shall bless the chanting priests each in his turn.

a unto the end thereof A.

25

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Glory and honour to the holy Trinity, the Father and the Son and the Holy Ghost, now and ever and world without end.

(4. The Gospel)

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

Lord Lord Jesus Christ our God, who saidst to thine holy disciples and thy pure apostles Many prophets and 15 righteous men have desired to see the things which ye see and have not seen them and have desired to hear the things which ye hear and have not heard them: And blessed are your eyes that have seen and your ears that have heard: like them do thou make us also meet to hear 20 and to do the word of thine holy gospel through the prayer of the saints

The deacon shall say
Pray on account of the holy Gospel
The priest shall say

25

Remember again, Lord, them that have bidden us to remember them in the time of our prayer and our supplication wherewith we make request of thee, o Lord our God. Give rest to them that have fallen asleep before us: heal speedily them that are sick: for thou art the life of us all and the hope 30 of us all and the deliverer of us all and the raiser up of us all and to thee we send thanksgiving unto highest heaven world without end.

The deacon shall speak before the Gospel signifying what he is going to proclaim on the several days.

The priest shall cast the incense once as before and after that he shall say this following

And the Lord most high BLESS US all and sanctify us WITH

TO

15

ALL SPIRITUAL BLESSING and make our entry into his holy church to be joined with (the entry of) his holy angels who chant unto him with fear and with trembling and glorify him at all times and all hours world without end

5 And then the priest shall compass the tābōt once with the taper before him and the Gospel behind him and making the sign of the cross with the censer towards the Gospel he shall say

Blessed be the Lord the Father almighty

The assistant shall say

Give thanks unto the Father

The priest shall say

And blessed be the only Son our Lord Jesus Christ

The assistant shall say

Give thanks unto the Son

The priest shall say

And blessed be the Holy Ghost the Paraclete

The assistant shall say

Give thanks unto the Holy Ghost.

The deacon shall say

Stand up and hearken to the holy Gospel, the message of our Lord and our Saviour Jesus Christ

The priest shall say

The holy Gospel which {Luke} preached, the word of the Son of God

The people shall say

Glory be to thee, Christ my Lord and my God, at all times a {O MAGNIFY THE LORD OUR GOD AND FALL DOWN BEFORE HIS FOOTSTOOL: FOR HE IS HOLY Ps. xcix; }a

The assistant priest shall say in a low voice

- 30 O far from anger and abundant in mercy and righteous indeed, receive our prayer and our supplication and our
 - A The proper is given in the Lectionary. The Liturgy has: Sing we merrily unto God our strength: Make a cheerful noise unto the God of Jacob. Take the Psalm, bring hither the tabret: the merry harp with the lute. In Lent [instead of Sing we merrily D E] In the gospel thou hast shown us the way and in the prophets thou hast comforted us. O thou who hast brought us nigh unto thyself, glory be to thee. [And they shall kiss the Gospel by their several ranks E].

humility and our penitence and our confession toward thine ark and thine holy altar heavenly stainless and spotless: make us meet to hear the word of thine holy gospel and to keep thy commandments and thy testimony, and bless us that we may bear fruit, for one thirtyfold and sixtyfold and an hundredfold 5

Remember, Lord, the sick of thy people: visit them in thy lovingkindness and heal them. Remember, Lord, our fathers and our brethren who are gone to sojourn abroad: bring them back to their dwellingplace in safety and peace. Remember, Lord, the downcoming of the rains and the waters of the 10 rivers: bless them. Remember, Lord, the seed and the fruit of the fields: make them abundant. Remember, Lord, the sweetness of the airs and the fruits of the earth; bless them. Remember, Lord, the safety of man and of beast. Remember. Lord, the safety of thine own holy church and of all orthodox 15 cities and countries. Remember, Lord, our king John lover of God and keep him in peace and health. Remember, Lord, our fathers and our brethren who have fallen asleep and are gone to their rest in the orthodox faith: give them rest. Remember. Lord, them that have presented unto thee this incense and 20 oblation a and those also for whom bthey b offered and those who brought it from them : grant them all the recompense in heaven and comfort them after all tribulation. Remember, Lord, all captives and bring them again in peace to their cities. Remember, Lord, thy poor servants who are in torment. 25 Remember, Lord, the afflicted and distressed. Remember. Lord, the catechumens of thy people and teach them and stablish them in the right faith: banish from their heart all remains of idolatry: stablish in their heart thy law and the fear of thee, thy commandment and thy righteousness and 30 thine ordinance: grant them to know the certainty of the word wherein they have been instructed and when they have been instructed make them all meet for the new birth and for the remission of their sin and prepare them to be an ark for thine Holy Spirit: through the grace and lovingkind- 35 ness of thine only Son, lover of man, our Lord and our God

⁻ and those also for whom they offered D.

b they E: I AB. O D E: corrupt in A B.

and our Saviour Jesus Christ, through whom to thee with him and with the Holy Ghost the lifegiver who is coequal with thee in godhead aglory and honour and majesty are fitting both now and ever and world without end. Amen.

The priest that reads the Gospel shall say

Bless, Lord, through the Gospel of {Luke} the disciple and apostle of our Lord Jesus Christ the Son of the living God: to him be glory continually world without end. Amen

and then the priest shall read the Gospel

10 {The same day there came..... again to these things S. Luke xiii 31-xiv 6}

When the Gospel is read the priest shall say at the end of each Gospel distinguishing the several Gospels

Luke's IT IS EASIER FOR HEAVEN AND EARTH TO PASS THAN 15 FOR ONE TITTLE OF THE LAW and the prophets TO FAIL, said the Lord to his disciples b

The people shall say at each Gospel in tone as follows

Luke's Who is like unto thee, o Lord, among the gods? Thou it is that doest wonders: thou didst show thy power 20 unto thy people and didst save thy people with thine arm: thou wentest into hades and broughtest up thence them that were in captivity and didst desire us again to be set free, for thou didst come and save us. For this cause we glorify thee saying Blessed art thou, our Lord Jesus Christ, for thou didst come 25 and save us c.

The deacon shall say Go forth, ye catechumens.

* CE: wanting in ABD.

b The forms for the other Gospels are given in the text thus: Matthew's Heaven and earth shall pass away but my word shall not pass away, said the Lord to his disciples. Mark's He that hath ears to hear let him hear. John's He that believeth on the Son hath everlasting life.

The responses for the other Gospels are: Matthew's We believe in the very Father and we believe in the very Son and we believe in the very Holy Ghost: we verily believe in their Trinity. Mark's And they, the cherubin and seraphin, offer up glory to him saying Holy holy holy at thou, Lord, the Father and the Son and the Holy Ghost. John's In the beginning was the Word: the Word was the Word of God: the Word was made flesh and dwelt among us and we beheld his clory, the glory as of the onlybegotten of his Father: the living Word of the Father and the lifegiving Word, the Word of God, rose again and his flesh was not corrupted.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

(The deacon)

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be to you all

The people shall say

With thy spirit

The priest shall say

Again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ. We ask and entreat of thy goodness, o lover of man: remember, Lord, the peace of the church holy one apostolic which reacheth from one end 15 of the world to the other

The deacon shall say

Pray for the peace of the one holy apostolic church orthodox in the Lord

The priest shall say

10

All the people and all the flocks bless thou: the peace that is from heaven send thou into the hearts of us all and the peace of our life vouchsafe us therein. Vouchsafe peace to our king John, to his palace and to his armies and to his princes and to his nobles and to the multitude of our neighbours at home and 25 abroad: adorn them with all peace. O KING OF PEACE, GIVE US PEACE FOR THOU HAST GIVEN US ALL THINGS: POSSESS US. o Lord, and requite us, for BESIDE THEE WE KNOW NONE OTHER: WE MAKE MENTION OF THINE holy NAME and call upon it that our soul may live through the Holy Ghost and that the 30 death of sin have not dominion over us thy servants and all thy people

The people shall say

Kīrālāvĕsön.

The deacon shall say

Stand up for prayer

35

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ for the blessed pope abba *Matthew* that he truly preserve him to us for many years and in peaceful days to fulfil the office of the priesthood which they hast committed unto him. The Lord our God who is rich in grace vouchsafe it

The deacon shall say

¹⁵ Pray for our archpope abba *Matthew* lord archbishop of the great city of Alexandria and for the head of the city of our fathers the blessed pope abba *Sīnōdā* and all orthodox bishops presbyters and deacons

The priest shall say

20 Lord our God who art almighty, we pray and beseech thee for our blessed pope abba Sīnodā that thou truly preserve him for many years in peaceful days fulfilling the office of the priesthood which thou hast committed unto him, with all orthodox bishops presbyters and deacons and with all the entire congre-25 gation of the one holy catholic church: and the prayer also which he shall make on our behalf and on behalf of all thy people do thou accept: open to him the treasurehouse of thy blessing. Furthermore vouchsafe him abundantly the grace of the Holy Ghost: pour upon him from heaven thy blessing that 30 he may bless thy people: and all his enemies visible and invisible do thou subdue and BRUISE UNDER his FEET SHORTLY: but himself do thou still preserve unto us, unto thine holy church, in thy priesthood: through thine only Son through whom to thee with him and with the Holy Ghost be glory and dominion 35 both now and ever and world without end. Amen.

The deacon shall say
Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say

With thy spirit

The priest shall say

5

And again let us beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ: we pray and implore of thy goodness, o lover of man: remember, Lord, our congregation: bless thou them

blessing with the figure of the sign of the cross

The deacon shall say *

Pray for this holy church and our congregation therein

The priest shall say

15

and make them to be to thee without hindrance and without intermission doing thine holy and blessed will: an house of prayer, an house of purity and an house of blessing vouchsafe, Lord, unto us thy servants, and to them that shall come after us unto eternal days vouchsafe it. And the 20 priest shall cense the altar saying ARISE, LORD my GOD, AND LET THINE ENEMIES BE SCATTERED AND LET all THEM THAT HATE thine holy and blessed name FLEE BEFORE THEE: while speaking he shall sign with the censer over the people and bow three times but let thy people be blessed with blessings a thousand thousand and ten 25 thousand times ten thousand: through the grace and lovingkindness of the lover of man thine only Son our Lord and our God and our Saviour Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen. 30

(THE CREED)

The deacon shall say

Speak we all in the wisdom of the Lord Answer ye the prayer of faith

^a End of f. 43: the next folio (from here to p. 226 l. 34) is misp!aced and bound up as f. 52 in A.

The people shall say

We believe in one God the Lord the Father almighty, maker of the heavens and the earth, the visible and the invisible. And we believe in one Lord Jesus Christ the only Son of the 5 Father, who was with him BEFORE THE WORLD WAS CREATED, light of light, God of very God, begotten not made, equal with the Father in his godhead: by whom all things were made but WITHOUT HIM WAS NOT ANYTHING MADE, neither in heaven nor in earth: who for us men and for our salvation came down 10 from heaven and was incarnate of the Holy Ghost and of Mary, of the holy virgin: he was made man and was crucified for us in the days of Pontius Pilate, he suffered and died and was buried and rose again from the dead the third day, as it is written in the holy scriptures: he ascended with glory into the 15 heavens and sat down on the right hand of his Father: he shall come again with glory to judge the quick and the dead and of his kingdom there shall be no end. And we believe in the Holy Ghost the Lord, the giver of life, who proceedeth from the Father: we worship and glorify him with the Father and 20 the Son: who spake by the prophets. And we believe in one holy church catholic apostolic and we believe in one baptism for the remission of sin and we look for the resurrection of the dead and the life to come world without end. Amen.

(THE LAVATORY)

And then he shall take away the covering of the paten with his hand.

And then the priest shall wash.

And after washing he shall say the following while he sprinkles water with the moisture of his hand turning his face to the west

If there be any who is pure let him receive of the host and 30 whoso is not pure let him not receive, that he be not consumed in the fire of the godhead, whoso hath revenge in his heart and whoso hath an alien mind by reason of unchastity. I AM PURE FROM THE BLOOD OF you ALL and from your sacrilege against the body and blood of Christ: I have nought to do with your 55 reception thereof: I am pure of your error, and your sin will return upon your own head if ye receive not in purity.

10

25

30

(THE KISS OF PEACE)

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be unto you all

The people shall say With thy spirit

The priest shall say the prayer of the Kiss, of Basil

LORD great eternal, which FORMEDST MAN INCORRUPT, thou didst abolish death, that CAME at first INTO THE WORLD THROUGH ENVY of Satan, by the advent of thy living Son our Lord and our God and our Saviour Jesus Christ and didst fill all the earth with thy peace which is from heaven, wherein the armies 15 of heaven glorify thee saying

GLORY TO GOD IN HEAVEN AND ON EARTH PEACE, HIS GOODWILL TOWARDS man

The people shall say in like manner: the priest shall say

O Lord, in thy goodwill fill our hearts and purify us from all 20 filthiness and from all alasciviousnessa and from all revenge and envy and from all wrongdoing and from the remembrance of ill which clothes with death. Make us all meet to SALUTE ONE

ANOTHER WITH AN HOLY KISS

The deacon shall say

Pray for perfect peace and love

SALUTE ONE ANOTHER WITH AN HOLY KISS

The people shall say

Christ our God, make us meet to SALUTE ONE ANOTHER WITH

AN HOLY KISS

The priest shall say

and to partake without condemnation of thine holy immortal heavenly gift: through Jesus Christ our Lord through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

a DE: corrupt in AB.

01

15

(ANAPHORA)

(THE THANKSGIVING)

The priest shall say
The Lord be with you all
The people shall say

WITH THY SPIRIT

The priest shall say

Give ye thanks unto our God

The people shall say

It is right, it is meet

The priest shall say

Lift up your hearts

The people shall say

We lift them up unto the Lord our God

The Keddase of the Apostles

The priest shall say

WE GIVE THEE THANKS, O LORD, in thy BELOVED SON the Lord Jesus, whom in the last days thou didst send unto us, thy Son the saviour and redeemer, the angel of thy counsel, who is the Word from thee and through whom thou madest all things by thy will.

(THE INTERCESSION)

The deacon shall say

For the sake of our blessed and holy archpope abba Matthew
and the blessed pope abba Sīnōdā while they yet give thee
thanks in their prayer and in their supplication: Stephen
the protomartyr, Zacharias the priest and John the baptist,
and for the sake of all the saints and martyrs who have
gained their rest in the faith: Matthew and Mark, Luke
and John, the iv evangelists: Mary the parent of God:
hear us. For the sake of Peter and Andrew, James and
John, Philip and Bartholomew, Thomas and Matthew,
Thaddaeus and Nathanael and James the son of Alphaeus
and Matthias, the xij apostles: and James the apostle,
the brother of our Lord, the bishop of Jerusalem: Paul

Timothy Silas and Barnabas, Titus Philemon Clement, the lxxij disciples, the d companions, the cccxviij orthodox: the prayers of them all come unto us ^a

And remember thou the catholic apostolic church in peace, which was made by the precious blood of Christ

Remember thou all archpopes popes bishops presbyters and deacons and all christian people.

The assistant presbyter shall say the prayer of benediction

O holy Trinity, Father and Son and Holy Ghost, bless thou benediction thy people, christians beloved, with blessings heavenly 10 and earthly, and send upon us the grace of the Holy Ghost and make the doors of thine holy church open unto us in mercy and in faithfulness. Perfect unto us the faith of the Trinity unto our last breath

O my master Jesus Christ, visit the sick of thy people: 15 heal them

And guide our fathers and our brethren who have gone forth and are travelling abroad: bring them back to their dwellingplace in peace and in health

Benediction Bless the airs of heaven and the rains and the fruits 20 of the earth of this year according to thy grace, and make joy and gladness perpetual on the face of the earth and stablish for us thy peace

Turn the heart of mighty kings to deal kindly with us alway. Give favour to the elders of the church that are gathered in 25 thine holy church, to all, to each by their several names, in the presence of powerful kings: lift them up

Rest the souls of our fathers and our brothers and our sisters that have fallen asleep and gained their rest in the faith of Christ: rest them

And bless benediction them that occupy themselves with the incense and the oblation and the wine and the oil and the chrism and the veils and the books of the lessons and the vessels of the sanctuary, that Christ our God bring them to the heavenly Jerusalem

And all them that are assembled with us to entreat for

mercy: Christ our God be propitious unto them: and all them that give alms before thine awful throne, receive them

Lift up every straitened soul, them that are bound in chains and them that are in exile and captivity and them that are held 5 in bitter bondage: our God, deliver them in the greatness of thy mercy

And all them that have entrusted it to us to remember them: Christ our God, remember them in thine heavenly kingdom. O Lord, SAVE THY PEOPLE AND BLESS THINE HERITAGE: benediction GOVERN THEM AND LIFT THEM UP FOR EVER and ever and keep them in the right faith, in glory and honour all the days of their life, and endue them with love that is exalted above all understanding and above all wisdom

By the intercession and by the supplication which the lady 15 of us all, thy parent the holy and immaculate Mary, maketh on our behalf, and by the iv great luminaries, aholy Michael and Gabriel, Raphael and Suriel, and by the iv incorporeal creatures, the xx and iv priests of heaven, and our fathers of exalted memory, Abraham Isaac and Jacob, and S. John 20 the baptist, and the cxliv thousand holy babes, and our fathers the elders, the apostles, and S. Mark the evangelist, the lxxij disciples, the vij holy children, and S. Stephen the head of deacons and first martyr, and S. George and S. Theodore and S. Mercury and S. Basilides and S. Claudius and S. Mennas 25 and S. Manādelēwos and S. Philotheus and S. Cyriac and all martyrs, and holy abba Nob virgin and martyr, singular valiant and courting the battle, and my lord the great and righteous father abba Antony and our holy fathers the iii Macarii and our father abba Besōi and our father abba John Kamā and our 30 father abba Pachomius and our father abba Barsūmās and our father abba Sīnōdā and our father abba Besnedā and the righteous abba Būlā, and our holy Roman fathers Maximus and Demetrius, and the strong and holy abba Moses, the xl and ix martyrs and all them that wear the cross, righteous 35 and good, and the angel of this blessed day: their blessing and the grace of their help be with us world without end

O peaceful king of peace Jesus Christ, thy peace give us and

confirm unto us thy peace and forgive us our sins and make us worthy that we may go out and come in in peace.

(THE THANKSGIVING CONTINUED)

The priest shall say a

And for these and for them all, rest their soul and be propi- 5 tious unto them, thou who sentest thy Son from heaven into the bosom of the virgin

The deacon shall say
Ye that sit, stand up
The priest shall say

He was carried in the womb, was made flesh and his birth was revealed of the Holy Ghost. Unto thee, before whom stand thousand thousands and ten thousand times ten thousand and the holy angels and archangels and thine honourable creatures that have six wings, the seraphin and cherubin

The deacon shall say
Look to the east
The priest shall say

WITH TWO of their wings THEY COVER THEIR FACE, WITH TWO of their wings THEY COVER THEIR FEET, AND WITH TWO 20 wings THEY FLY from end to ends of the world

The deacon shall say
Give we heed
The priest shall say

Continually therefore as they all hallow thee and praise, with 25 all them that hallow thee and praise thee, receive our hallowing also which we utter unto thee: Holy holy holy Lord of SABAOTH: the heavens and the Earth are wholly full of the holiness of thy glory

The deacon shall say

30

Answer ye

The people shall say

H .y holy holy Lord of sabaoth the heavens and the earth are wholly full of the holiness of thy glory

35

a + in a loud tone D.

And here the priest shall sign first over himself and again over the people and then also over the ministers

Truly the heavens and EARTH are FULL OF THE HOLINESS OF THY GLORY in our Lord and our God and our Saviour 5 Jesus Christ thine holy Son. He came and was born of the virgin, that he might fulfil thy will and make a people for thee. Here the censing. He stretched out his hands to the passion, suffering to save the sufferers that trust in thee: who was delivered of his own will to the passion that he might abolish DEATH and burst the bond of Satan and trample on hades, lead forth the saints, establish a covenant and make known his resurrection. In the same night in which they betrayed him he took bread

here he shall take it: the people shall say
We believe that this is true: we believe

the priest shall say

in his hands holy and blessed that were without spot: he looked up to heaven toward thee his Father benediction, he gave thanks benediction, he blessed benediction, and brake and gave it to his disciples he shall break it and said unto them Take, eat: pointing this bread he shall bow himself is my body pointing which is broken for you for forgiveness of sin

The people shall say

Amen amen amen: we believe and confess: we praise thee, our Lord and our God. This is true: we believe

The priest shall say

AND LIKEWISE he shall bless ALSO THE CUP, GIVING THANKS benediction, he blessed it benediction, and hallowed it AND GAVE IT TO his disciples AND SAID UNTO THEM Take, DRINK pointing THIS CUP:

30 MY BLOOD pointing IT IS he shall shake it, WHICH IS SHED for you FOR THE remission OF SIN

The people shall say
Amen amen amen
The priest shall say

And as often as YE DO this MAKE YE MEMORIAL of ME

The people shall say

We show thy DEATH, LORD, and thine holy resurrection: we

believe thine ascension: we praise thee and confess thee: we supplicate thee and confess thee, o Lord our God.

(THE INVOCATION)

The priest shall say

Now also, Lord, remembering his death and his resurrection, 5 we confess thee and offer unto thee this bread *pointing* and this cup, giving thanks unto thee: and thereby thou hast made us meet to stand before thee and do thee priestly service. We pray thee, Lord, and beseech thee that thou wouldest send the Holy Ghost and power upon this bread *pointing*, and over this cup 10 *pointing*

The people shall say

Amen: Lord have mercy upon us, Lord have mercy upon us, Lord be propitious unto us

The priest shall say

15

May he make it he shall bless the bread and the cup three times each the body and blood of our Lord and our Saviour Jesus Christ for ever and ever

The deacon shall say

With all the heart we beseech the Lord our God that he vouch- 20 safe unto us the good communion of the Holy Ghost

The people shall say

As it was, is and shall be unto generations of generations world without end

He signs the body with the blood

25

Give it together unto all them that take of it, that it be unto them for sanctification and for fulfilling with the Holy Ghost and for confirming true faith that they may hallow and praise thee and thy beloved Son Jesus Christ world without end. Grant us to be united in thine Holy Spirit and heal us by 30 this presphōrā that we may live in thee for ever world without end

The people shall say

Amen: grant us

The priest shall say

35

Blessed be the name of the Lord and blessed be he

THAT COMETH IN THE NAME OF THE LORD and let the name of his glory be blessed. So be it: so be it

Send the grace of the Holy Ghost upon us

The people shall say "in like manner".

5

10

The deacon shall say

Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be to you all

The people shall say

With thy spirit

The priest shall say the prayer of the Fraction

And again we beseech the almighty Lord the Father of the Lord and our Saviour Jesus Christ to grant us to take with blessing of this holy mystery, to grant us confirmation and not to condemn any of us but to make meet all that partake of the reception of the holy mystery of the body and blood of Christ to the almighty Lord our God

The deacon shall say
Pray ye
The people shall say

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY
25 NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS
IT IS IN HEAVEN: GIVE US THIS DAY OUR DAILY BREAD AND
FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT
TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION
BUT DELIVER US AND RESCUE US FROM ALL EVIL: FOR THINE
30 IS THE KINGDOM, THE POWER AND THE GLORY FOR EVER AND
EVER 10

c The priest shall say

Lord dalmighty, grant us effectual reception of this holy mystery and condemn none of us but bless every one in Christ:

^{*} Send B.
c - The priest Amen C.

b + Amen B.
d + our God B.

25

through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen

The a people a shall say

b The hosts of the angels of the Saviour of the world stand 5 before the Saviour of the world and encompass the Saviour of the world, even the body and blood of the Saviour of the world. And let us come before the face of the Saviour of the world. In the faith of him give we thanks to Christ, b

(THE INCLINATION)

The deacon shall say

Standing bow down your head the while

The priest shall say

Lord eternal which knowest what is hidden and what is manifest, before thee thy people have bowed down their head 15 and unto thee have subdued the hardness of heart and flesh: behold from heaven thy dwellingplace: bless them, men and women: incline thine ear to them and hearken unto their prayer: stablish them with the strength of thy right hand, protect and succour them from evil affliction: 20 be a guardian both to our body and to our soul and increase to them, both men and women, thy faith and the fear of thy name through thine only Son world without end.

The deacon shall say

Worship the Lord with fear

The people shall say

Before thee, Lord, we worship and thee we glorify

The priest shall say the prayer of Penitence

Lord almighty, it is thou that healest our soul and our body and our spirit, because thou saidst by the word of thine only 30 Son our Lord and our God and our Saviour Jesus Christ which thou spakest unto our father Peter Thou ART A ROCK

a assistant priest CDE.

b E repeats this 18 times, generally with a varied ending. D has: The hosts of the angels of the Saviour of the world, io io io, stand before the Saviour of the world. The people shall say And encompass the Saviour of the world, io io io, even the body and blood of the Saviour of the world. The priest shall say Let us come before the face of the Saviour of the world, io io io: in the faith of him the apostles followed his steps.

AND UPON THIS ROCK I WILL BUILD MINE holy CHURCH AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT: AND UNTO THEE I WILL GIVE THE KEYS OF THE KINGDOM: WHAT THOU HAST BOUND ON EARTH SHALL BE BOUND IN HEAVEN 5 AND WHAT THOU HAST LOOSED ON EARTH SHALL BE LOOSED IN HEAVEN: let all thy servants and thine handmaids according to their several names be loosed and absolved, whether they have wrought wittingly or unwittingly: keep them, Lord, and defend them, thy servants and thine handmaids, my fathers and 10 my brethren, and moreover loose my humility, me thy sinful and guilty servant: and let them be loosed and set free out of the mouth of the Holy Ghost and out of the mouth of me also thy sinful and guilty servant. O merciful and lover of man, Lord our God, that takest away the sin of the world, receive the 15 penitence of these thy servants and thine handmaids and make to arise upon them the light of everlasting life, and forgive them, Lord, their sins: for thou art good and a lover of man. O Lord our God longsuffering and plenteous in mercy and righteous, forgive me and all thy servants and thine handmaids 20 and deliver them from all transgression and curse: if we have transgressed against thee, Lord, whether in our word or in our deed or in our thought, pardon and forgive, be propitious and remit, for thou art good and a lover of man. O Lord, forgive me and all thy people: loose them

and then the priest shall turn towards the people and sign three times and shall make mention of them that are with him a

Remember, Lord, all archpopes popes bishops presbyters and deacons and subdeacons, anagnosts and singers, men and women, adults and children and all christian people: confirm 30 them in the faith of Christ

and then he shall make mention of the dead

Remember, Lord, our king *John* and loose him from the chain of the sin that he hath committed wittingly and unwittingly: subdue his adversaries and his enemies under his feet shortly

Remember Lord and loose all them that are asleep and resting in the right faith and lay their souls in the bosom of Abraham Isaac and Jacob

a + and shall say B.

And us also deliver from every transgression and curse and from all apostasy and from all error and from all anathema and from all perjury and from mingling with heresy and pollution. Give us, Lord, wisdom and strength of understanding and prudence and knowledge that we may depart and flee for 5 evermore from every a work of Satan the tempter: give us, Lord, to do thy will and thy goodpleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs: through Jesus Christ our Lord through whom to thee with him and with the Holy Ghost 10 be glory and dominion both now and ever and world without end. Amen.

(THE MANUAL ACTS)

The deacon shall say

Give we heed

The priest shall say

Holiness to the holies

The bassistant b shall say

One is the holy Father, one is the holy Son, one is the choly Spirit

And the priest shall take the asbadikon

The priest shall say

The Lord be with you all

The people shall say

With thy spirit

The priest shall say

Lord, have mercy upon us, Christ

with a loud voice three times, in a low tone three times, five each, and the people also shall say likewise.

And the priest shall take the body in his hand and shall dip the tip of his finger in the blood and shall make the sign once on the large portion a and again inside and the third time on the small portion

The deacon shall say

Prayer

Ye that are in penitence bow down your head

a -work AB.

c -holy A.

b people C D E. d + outside D.

15

20

25

35

The priest shall say
Prayer

Upon them that are in penitence, thy people, HAVE MERCY UPON them AFTER THY GREAT GOODNESS AND ACCORDING TO 5 THE MULTITUDE OF THY MERCY BLOT OUT their transgression: guard them and keep them: redeem in peace their souls. Cutting short their former conversation join them with thine holy church: through the grace and might of thine only Son our Lord and our Saviour Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

(THE CONSIGNATION AND THE COMMUNION)

The deacon shall say
Stand up for prayer

The people shall say

Lord have mercy upon us

The priest shall say

Peace be to you all

The people shall say

With thy spirit

The priest that consecrated shall say

This is the body holy true of our Lord and our God and our Saviour Jesus Christ which is given for life and for salvation and for remission of sin unto them that partake of it in faith.

25 Amen

15

20

The people shall say

Amen

(The priest shall say)

This is the blood precious true of our Lord and our God a Jesus Christ which is given for life and for salvation and for remission of sin unto them that receive of it in faith. Amen. For this is the body and blood of Emmanuel our very God. Amen. I believe, I believe, I believe and confess unto the last breath that this is the body and blood of our Lord and 35 our God and our Saviour Jesus Christ which he took of the lady of us all the holy and pure virgin Mary and made it one

a + and our Saviour CDE.

with his godhead without mixture or confusion, without division or alteration: and he verily confessed with a good testimony in the days of Pontius Pilate and he gave it up for our sake on the tree of his cross of his own sole will for the life of us all. Amen. I believe, I believe, I believe and confess that his 5 godhead was not divided from his manhood, not for an hour nor for the twinkling of an eye, but he gave it up for our sake for life and for salvation and for remission of sin unto them that partake of it in faith. Amen. I believe, a I believe. I believe that this is true. Amen. This is he to whom are 10 fitting all honour and glory and adoration, to the holy Trinity the Father and the Son and the Holy Ghost coequal at all times both now and ever and world without end b.

The priest's prayer

O Lord c Lord, it in no wise beseemeth thee to COME UNDER 15 the ROOF of MY polluted house, for I have provoked thee and stirred thee to anger and HAVE DONE EVIL IN THY SIGHT and have polluted my soul and my body and I have no good deed at all. But for the sake of thy being made and thy becoming man for my salvation, for the sake of thy precious cross and 20 thy lifegiving death and resurrection on the third day, I pray thee and beseech thee that thou wouldest purge me from all guilt and curse and sin: and when I have received thine holy mystery let it not be unto me for judgement nor for condemnation, but have mercy upon me and be propitious unto me in 25 the abundance of thy mercy and grant me remission for my sin and life for my soul: through the petition of our lady Mary and of John Baptist and for the sake of all the saints and martyrs world without end

Prayer: the priest that hath consecrated shall say

Behold thy Son, the oblation that is wellpleasing unto thee, and through this pardon me, because for my sake thy Son died. Behold the pure blood that was poured out for my sake dupon Golgothad, and let it cry aloud in my stead: receive my petition for the sake of it. By reason of my sin thy beloved 35 received the spear and the nails: he suffered that he might

a – I believe, I believe B.
b + An baqaranyo (= ἐν κρανίου Matt. xxvii 33) C. b + Amen B. c - Lord B.

be wellpleasing unto thee. After that I was saved, Satan returned and pierced me through with his darts. Grant me thy mercy, for he that summoneth to judgement is mighty and with the burden of sin he hath slain me. Avenge me of the 5 crafty one that is insatiable for my life. Thou, Lord, king and saviour, bind up my wound. I will believe aright until the going forth of my last breath that this is the body and blood of Emmanuel our very God, which he took of the lady of us all holy Mary

10 And then he shall sign therewith a upon a the body and blood, to wit with the sign of the cross of the body saying

Blessed [be the Lord God for ever. Amen]

and he shall lay it on the blood, to wit the sign of the cross of the body.

While he receiveth the host he shall say

O my Lord Jesus Christ, let not this thy mystery bring guilt upon me: rather let it be for the purifying of my soul and body

The deacon shall say after the priest and the deacon have received

Pray ye for us and for all christians that bid us make mention of them in the eucharist, and in the love of Christ praise ye and sing

²⁵ Precious is the praise of the psalm

(unto the end thereof)

The priest shall say as he goeth out

Those whom thou hast called, Lord, and whom thou hast sanctified make partakers in thy calling and keep them in thy strength and confirm them in thy love and keep them from evil in thine eternal kingdom in Christ: through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end.

Then he shall administer saying b, in every anaphora of the apostles

The bread of life which

30

^a CE: the preposition (diba) has fallen out in AB.

b In the anaphora of our Lord The body of Jesus Christ, which is of the Holy Ghost, to hallow soul and spirit.

came down from heaven, the body of Christ^a

and he that receiveth shall say
.
Amen

A prayer which the faithful shall pray 5 each as often as he receiveth the eucharist in his mouth: and he shall say

Holy holy holy Trinity unspeakable, grant me that I receive unto life the body and blood without con- 10 demnation. Grant me that I bring forth fruit that shall be wellpleasing unto thee, to the end that I may appear in thy glory and live unto thee doing thy will, with confession 15 CALLING UPON thee, FATHER, and calling upon thy kingdom: HALLOWED, Lord, BE THY NAME with us: for mighty art thou, praised and glorious, and THINE IS THE GLORY World with- 20 out end

and after this prayer he that hath received shall eat

And while he receiveth the blood he shall say this

FILL MY MOUTH WITH THY PRAISE, my heart with joy and my soul with gladness who have received the divine mystery that was with it in communion. The Holy Ghost came down 30 upon it when the Lord's priest did consecrate in the great mystery

The deacon shall say while he administereth (the chalice)

This is the cup of life that 35 came down from heaven: this is the blood of Christ

The people that receive shall say

Amen and amen

^{*} And in the anaphora of the elders The holy body of Emmanuel our very God which he took of the lady of us all.

And while they receive the water they shall say this

Glory be to the Lord who hath given us the body and blood of our Lord Jesus Christ, world without end. Amen and amen: so be it, so be it.

The deacon shall say after the people have received

Lord eternal, light of life, thou hast given, Lord, unto thy servants strength and protection, during the days and nights past keeping all in peace: bless them on the day that now is and on those that shall be hereafter: through our Lord Jesus Christ through whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

(THANKSGIVING)

The deacon shall say

Let us give thanks unto the Lord, after taking of his holy thing

That what we have received may be to us medicine for the soul's life, let us ask and entreat, while we praise the Lord our God

We have received of his holy body: this is the blood of Christ: and let us give thanks unto him that maketh us meet to communicate in the precious and holy mystery.

[The priest shall say

I WILL MAGNIFY THEE, O GOD MY KING, AND I WILL PRAISE THY NAME FOR EVER AND EVER

The people shall say

OUR FATHER WHICH ART IN HEAVEN, LEAD US NOT INTO TEMPTATION

The priest shall say

Every day will I give thanks unto thee and praise thy name for ever and ever

The people shall say

35 OUR FATHER WHICH ART IN HEAVEN, LEAD US NOT INTO TEMPTATION]

- and ever A.

15

25

30

The priest shall say

My mouth shall speak the praise of the Lord and let all flesh give thanks unto his holy name for ever and ever

The people shall say

5

OUR FATHER WHICH ART IN HEAVEN, LEAD US NOT, LORD, INTO TEMPTATION

The priest shall say
Pilot of the soul

(and the rest)

10

And again we beseech thee, Lord almighty, Father of the Lord and our Saviour Jesus Christ: we give thee thanks for that thou hast granted us to take of thine holy mystery. Let it not be unto guilt nor unto judgement but unto renewing of soul and body and spirit: through thine only Son through 15 whom to thee with him and with the Holy Ghost be glory and dominion both now and ever and world without end. Amen.

(THE INCLINATION)

Imposition of the hand

Lord eternal, light of life unquenchable, look upon thy 20 servants and thine handmaids and sow in their heart the fear of thy name and give them in blessing to bear fruit unto that which in thine own name hath been given unto them, even thy body and thy blood. And let thine hand be upon them that have bowed down their heads before thee, thy people, men and 25 women, adults and children, virgins and monks, widows and orphans. And us also here protect and succour and strengthen with a thea strength of thine archangels: from every evil work turn us away, in every good work join us in Christ: through whom to thee with him and with the Holy Ghost be glory and 30 dominion both now and ever and world without end. Amen.

(THE DISMISSAL)

The deacon shall say

Bow down your heads before the Lord the Father that he may bless you 35

a CDE: thy AB.

and then the priest shall bless saying

THE LORD BLESS AND MAKE HIS FACE TO SHINE UPON THEE AND BE GRACIOUS UNTO THEE AND GIVE THEE PEACE

and then the priest shall say while he blesseth three times with the sign of the cross

5 GOVERN THEM AND LIFT THEM UP and keep them FOR EVER and keep thine holy CHURCH for ever WHICH thou hast PURCHASED and ransomed WITH THE PRECIOUS BLOOD OF thine only Son our Lord Jesus Christ, which thou hast made to be a congregation, for kings and for princes, for a pure generation and for an holy people

The deacon shall say

DEPART IN PEACE

The priest shall say

The Lord be with you all

The people shall say

With thy spirit. Amen

15

The Lord give us, his servants, the blessing of peace. Remission be unto us who have received thy body and thy blood. Suffer us through the Spirit to tread upon all the power of the enemy. The blessing of thine holy hand which is full of mercy, even that we all hope for. From every evil work turn us away, in every good work join us. Blessed be he that hath given us his holy body and his precious blood. We have taken of grace and we have found life by the power of the cross of Jesus Christ. Unto thee, Lord, do we give thanks, after taking of the grace that is from the Holy Ghost.

The keddāsē of the Apostles is finished

Their blessing be with their beloved our king John
and our queen Sabla Wangēl
for ever and ever

Amen

THE PERSIAN RITE

III. THE PERSIAN RITE

Pp. 247-305. THE LITURGY OF THE NESTORIANS. Translated from Liturgia sanctorum apostolorum Adaei et Maris cui accedunt duae aliae . . . necnon ordo baptismi Urmiae typis missionis archiepiscopi Cantuariensis 1890, being the first part of the book called Takhsa, pp. 1-31, 53. The office of the preparation of the oblation (pp. 247-52: from a MS. of the district of Jilu, since printed in the second part of the Takhsa, Urmiae 1892), the litany after the Gospel (pp. 262-66), the diptychs (pp. 275-81) and the proper of the Ascension throughout have been translated by the Very Rev. A. J. Maclean from documents obtained in Kurdistan, and a few additions explanatory or substantial, marked by square brackets, have been made from his observation of practice. In the diptychs, the passages in brackets are from a second MS, containing the diptychs of a see in the province of Cubha.

THE LITURGY OF THE NESTORIANS

INCLUDING

THE ANAPHORA OF SS. ADDAI AND MARI

The order of the preparation of the oblation

(THE MAKING OF THE LOAVES)

OUR FATHER

The priest prays

Vouchsafe us, o our Lord and our God, to go on in profitable works which 5 are wellpleasing to thy majesty, that our delight may be in thy law and we may meditate_therein day and night, Lord of all, Father and Son and Holy Ghost, for ever

Psalms i-xxx

(in three hulāli, before each subdivision of which is said a prayer like the foregoing). 10
Meanwhile he brings fine flour and olive oil and warm water and mixes them together and pours leaven into them. He puts in salt according to his discretion. He says the three hulāli until the dough is made. When it is made he stamps the dough in the middle, on the east, on the west, on the north and on the south and covers it carefully until the time of preparing (the loaves).

The order of preparing

When he prepares, he first takes the portion for the mecaprana from the top of the dough, then the leaven, and then he takes from the middle of the dough the portion of the malca (i.e. the priest's loaf) and makes in it a square cavity, in which he puts a little olive oil kept (for the purpose)

a I. e. a portion of the dough from the last eucharist, kept as leaven (hemīra), not to be confused with the holy leaven (malca).

He goes and brings the malca, saying Ps. cxlv 1-7a: then he opens the vessel and with two fingers takes some of the malca saying

This dough is signed and hallowed with the old and holy leaven of our Lord Jesus Christ which was given and handed down to us by our holy fathers mar 5 Addai and mar Mari and mar Tuma the apostles, who made disciples of this eastern region: in the name of the Father and of the Son and of the Holy Ghost

he signs the dough in the form of a cross and then takes the malca and signs the oil in the priest's loaf in like manner. He also takes in two fingers some of the malca saying

This broken portion is signed and hallowed with this holy leaven: in the name of the Father and of the Son and of the Holy Ghost.

He puts on the cover of the vessel containing the malca and goes and carries it to its place, i.e. to the altar, saying Ps. xxiv 1-6: then he says

Our king is with us and our God is with us and our helper is the God of 15 Jacob. Happy are the people that are in such a case repeat; yea blessed are the people who have the Lord for their God

he proceeds to Ps. xxiv 7 and 10 and hangs the vessel in its place.

And he proceeds, beginning
GLORY TO GOD IN THE HIGHEST

20

OUR FATHER as below, p. 252

He says Pss. lxxxii-ci while signing and kneading.

When he has finished the preparation he goes to the oven and says

He brought me also out of the horrible pit, out of the mire and 25 clay: and set my feet upon the rock and ordered my goings

He fills the censer with coals of fire and hangs it up and covers the fire in the oven until it has got somewhat low. He wipes (the side of the oven) carefully and uncovers the fire. He takes a little incense and puts it in saying

This earthen vessel is hallowed: in the name of the Father and of the Son 30 and of the Holy Ghost.

He proceeds

Holy God. Glory be. Holy God. From everlasting. Holy God as below, p. 255

He puts his hand into the oven and takes *the priest's loaf* in his hand saying

35 The bking of kingsb came down to be baptized and bowed his head before
John to be baptized of him

he arranges the priest's loaf on the east side of the oven and another on the west saying From the East and from the west: then another on the north and another on the south saying From the north and from the south, and another

a malca

on the right of the priest's loaf saying a Titus on the right hand: and another on the left saying Dumachus on the lefta: btwo robbers were crucified with the one heavenly treasure: he on his right hand would not cease from his robbery but in his last robbery robbed the paradise of Eden's: for the others he says THEY SHALL BE FAT AND WELL LIKING THAT THEY MAY SHOW HOW TRUE THE LORD 5 MY STRENGTH IS AND THAT THERE IS NO UNRIGHTEOUSNESS IN HIM

When he has done arranging them he says

Like the smoke of the goodly incense and the savour of the sweet censer receive, o Christ our Saviour, the request and prayer of thy servants

three times.

He takes a little incense and pours it into the oven which he covers saying Halleluiah halleluiah: glory be to thee, o Lord three times.

(THE PROTHESIS)

They proceed

15 Glorious art thou, o our Lord, and it is meet we should glorify thee day by day world without end. Amen. * Glory to Christ and confession to him who opened our mouth and granted us to sing halleluiahs and praises to him three times: the second time say to sing to him with praises: the third time say to glorify him. * Let us glorify the Father and the Son and the Holy Ghost for 20 ever: amen three times. * Our mouth fails to confess to thee, o our Lord, all the days of our life for thy grace three times; the second time say to honour thee: the third time to glorify thee. * Continuation Have compassion on us by thy grace, o thou who art a merciful Lord to us mortals, and have mercy upon us. O thou in whose sight shall no man living be justified, thou, o my Lord, 25 didst turn us back from all error. Thou art God and for thee glory is meet world without end. Amen

They proceed

Peace be with us

Prayer of the Lāchumāra

For all thine helps and graces to us past recompense let us confess and glorify thee without ceasing in thy crowned church which is full of all helps and all blessings: for thou art lord and creator of all, Father and Son and Holy Ghost, for ever

They say the Lāchumāra

Thee, Lord of all, we confess: thee, Jesus Christ, we glorify: for thou art the quickener of our bodies and thou art the saviour of our souls

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR

Thee, Lord of all, etc

Glory be to the Father and to the Son and to the Holy Ghost

Evang. infantiae 23 (ap. Tischendorf Evang. apocr. Lips. 1876, p. 193). b Omitted, probably by an error, in the Jilu MS., but found in another MS. and always said.

10

30

35

40

From everlasting to everlasting world without end. Amen Thee, Lord of all, etc

Prayer

Thou, o my Lord, art in truth the quickener of our bodies and thou art the 5 good saviour of our souls and the constant preserver of our lives: thee, o my Lord, we are bound to confess and adore and glorify at every season, Lord of all, Father and Son and Holy Ghost, for ever.

Lift up your voice and glorify the living God, all ye people
HOLY God, HOLY mighty, HOLY immortal, have mercy upon us
Glory be to the Father and to the Son and to the Holy Ghost
HOLY God, HOLY mighty, HOLY immortal, have mercy upon us
From everlasting to everlasting world without end. Amen
HOLY God, HOLY mighty, HOLY immortal, have mercy upon us.

O holy glorious mighty and immortal, who dwellest in the saints and whose 15 will is appeased: turn, o my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, Father and Son and Holy Ghost, for ever

all as on p. 255 below

They proceed

Bow down your heads for the imposition of hands and receive the blessing

Prayer

With our souls in accord with the one perfect faith of thy glorious Trinity, may we all in one concord of love be accounted worthy to raise to thee praise and honour and confession and worship at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

25

20

Anthem

THOU ART A PRIEST FOR EVER

O HIGHPRIEST OF OUR CONFESSION and our absolver, o Christ, who wast for us an acceptable and spotless sacrifice, we ask of thee forgiveness of our trespasses when the judgementseat is set: for thou art persuaded by thy sufferings in our 30 nature: in it thou didst suffer and wast tempted for our salvation

STAND IN AWE AND SIN NOT

Ye disciples of Christ and sons of his mystery, stand ye in awe of mixing with heathen and apostates that your faith be not made void and the baptism which ye received, by customs ye would learn from them destructive of body 35 and soul

HE HEALETH THOSE THAT ARE BROKEN IN HEART

Our Lord gave the medicine of repentance to the sealed physicians who are the priests of the church: let him whom Satan hath stricken with the wounds of wickedness come and show his sores to the disciples of the wise physician 40 and they will heal him with spiritual medicine

Glory be to the Father and to the Son and to the Holy Ghost

By the prayer of the blessed one may peace reign in creation, by the request of the virgin may the children of the church be preserved. * May the power which came down from on high and hallowed and so adorned her to his honour, that she bare the true Light, the hope and life of [all] creatures, be with us and amongst us all the days of our life. May it heal the sick and infirm and those who are cast into temptations: may it bring back in safety to their homes them that are afar off that they be not hurt by the evil one. * May those who travel by sea be rescued from the billows and those who journey on dry land 5 be delivered from barbarians: may those who have been carried captive be loosed from their bonds: may thy compassion comfort the sorrows of those who are taken by force: if any are tormented by the evil one, may thy great strength rebuke him and pardon those who walk in sin and forgive their trespasses. May thy godhead be appeased by them that have brought offerings 10 and quicken them that have lain down in thine hope and give them life by thy grace. * May we that have taken refuge in the prayer of the blessed one the holy virgin Mary mother of Jesus our Saviour be kept by it from the evil one and conquer all his wiles, * And in that great day of searching when the dead rise from the graves, when the good are severed from the bad may we be accounted 15 worthy to have our joy with her in the bridechamber of the kingdom of the highest and to sing threefold praise to the Father and the Son and the Holy Ghost

From everlasting to everlasting world without end. Amen

The divisions and orders of the spiritual ones etc.

AND LET ALL THE PEOPLE SAY AMEN AND AMEN

Amid the multitudes who are wrapped in light etc

and so on as many verses [from the motwa of the wednesday night office] as he will while he is taking the loaves out of the oven and putting them on the paten.

Then he takes a little fire from the oven and puts it in the censer and takes

a little incense saying

This earthen vessel is loosed and let it return to its former nature: in the name of the Father and of the Son and of the Holy Ghost

he scatters the incense within, not in the form of a cross.

And then he goes down from the oven with the paten in his right hand and the censer in his left and takes them in to the altar saying Ps. xcvi 1-8. He 30 puts the paten in the recess on right of the altar and hangs the censer in its place.

Then he goes out of the altar to the place of the deacon to mix the chalice. First he brings a flagon of choice wine and holds it [in his right hand and the chalice] in his left and pours wine into the chalice in the form of a cross from 35 east to west and from north to south saying

The precious blood of our Saviour is poured into this chalice: in the name of the Father and of the Son and of the Holy Ghost, for ever

Then he takes a jar of water and pours it into the chalice in the same way with the sign of the cross saying

40

Water is mixed with wine and wine with water, and let them both be one: in the name of the Father and of the Son and of the Holy Ghost, for ever

He takes the flagon of wine and pours it into the chalice saying

One of the soldiers with a spear pierced the side of our Lord and

20

FORTHWITH CAME THERE OUT BLOOD AND WATER. HE THAT SAW IT BARE RECORD AND HIS RECORD IS TRUE AND HE KNOWETH THAT HE SAITH TRUE THAT YE ALSO MIGHT BELIEVE: in the name of the Father and of the Son and of the Holy Ghost, for ever.

The order of the Kuddāsha of the Apostles composed by Mar Addai and Mar Mari the blessed apostles

(ENARXIS)

First the priest begins

In the name of the Father and of the Son and of the Holy Ghost, for ever.

GLORY TO GOD IN THE HIGHEST repeat three times AND ON EARTH PEACE AND A GOOD HOPE TO MAN at all times for ever. Amen

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY
NAME THY KINGDOM COME

- Holy holy art thou, our Father which art in heaven: heaven and earth are full of the greatness of thy glory. Watchers and men cry to thee Holy holy holy art thou]
- OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY
 NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH
 AS IT IS IN HEAVEN: GIVE US THIS DAY THE BREAD OF
 OUR NECESSITY AND FORGIVE US OUR TRESPASSES AS
 WE HAVE FORGIVEN THEM THAT TRESPASS AGAINST US
 AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM
 EVIL: FOR THINE IS THE KINGDOM AND THE POWER AND
 THE GLORY FOR EVER AND EVER. AMEN

[Glory be to the Father and to the Son and to the Holy Ghost

30 From everlasting to everlasting world without end. Amen
Our Father which art in heaven, hallowed be thy
NAME THY KINGDOM COME

HOLY HOLY HOLY art thou, OUR FATHER WHICH ART IN HEAVEN: heaven and EARTH are FULL of the greatness of THY GLORY. Watchers and men cry to thee Holy HOLY HOLY art thou].

The deacon

Let us pray. Peace be with us

Prayer before the marmītha: for sundays and feasts of our Lorda

Strengthen, o Lord our God, our weakness in thy compassion that we may administer the holy mysteries which were given for 5 the renewal and salvation of our nature by the mercy of thy beloved Son, Lord of all, Father and Son and Holy Ghost, for ever

They begin the marmīthab

{Ps. xcvi O sing unto the Lord

Ps. xcvij The Lord is king

Ps. xcviij O sing unto the Lord

Ps. xxxv 18-28 So WILL I GIVE THEE THANKS}

under one gloria: after each clause is said

Halleluiah.

15

10

Prayer of the Anthem of the Sanctuary: for festivals and sundayso

Before the glorious throne of thy greatness, o my Lord, and the SEAT HIGH AND exalted of thine excellency and the awful tribunal of the power of thy love and the propitiatory altar which thy will hath established and THE PLACE WHERE 20 THINE HONOUR DWELLETH, WE THAT ARE THY PEOPLE AND SHEEP OF THY PASTURE, with thousands of cherubin which sing halleluiahs to thee and ten thousands of seraphin and archangels which hallow thee, kneel worship give thanks and glorify thee at all times, Lord of all, Father and Son and Holy 25 Ghost, for ever

They say the Anthem of the Sanctuary { Tune: Come and let us wonder

Thy seat, o God, endureth for ever

The cherubin compass the terrible seat of thy majesty and 30 with fear moving their wings cover their faces for that they

^a On memorials and ordinary days The adorable and glorious name of thy glorious Trinity be worshipped glorified reverenced exalted confessed and blessed in heaven and in earth at all times, Lord of all, Father and Son and Holy Ghost, for ever.

b Pss. xv, cl, cxvii with farcings and gloria are always said now.
c On memorials The great and terrible and holy and blessed and good and impenetrable name of thy glorious Trinity and the grace that is to our race we are bound to confess worship and glorify, Lord of all, Father and Son and Holy Ghost, for ever.

cannot lift up their eyes and behold the fire of thy godhead. Thus art thou glorified and dwellest among men, not to burn them up but to enlighten them. Great, o my Lord, is thy mercy and thy grace which thou hast showed to our race. 5 Glory be to thee

THE LORD'S SEAT IS IN HEAVEN

The cherubin compass etc

Glory be to the Father and to the Son and to the Holy Ghost

Thy servants look for life and continual benefits, o our Saviour, and take refuge in faith, hiding themselves under the wings of the cross. Keep by thy compassion the company of thy worshippers and complete in them the promise which thou gavest in thy gospel to them that loved thee He that 15 Believeth in Me inheriteth the kingdom and liveth for ever: and account us worthy, o my Lord, with thy saints to sing to thee in the bridechamber of thy kingdom Glory be to thee.

Prayer of the Lāchumāra: for sundays and festivals a

When the sweet savour of the fragrance of thy love is wafted upon us, o our Lord and our God, and our souls are enlightened by the knowledge of thy truth, may we be accounted worthy to receive the revelation of thy beloved who is from heaven: and there may we confess thee and praise thee without ceasing in thy crowned church which is full of all helps 25 and blessings: for thou art lord and creator of all, Father and Son and Holy Ghost, for ever

They say

Thee, Lord of all, we confess: thee, Jesus Christ, we glorify:
for thou art the quickener of our bodies and thou art the
saviour of our souls

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR

Thee, Lord of all etc

^a For memorials and ferias For all thine helps and graces to us past recompense let us confess and glorify thee without ceasing in thy crowned church which is full of all helps and all blessings: for thou art lord and creator of all, Father and Son and Holy Ghost, for ever.

Glory be to the Father and to the Son and to the Holy Ghost

From everlasting to everlasting world without end. Amen Thee, Lord of all etc

The deacon

- 5

Let us pray. Peace be with us Prayer

Thou, O my Lord, art in truth the quickener of our bodies and thou art the good saviour of our souls and the constant preserver of our lives: thee, o my Lord, we are bound to 10 confess and adore and glorify at all times, Lord of all, Father and Son and Holy Ghost, for ever.

(MASS OF THE CATECHUMENS)

The deacon

Lift up your voice and glorify the living God, all ye people 15

Holy God, Holy mighty, Holy immortal, have mercy upon us Glory be to the Father and to the Son and to the Holy Ghost

Holy God, holy mighty, holy immortal, have mercy upon us ²⁰
From everlasting to everlasting world without end. Amen

Holy God, Holy mighty, Holy immortal, have mercy upon us

Prayer before the lection

O holy glorious mighty and immortal who dwellest in the ²⁵ saints and whose will is appeased: turn, o my Lord, and pity and have mercy upon us, as thou art wont, at all times, Lord of all, Father and Son and Holy Ghost, for ever.

(THE LECTIONS)

The blessing with which the priest blesses the reader of the Lections

Blessed is God the Lord of all who maketh us wise with his holy teaching: and upon the reader and upon the hearers be his mercy outpoured at all times for ever

15

And they read the Lections

{And it came to pass when the lord to the ground before him 2 Kings ii 1-15.

THE FORMER TREATISE HAVE I MADE..... AND WITH HIS BRETHREN Acts i 1-14}.

And they proceed to the Shurāya

{God is gone up with a merry noise: and the Lord with the sound of the trump

Let us honour the ascension of Christ with songs of the Spirit: Halleluiah halleluiah, yea halleluiah

O SING PRAISES, SING PRAISES UNTO OUR GOD: O SING PRAISES, SING PRAISES UNTO OUR KING

Let us honour the ascension of Christ etc For God is the king of all the Earth: sing ye praises

with understanding

Let us honour the ascension of Christ etc

God reigneth over the heathen

Let us honour the ascension of Christ etc God sitteth upon his holy seat

Glory be to the Father and to the Son and to the Holy Ghost
Let us honour the ascension of Christ etc

From everlasting to everlasting world without end. Amen

Let us honour the ascension of Christ etc

25 LET ALL THE PEOPLE SAY AMEN AND AMEN

Let us honour the ascension of Christ etc

God is gone up with a merry noise: and the Lord with the sound of the trump}.

Prayer before the Apostle &

30 Enlighten for us, o our Lord and our God, the motions of our thoughts to give heed to and understand the pleasant sound of thy lifegiving and divine commandments: give us in thy grace and mercies to derive from them the profit love and hope

^{*} On memorials and in the fast, sundays in the fast excepted Do thou, o wise governor which marvellously carest for thine household, the great treasure-house which pourest forth all helps and blessings in thy mercy, turn thee, we beseech thee, o our Lord, pity and have mercy upon us as thou art wont at all times, Lord of all, Father and Son and Holy Ghost, for ever.

10

15

and salvation which is meet for soul and body and to sing to thee continual praise without ceasing at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

And when the deacon who reads the Apostle says

Bless, o my Lord

the priest answers

Christ make thee wise by his holy teaching and make thee as a beautiful mirror to those who hearken unto thee

When the priest goes down from the bema and reaches the door of the altar he and the deacon both incline and the deacon says

Let us pray. Peace be with us

They all go down to the nave and sing the Turgama before the Apostle.

- O ye that have been invited by the great purpose to the living marriagefeast of the banquet of the king of those in heaven and those in earth
- Behold the fire of the gospel and cleanse away all worldly thoughts from your minds with the divine furnace
 - The Lord hath opened the treasure of benefits before them that made request to him and hath said Come receive the deed of remission of your trespasses, o ye sinners
 - Purify your heart and be converted like children and become inheritors of the kingdom on high and members of the household
 - Lo the gospel is preached unto you by spiritual voices and openeth for you the road to earthly blessings
 - It is meet that ye turn from the laws of children to the law of truth like Paul the son of the Hebrews
 - Armed was he when the Lord saw him zealous in Israel and called him to be zealous among the people of the christians
 - See, lo he was blinded to the commands of the law and his eyes were opened by the commands of Jesus
 - He drove from his soul all false thoughts and was made an apostle and preached his power among the Greeks
 - It is fitting that we listen to his glorious and true words which 35 he preacheth now in the epistle to {Timothy

The Apostle

{This charge I commit unto thee Holiness with

30

SOBRIETY. THESE THINGS I WRITE UNTO THEE RECEIVED UP IN GLORY I Tim. i 18—ii 15, iii 14—16}

[They say

Glory be to the Lord of Paul].

And the priest prays quietly

Thee, o BRIGHTNESS OF THE GLORY of thy Father and EXPRESS IMAGE OF the person of him that begat thee, who wast revealed in the body of our manhood and didst enlighten the darkness of our knowledge by the light of thy gospel, we confess and worship and glorify at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

When the priest goes to make ready the Gospel (he says)

Glory be to the eternal mercy which sent thee unto us, o Christ the light of the world and the life of all, for ever.

15 Amen

When he takes up (the Gospel) to go out (of the altar he says)

Make us wise by thy law, enlighten the motions (of our thoughts) by thy knowledge and sanctify our souls by thy truth and grant us to be obedient to thy words and to fulfil thy commandments at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen

Of the censer

O my Lord, may the sweet SAVOUR that was wafted forth from thee when Mary the sinner poured the fragrant ointMent upon thine head be mingled with this incense which we place to thine honour and for the pardon of our offences and of our sins, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Zumāra

{to the tune: Shepherd of Israel

O SING PRAISES UNTO THE LORD WHO SITTETH IN THE HEAVENS OVER ALL FROM THE BEGINNING: LO HE DOTH SEND OUT HIS VOICE, YEA AND THAT A MIGHTY VOICE

Halleluiah halleluiah, yea halleluiah

35 And his strength is in the clouds: o God, wonderful Art thou in thy holy places

Halleluiah halleluiah, yea halleluiah

EVEN THE GOD OF ISRAEL: HE WILL GIVE STRENGTH AND POWER UNTO HIS PEOPLE: BLESSED BE GOD
Halleluiah halleluiah, yea halleluiah.

The deacon says in an audible voice

Stand we prepared to hear the holy Gospel

If it is a day of the mystery he says

Be still and silent

Turgāma before the Gospel

- { O ye who believe in the Lord, the being, the cause and the head, make ready your intent to hear the divine mysteries 10
- The eternal Son the Word of the Father put on manhood and was revealed in the world for the renewal of all and the salvation of men
- He perfected all righteousness in doublewise and the holy came to be baptized of John
- ? The Spirit led him to fight and struggle in the quiet wilderness and made him to war during his fast and he vanquished the evil one
- Then he began to do miracles among the struggling people, restoring the sick and healing the diseases of body and 20 soul
- And after all his dispensation he came to suffering and perfected the mystery of the salvation of our lives and an hallowed death
- 1 He vanquished Satan and death and rose again not suffer- 25 ing: his resurrection made true the resurrection of the bodies of mankind
- His witnesses the xij apostles clothed with holiness recounted how they had seen him and touched him and heard his voice and how he had eaten of the honey
- The Mount of Olives was their appointed place on the thursday whereon the way of the highest was opened for the ascension
- He gave a blessing lifting up his spotless hands to the xij
 and to all the multitude on the day of his ascension
- An impalpable vehicle of fire held him and the king rode therein in the stead of a chariot of horses

- The air rent before the apostles and before the sun when he was ascending to him that sent him in a visible ascension
- The angels in all their orders cried Holy and celebrated the king in procession as he was entering the castle where feet tread not
 - The spiritual ones came down to comfort the troubled heart of the xij with voices of joy and reassurance
- The message to you of this Jesus who is now gone up: thus he shall come at the end and evening of the world
 - ➤ The highpriest entered the great dwellingplace of the holy height to exercise his priesthood for mankind and the distressed race
- The king returned to the palace of his kingdom with the garment which he took of us and put his enemies as a footstool under his feet
 - The express image of the person, the temple of the Word, without separation, hath reclined on his throne and all creation serveth his will
- Legions of bright and flaming ones stood to minister to Christ the king without ceasing
 - Their head mar Gabriel was deacon to the testaments and ministereth for ever
- Heaven and earth are held and subdued beneath his power and are written and included in a deed of love under his great name
 - Luke made a collected account of the ascension: incline your ears to hearken to his word with a collected mind}

The priest proceeds and says
Peace be with you
and they answer

And with thee and with thy spirit

He reads the Gospel

{And as they thus spake Blessing God. Amen S. Luke xxiv 36-53}

and when he has finished they say Glory be to Christ our Lord.

The Anthem of the Gospel

{God is gone up with a merry noise: and the Lord with the sound of the trump

The firstfruits who took our nature is gone up to the heaven of heavens on high, the onlybegotten Word of the Father 5 celebrated in procession with chariots of cherubin, and hath opened a way for our race and made peace in the height and in the depth and made them rejoice in the day of his ascension. He hath entered into the divine holy of holies to exercise his priesthood for our salvation and hath sat down on the seat 10 of his kingdom at the right hand of the Father who sent him, and hath lifted us up with him and set us on his right hand, as it is written. Glorify and confess him with fear and love for this grace, for he is the head and substance of the holy church. Beseech him and beg of him that he pity us

HE RODE UPON THE CHERUBIN AND DID FLY. THOU ART GONE UP ON HIGH, THOU HAST LED CAPTIVITY CAPTIVE

The firstfruits who took etc

Glory be to the Father and to the Son and to the Holy Ghost

In the great day of the Ascension of the heavenly king of kings to the great height of heaven HE LIFTED UP HIS holy HANDS AND BLESSED the company of the apostles and was SEPARATED FROM the disciples and ascended in glory INTO HEAVEN AND A CLOUD of light RECEIVED HIM AND HE WAS HID 25 FROM THEIR SIGHT and the disciples saw him not. AND BEHOLD TWO angels STANDING IN WHITE APPAREL and SAYING to the company of the apostles YE MEN, WHY STAND YE GAZING UP INTO HEAVEN? THIS SAME JESUS WHICH IS TAKEN UP SHALL COME in glory in the great day of the resurrection. The dis- 30 ciples RETURNED in SORTOW FROM THE MOUNT CALLED THE Mount of Olives and were daily in the temple glorifying and BLESSING the Lord. According to the commandment they TARRIED IN THE TEMPLE OF JERUSALEM UNTIL THEY WERE ENDUED WITH the Holy Ghost, and they WERE WITNESSES IN ALL JUDAEA 35 AND IN JERUSALEM and preached and ANNOUNCED THE GOSPEL and made disciples and Baptized in the name of Jesus. To him be glory !.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

The deacon says the caruzutha

Let us all stand up as is right
with joy and rejoicing (on
week days in sorrow and
care): let us beseech and
say O our Lord, have
mercy upon us

The people answer

O our Lord, have mercy upon us

He proceeds

FATHER OF MERCIES AND GOD

of all comfort, we beseech thee

While the cāruzūtha is being said, the priest and the deacon both go and the deacon takes the censer and the priest censes the paten [saying

This paten is blessed, like the paten of the blessed apostles in the upperroom, o creator of sweet herbs and pleasant spices, in the name of the Father and of the Son and of the Holy Ghost

At this time also the ma'āpra which has hitherto being lying on the altar is put on]

And he takes the paten and goes and places hosts on it according to his discretion and places the paten in the treasury, until the cāruzūtha is finished

The people answer after each clause

O our Lord, have mercy upon us

O our Saviour who carest for us and suppliest all things, we beseech thee

For the peace safety and security of all the world and of all the churches we beseech thee

For our land and all lands and for those who live therein in faith we beseech thee

25 For a moderate climate and a seasonable year, for the fruits and produce, and for the prosperity of all the world we beseech thee

For the welfare of our holy fathers NNa and all them that serve under them we beseech thee

30 † For the kings who have power in this world we beseech thee
O merciful Lord who in mercy governest all, we beseech thee
†For orthodox presbyters and deacons and all our brotherhood
in Christ we beseech thee

a The patriarch, the metropolitan and the bishop.

[†] Said only on sundays, on feasts of our Lord and on memorials of saints.

- O thou that art RICH IN MERCY and overflowing with compassion, we beseech thee
- +Thou that art before all worlds, whose power abideth for ever, we beseech thee
- Thou that art by nature good and the giver of all good things, 5 we beseech thee
- †Thou that hast no pleasure in the death of a sinner but rather that he should repent of his wickedness and live, we beseech thee
- Thou that art glorified in heaven and worshipped on earth, we 10 beseech thee
- †Thou who in thine holy {ascension} madest THE EARTH to REJOICE AND THE HEAVENS to BE GLAD, we beseech thee
- Thou that by nature hast immortality and dwellest in the excellent light, we beseech thee
- †O saviour of all men and specially of them that believe in thee, we beseech thee
- Save us all, o Christ our Lord, in thy grace, increase in us thy peace and tranquillity and have mercy upon us

And another
The deacon

20

Let us pray. Peace be with us

Let us pray and make request to God the Lord of all

& Amen

That he hear the voice of our prayer and receive our 25 petition and have mercy upon us

For the holy catholic church here and everywhere let us pray and make request to God the Lord of all

& Amen

That his peace and tranquillity abide in it unto the end 30 of the world

For our fathers the bishops let us

& Amen

That they may stand at the head of all their dioceses:

without blame or stain all the days of their life

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And especially for the welfare of our holy fathers NN let us

R Amen

+ Said only on sundays, on feasts of our Lord and on memorials of saints.

That he may keep and raise them at the head of all their dioceses: that they may feed and serve and MAKE READY FOR THE LORD A PEOPLE PREPARED, ZEALOUS OF GOOD and fair WORKS

5 For presbyters and deacons who are in this ministry of the truth let us

R Amen

That with a good heart and pure thoughts they may minister before him

For all the discreet and holy congregation children of the holy catholic church let us

& Amen

That they may accomplish their good and holy course and receive of the Lord hope and promise IN THE LAND OF THE LIVING

For the memorial of the blessed mart Maryam the holy virgin mother of Christ our saviour and lifegiver let us

& Amen

That the Holy Ghost who dwelt in her sanctify us by his grace and perfect his will in us and seal in us his truth all the days of our life

For the memorial of the prophets and apostles and martyrs and confessors let us

& Amen

That by their prayers and sufferings he give us with them a good hope and salvation and account us worthy of their blessed memorial and their living and true promise in the kingdom of heaven

For the memorial of our holy fathers mar Diodorus and mar Theodorus and mar Nestorius bishops and doctors of the truth, and mar Ephraim and mar Narsay and mar Abraham and all the holy ancient and true doctors let us

R Amen

That by their prayers and petitions the pure truth of the doctrine of their confession and of their faith be kept in all the holy catholic church unto the end of the world

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For the memorial of our fathers and brethren faithful and true who have died and departed from this world in the true faith and orthodox confession let us

& Amen

That he loose and forgive their transgressions and 5 offences and account them worthy to have joy with the just and righteous who were wellpleasing unto his will

For this country and them that dwell therein, for this house and them that care for it, for this town or village and to them that dwell therein, and especially for this congregation let us

& Amen

That he remove from us in his grace the sword and captivity and robbery and earthquakes and hail 15 and famine and pestilence and all evil plagues that are against the body

For them that err from this true faith and are held in the snares of Satan let us

R Amen 20

That he turn the hardness of their hearts and make them to know that God is one, the Father of truth and his Son Jesus Christ our Lord

For them that are grievously sick and tried of evil spirits let us

& Amen

That our Lord and our God send his angel of mercy and healing to visit and cure and heal and help and comfort them in the multitude of his grace and mercy

For the poor and afflicted, orphans and widows, the tormented 30 and troubled and grieved in spirit in this world let us

& Amen

That he give them what they need by his grace and supply them in his mercy and comfort them in his compassion and deliver them from him that 35 despitefully useth them

Pray and make request of God the Lord of all that ye be

UNTO him A KINGDOM, HOLY PRIESTS and PEOPLE: cry to the Lord God of hosts with all your heart and all your soul, for he is God the Father of compassion, merciful and pitiful, that WILLETH NOT that those whom he hath fashioned SHOULD PERISH BUT THAT THEY SHOULD repent and live before him. And especially are we bound to pray and confess and worship and glorify and honour and exalt our God the adorable Father Lord of all who by his Christ wrought a good hope and salvation for our souls, that he fulfil in us his grace and mercy and compassion unto the end

The deacon proceeds

With request and beseeching we ask for the angel of peace and mercy & From thee, o Lord

15 Night and day throughout our life we ask for continual peace for thy church and life without sin & From thee, o Lord We ask continual LOVE, WHICH IS THE BOND OF PERFECTNESS,

R From thee, o Lord
We ask forgiveness of sins and those things that help our lives
and appease thy godhead R From thee, o Lord

with the confirmation of the Holy Ghost

We ask the mercy and compassion of the Lord continually at all times & From thee, o Lord

Let us commit our souls and one another's souls to the Father and the Son and the Holy Ghost

When the caruzutha is finished the priest says

We beseech and ask of thee, o Lord God of hosts, perfect with us thy grace and pour out thy gift by our hands: and may the mercy and compassion of thy godhead be for the remission of the offences of thy people and for the forgiveness of the sins of all the sheep of thy pasture whom thou hast chosen to thyself in thy grace and mercy, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

(THE INCLINATION)

Bow down your heads for the imposition of hands and receive the blessing

and the people bow their heads with the deacons and the priest repeats this Imposition of hands in his heart quietly, inclining himself the while

O LORD GOD OF HOSTS repeat, thine is the holy catholic church which was purchased by the great passion of thy Christ, THE SHEEP OF THY PASTURE: and through the grace of the Holy 5 Ghost who is of one nature with thy glorious godhead are given the degrees of the imposition of hands of the true priesthood: in thy mercy, o my Lord, thou hast vouchsafed to the feebleness of our frail nature to become known members of the great body of the holy catholic church and to administer 10 spiritual helps to the souls of the faithful. Do thou then, o my Lord, perfect thy grace with us and pour out by our hands thy gift: and may the mercy and compassion of thy godhead be on us and on this people whom thou hast chosen to thyself

and he raises his voice and says

15 and grant unto us, o my Lord, by thy compassion that all the days of our life we may all alike and together be wellpleasing to thy godhead in good works of righteousness which appease and reconcile the glorious will of thy majesty and that we be accounted worthy by the help of thy grace to raise to thee 20 praise and honour and confession and worship at all times, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

(THE OFFERTORY)

And the deacons enter the altar saying

Let him that hath not received baptism depart Let him that doth not receive the sign of life depart Let him that doth not accept it depart Go, ye hearers, and watch the doors.

And they begin the anthem

I WAITED PATIENTLY FOR THE LORD

The body of Christ and his precious blood are upon the holy altar. Let us all draw nigh to him in fear and love and with the angels sing aloud

The priest goes to put the mysteries on the altar: and when he puts the 30 vessels on the altar, the priest takes the paten and the deacon the chalice

The priest takes the paten in his left hand and the chalice in his right putting his hands in the form of a cross And the deacon says

Let us pray. Peace be with us

unto him Holy holy holy Lord God

THE POOR SHALL EAT AND BE SATISFIED

5 The body of Christ and his precious blood *etc*

Glory be to the Father and to the Son and to the Holy Ghost

on the holy altar let there be a memorial of the virgin Mary the mother of Christ

From everlasting to everlasting world without end

O ye apostles of the Son and lovers of the onlybegotten, pray that there be peace in creation

LET ALL THE PEOPLE SAY
AMEN AND AMEN

Thy memorial, o our father [the patron saint], is upon the holy altar with the just who have overcome and the martyrs 25 who have been crowned

or this

Lo all the departed lay down in thine hope that in the glorious resurrection thou 30 mightest raise them up in glory.

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and the priest says

Let us send up praise to thy glorious Trinity at all times for ever. May Christ who was sacrificed for our salvation and who commanded us to make a memorial of his death and burial and resurrection receive this sacrifice at our hands by his grace and mercy for ever.

and he strikes the paten on the chalice three times and each time he says

After thy commandment, o our Lord and our God repeat, these glorious and holy and lifegiving and divine mysteries are placed and ordered on the propitiatory altar until the coming of our Lord the second time from heaven: to whom be glory at all times for ever. Amen

He orders the mysteries upon the altar and covers the mysteries carefully with a veil.

And going outside the sanctuary the priest lades the deacons with the cross and the gospels and says

Christ our Lord account you worthy to meet him with open face. Amen.

And they draw back the veil and the priest begins the Anthem of the Mysteries for the day and those within the altar repeat it The Anthem of the Mysteries $\{Tune: By \text{ the care of thy will to us} \}$

I WILL MAGNIFY THEE, O GOD MY KING

The habitation our Saviour entered is not that which Moses made of old, which the highpriest alone was commanded to enter: but he entered into heaven to exercise his priesthood and prepare the kingdom which passeth not away. Albeit he deserved not to die. he gave himself for us that we might be made righteous like him. Blessed is he that took what is ours and dwelt in it and made it head and lord and judge. O thou being that dwellest on high, glory be to thee

More than all the dwellings of Jacob, o how amiable are thy dwellings, thou Lord of hosts

The habitation our Saviour entered *etc*}

Glory be to the Father and to the Son and to the Holy Ghost

{The habitation our Saviour entered *etc*}

From everlasting to everlasting world without end. Amen. And the priest worships towards the four sides of the bema: first he worships twice towards the east and then to the right, then once towards the east and raises himself up. And then he 5 worships twice towards the east and then once to the left and then once to the east and behind him once

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And he says Glory be in the anthem of the mysteries and comes down and gives the peace to the people. And when he comes as far as the deacons, they worship one towards another and he 35 says to them

God the Lord of all be appeased with your ministry, adorn you with all beauty and enrich you with all the benefits of his gift world without end 40

Make the right hand of thy mercy, o our Lord Jesus, to overshadow and abide on THY PEOPLE AND THE SHEEP OF THY 5 PASTURE. Lord, thy mercy is for ever on thy worshippers: cast not the work of thine hands into the hands of the evil one. Make true, Lord, this promise 10 which thou madest to the twelve I AM WITH YOU UNTO THE END of days. Be with us as with thine apostles by the help of thy grace and * deliver us from 15 temptations and give us time full of peace that we may confess and worship and glorify thy great and holy name at all times

repeat three times from *.

When he comes to the door of the sanctuary, i.e. of the altar, he worships and says

HAVING OUR HEARTS SPRINKLED AND CLEAN FROM AN EVIL CONSCIENCE may we be accounted worthy to enter into the holy of holies high and exalted and in purity and circumspection and holiness to stand before thine holy altar and offer to thee Spiritual and Reasonable Sacrifices in the Belief of the Truth

and he proceeds

But thou art good and wilt not alway be chiding neither keepest thou thine anger for ever. Turn thy face from My sins and put out all my misdeeds in the great multitude of thy mercifulness, Father and Son and Holy Ghost, for ever

or if he has not opportunity for this
he says

Our Lord Jesus Christ be with us all in his grace and mercy for ever. Amen

[The preceding from Having our hearts is sometimes said after the anthem is finished].

(THE CREED)

The priest goes up to the door of the altar and worships and stands and stretches forth his hands and says with a loud voice

We believe in one God the Father almighty, maker of all things visible and invisible. And in one Lord Jesus Christ the only Son of God the firstborn of every creature, who was begotten of his Father before all worlds and not made, very God of very God, of one substance with his Father: by whom the worlds were framed and all things were created: who for us men and for our salvation came down from heaven and was incarnate of the Holy Ghost and was made man and was conceived and born of the virgin Mary and suffered and was crucified in the days of Pontius Pilate and was buried and rose again the third

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day according to the scriptures and ascended into heaven and sat down on the right hand of his Father and shall come again to judge the dead and the quick. And in one Holy Ghost, THE SPIRIT OF TRUTH, who proceedeth from the Father, the Spirit the giver of life. And in one holy and apostolic catholic church: 5 and we acknowledge one baptism for the remission of sins and the resurrection of our bodies and the life everlasting. Amen.

(PREPARATION FOR THE ANAPHORA)

And they enter quickly and worship three times, and while the priest is worshipping before the altar he says

God the Lord of all be with us all in us all by his grace and mercy for ever.

Amen

Here the priest washes his hands [in the place of the deacon] and they make the sign of the cross [in the air with joined hands] towards all the [four consecration-] crosses of the altar: and the deacons say the cāruzūtha

And then the priest says to the deacon who completes

God the Lord of all strengthen thee to glorify him with his praises

The deacons [say very slowly]
Let us pray. Peace be
with us

Pray for the memorial of our fathers the catholici and bishops and of all presbyters and deacons and young men and virgins and of all who have departed and passed from this world in the belief of the truth and of all our fathers and brethren, of all our sons and daughters and of all faithful and Christloving kings and of all prophets and apostles and of all martyrs and confessors of this and every place: that God crown them in the resurrection from the dead and give us with them a good hope and a portion and

And turning his face to the altar and offering three mātūnīyas, at each mātūnīya he advances nearer and at 20 the beginning of the mātūnīya he begins and beseeches thus, whispering with his lips this prayer

Glory be to thee the finder of the lost: glory be to thee the gatherer of 25 the dispersed: glory be to thee the bringer nigh of them that are afar off: glory be to thee the turner back of the wanderers to the knowledge of the TRUTH: glory be to thee, o my Lord, 30 who didst call me, even frail me, by thy grace and didst bring me nigh to thee by thy compassion and didst set me as a known member in the great body of thine holy catholic church that 35 I may offer before thee this SACRIFICE LIVING AND HOLY AND ACCEPTABLE . which is a memorial of the passion and the death and the burial and the resurrection of our Lord and Saviour 40 Jesus Christ IN whom thou wast WELL PLEASED and reconciled to forgive the sins of all mankind

an inheritance and life in the kingdom of heaven

May this offering be received with openness of face and SANCTIFIED BY THE WORD OF GOD AND BY THE HOLY GHOST that it be to us for help and salvation and life world without end in the kingdom of heaven by the grace of Christ.

Here I inform thy love, o my lord, that as the priest draws near before the altar, just as he draws near beseeching, he worships until he reaches the altar. And then he worships and rises and kisses the middle and then he worships and rises and kisses the right horn and then he worships and rises and kisses the left horn and then he worships and rises and kisses the middle and the right side and the left side and he looks towards those on the right side while himself inclining on the left and worships towards them and says

Bless, o my Lord. My brethren, pray for me that this offering be accomplished at my hands

and they return answer to him

God the Lord of all strengthen thee to fulfil his will and receive thine offering and be wellpleased with thy sacrifice for us and for thyself and for the four corners of the world by the grace of his compassion for ever. Amen

And then he repeats

Glory be to thee the finder of the lost (etc)

worshipping and rising and kissing the middle and then worshipping and rising and kissing the right side and then worshipping and rising and kissing the left side and offering a mātūnīya and rising and kissing the middle and the right side and the left side, looking towards those on the left side himself inclining on the right and saying

Bless, o my Lord. Pray for me, my brethren and my beloved, that I be accounted worthy to offer before our Lord Christ this sacrifice living and holy for myself and for all the body of the holy church by the grace of his compassion for ever. Amen

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and they return answer to him

God the Lord of all be wellpleased with thy sacrifice and receive thine offering which thou offerest for us and for thyself by his grace and mercy 5 for ever. Amen

And then he says

Glory be to thee the finder of the lost $\langle etc \rangle$

worshipping after the former order.

And when the deacon says May this offering be received the priest worships towards him and says on this wise

This offering is offered for all the living and the dead: may it be received 15 of my sinfulness before the dread tribunal of thy majesty, o our Lord, with openness of face

And then the priest goes down quickly from the raised place and turning his 20 face towards the deacon who completes worships towards him and says on this wise

Christ make true thy words and receive the FRUIT of thy LIPS and 25 pardon the trespasses and sins of all them that hearken to thee

And then he turns his face to the altar and offers a mātūnīya and kneels till the cāruzūtha is finished and whilst 30 he kneels he repeats quietly in his heart this prayer beseechingly

Cushāpa

Yea, o our Lord and our God repeat, look not on the multitude of our sins 35 and let not thy majesty abhor the weight of our evil deeds, but in thine unspeakable mercy receive this sacrifice at our hands and through it give strength and sufficiency that thou 40 mayest be able to pardon our many sins; that when thou art revealed at the end of the times in the manhood

which thou hast taken of us we may FIND in thy presence GRACE and MERCY and be accounted worthy to give praise with the illustrious multitudes.

5 When the cāruzūtha is finished he rises and kisses the altar and repeats the gehāntha without stretching out his hands before the altar

And know that here he must not stretch out his hands at all because he has not received boldness. And at the other gehānthas, then let him stretch out his hands because he has now received boldness, and at each gehāntha he worships to before the altar at the beginning and at the end. And his position shall be about a cubit distant from the altar and the space between his hands of like measure, and he shall bow his head to his knees. At the end of every gehāntha he shall worship and kiss the middle of the altar

Then he offers the Kuddāsha of the blessed apostles mar Addai and mar Mari

15 who made disciples of the east. And with it they consecrate from the Sabbath

of the Resurrection till the Annunciation and on memorials of the Departed and

on memorials of the Saints and on ordinary days

And the priest says

Bless, o my Lord: bless, o my Lord: bless, o my Lord
My brethren, pray for me

and they answer

Christ hear thy prayers: Christ receive thine offering: Christ illuminate thy priesthood in the kingdom of heaven and be well-pleased with this sacrifice which thou offerest for thyself and for 25 us and for all the whole world that looketh for and expecteth his grace and his mercy for ever

And the priest repeats the first gehantha of the apostles in a low voice

We confess, o my Lord, the overflowing riches of thy grace towards us repeat, in that albeit we are sinners and of no account 30 thou hast accounted us worthy by reason of the multitude of thy mercies to administer the holy mysteries of the body and blood of thy Christ, asking for the help which is of thee for the strengthening of our souls * that with entire love and BELIEF OF THE TRUTH we may administer thy gift to us

(repeat the beginning and the end of each gehāntha) Kānūna

and that we may raise to thee praise and honour and confession and worship now and ever and world without end

he crosses himself and the people answer

Amen.

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(THE DIPTYCHS)

And the priest proceeds

Peace be with you

and they answer

And with thee and with thy spirit

Furthermore 1 write the diptychs, that is the book of the living and the dead, which they read at the time of the mysteries before the door of the altar on feasts of our Lord and on sundays

First he that is on the right hand begins and says

Let us pray. Peace be with us

Let us pray and beseech of God the Lord of all for the peace of the holy catholic church here and in every country

Let us pray also for the welfare of our holy fathers mar N catholicus and patriarch and mar N bishop and metropolitan

Let us pray also for our fathers the bishops who are in this life 15
Let us pray also for the presbyters and deacons and subdeacons
and readers and monks and laymen, the faithful, men and
women, young men and maidens, orphans and widows, who
walk in this world with a good name and in seemly conversation. Amen

Let us pray for the peace of kings and governors of this world Let us pray also for those who are in affliction and persecution for the sake of God

Let us pray also for the peace of the holy catholic church in all the world. Amen 25

[and the people answer Amen]

That God in his compassion visit all divisions of it with those things which help soul and body by his grace and mercy world without end

[and they answer]

Amen.

He proceeds and recites the book of the dead

Let us pray. Peace be with us

Let us pray and beseech God the Lord of all

That this oblation be accepted for all the just and righteous fathers who were wellpleasing in his sight [let us pray]

Also for the memorial of Adam and Abel and Seth and Enosh and Noah and Shem and all the just let us pray

And of Abraham and Isaac and Jacob and Joseph and all the faithful [let us pray]

5 And of Melchisedek and Aaron and Zacharias and all priests let us pray

And of Moses and Samuel and David and Nathan and all prophets [let us pray]

And for the memorial of mart Maryam the holy virgin who bare Christ our Lord and our Saviour

And of mar John the baptist the herald of Christ our Saviour

And of Peter and Paul and Matthew and Mark and Luke and John and of all the apostles and of mar Addai and mar Mari the apostles who were the converters of this eastern region

And of Stephen the firstborn of the martyrs and of all confessors And for the memorial of Simon and Shāhdōst and Bo'ārba'shmin and Bābhay and Abha and Ishu'yabh catholici and martyrs

Sahhrichu

Sarging

Flijah

20 And of

	гара	Sabhrishu	Sergius	Enjan
	Abhrīs	Gregory	Enosh	Barçōma
	Abraham	Ishuyabh	John	'Abhdīshu
	James	Mar'emmih	Joannes	Ishuʻyabh
25	Achādhe'abhu	y George	John	Elijah
	Tumārça	John	Abraham	Yabh'alāha
	Shakhlūpha	Chenānīshu	Immanuel	Sabhrīshu
	Qayūma	Çelībhāzekha	Israel	Makhīkha
	Isaac	Pithyōn	'Abhdīshu	Dencha
30	Achi	Abha	Mari	Yabh'alāha
	Yabh'alāha	James	Joannes	Timothy
	Dādhīshu	Chenānīshu	John	Dencha
	Aqāq	Timothy	Ishu'yabh	Elijah
	Bābhay	Ishu'barnōn	Elijah	Simon
35	Silas	George	John	Mining
	Paulus	Sabhrīshu	Sabhrīshu	
	Samuel	Abraham	'Abhdīshu	
	'Abhdīshu	Theodosius	Makhīkha	

catholici patriarchs who have departed, from this eastern region

Also for the memorial of our holy fathers the cccxviij bishops who were assembled at the city of Nicaea for the raising up of the true faith

Also for the memorial of

Sālmūth	Shabhta	Acha	Y abh'alāha	
Adhōna	Simon	Māran'ammih	Hurmizd	
Joseph	Qashīsha	Ishu'yabh	John	
'Abhdīshu	Chanāna	Nestorius	Elijah	10
Daniel	Abraham	'Abhdīshu	Titus	
Barchadhbe-	Jonadab	Isaac	Joseph	
shabba	Paulus	John	'Abhdīshu	
Daniel	Ishu'yabh	Luke	Simon	
Shimbaitih	George	Israel	Gabriel	15
Bāṭa	Sergius	George	George	
Chabhībha	Jonah	Ishu'yabh	Chenānīshu	
Daniel	Stephen	Gabriel	Abraham	
Job	Samuel	Elijah	Elijah	
Joseph	Simon	'Abhdīshu		20
Bābhay	John	Gabriel		
			1 0 11	

bishops and metropolitans who have departed from this country

[Also for the memorial of our holy fathers

Mar James	George	Cyprian	Sabhrīshu	25
Enlash	Elijah	John	John	
Abraham	Paulus	Thomas	Berīkhīshu	
Ith'alāha	Simon	'Aqebhshema	Ishu'yabh	
Barnāy	Gabriel	Joannes	Yahb'alāha	
Elisha	Gregory	Cyprian	Elijah	30
Hosea	Achādheabhu	Abraham	George	0 -
Mar Sergius	Qāsha	John	Ishu'yabh	
Abraham	George	Qayūma	Sabhrīshu	
Hurmizd	Sāhduy	Bukhtīshu	John	
Paul	Qāmīshu	Abraham	Immanuel	35
Barçōma	Sabhrīshu	Moses	'Abhdīshu	
Hosea	Rozbayhān	Chenānīshu	Ishu'yabh	

John	'Abhdīshu	Michael	Ishu'yabh
'Abhdīshu	Gabriel	'Abhdīshu	
Ishu'zekha	'Abhdīshu	Yabh'alāha	

bishops metropolitan who have departed from the second province of the holy city of Çubha]

Also of our fathers

	Achuhde'emmi	ıh Shūbhchāle'ala	ā- Mark	Chenānīshu
	Moses	ha	Ishu'zekha	Abraham
	Yazdaphnih	Ephraim	'Abhdīshu	Nestorius
10	Mārabha	Māranzekha	Abraham	Ishu'yabh
	Māri	Chenānīshu	John '	Chenānīshu
	Ishu'yabh	Cyriac	Cyriac	
	Sabhrīshu	Chūs'alāha	George	
	Shimbaitih	Chabhībha	'Abhdīshu	
15	K ^e līlīshu	John	Makhīkha	

bishops who have departed from this country

[Also for the memorial of our holy fathers

	Elidorus of	Ishu'yabh	Cyriac	'Abhdīshu
	Wasa	Daniel	John	John
20	Barçōma	Paulus	Chakhīma	Ishu'yabh
	Isaac	John	John	Joannes
	'Abhdīshu	Mārūtha	Qayūma	Elijah
	Israel	Bardayra	Simon	'Abhdīshu
	Simon	Bābhay	Immanuel	Chenānīshu
25	Chayāy	Achuhde'emmih	Sabhrīshu	Sabhrīshu
	Benjamin	Sāhda	'Abhdīshu	John
	Elijah	James	Ishu	Michael
	James	Sabhrīshu	George	Joseph
	'Aqebh'alāha	Sāsān	John	John
30	Daniel	Bar'ītta	Ishu'yabh	
	John	Thomas	Sabhrīshu	

bishops who have departed from this holy see]

Also for the memorial of Shūbhchāleīshu bishop and metropolitan [and martyr] who converted the Gālāyi and the Daylūmāyi

Also for the memorial of

Ignatius	Meletius	Basilius	Theodorus
Polycarpus	Flavianus	Gregorius	Nestorius
Athanasius	Ambrosius	Diodorus	Alexander
Eustathius	Gregorius	Joannes	Meletius

bishops and doctors

And of Yulyāni and Ephraim and Narsay and Abraham and John and Michael presbyters and doctors

And for the memorial of the man of God and son of man, in whom grace was victorious in signs and wonders, our 10 blessed father mar Gabriel, witnessed to for holiness and famous for strength and marvellous in deeds, the founder of the High Monastery and its holy school the mother of virtues

And for the memorial of our blessed father mar Abraham 15 the interpreter of the divine scriptures and of Piyon and Moses and James and Ishurāchmih presbyters and doctors

And of

Paul	Evagrius	Barqūsri	Elijah	20
Antony	[Michael]	Mar Bābhay	Ukhāma	
Macarius	Marōgin	John	Barsāhdi	
Arsenius	James	Rabban Hur-	Sabhrīshu	
Marcus	John	mizd	Daniel	
Abraham	Abraham	Mar Acha	Sabhrīshu	25
Qiyōri	Michael	John the	Andrew]	
John	Elijah	weeper		

hermits and strangers who were famous for comely and edifying conversation

And for the memorial of the illustrious athletes and glorious 30 anchorets

Mar Isaac	Mar Acha	Jonah	Gabhrūna	
Mar Dencha	Mar John	Phenix		
Pithyōn	Mar Abhūn	Ananias		
Dumāstyānus	Abha	Ba'uth		35
and all their just and righteous companions.				

Also for the memorial of our holy fathers

Mar Kūdhāway Mar 'Abhda Diodorus Sergius Dūdha Mar Abha Theodorus Sapor John strangers and religious who walked in angelic conversation

5 sation

Also for the memorial of the illustrious among saints and marvellous among weepers and great among religious and instructed among athletes and renowned in deeds mar rabban Bar'ītta the sun of the saints and of Chānāhīshu his faithful sister

And of

Mar Sergius George Pithyōn Ishu'sabhran Bacchus Cyriac Mar Sābha Yūchāna and the poor woman and her two sons, famous martyrs

15 And for the memorial of

Mar Sabhr- John son of Mar Shūbhchā- Rabban Joīshu the seers lemāran seph Mar Chenān- Mār'anammih Rabban Pran- Abraham īshu of Zin si

and all their companions, founders of the godly congregation of the monastery of Bīth Qūqa

Also for the memorial of the holy martyrs and instructed athletes the sons of Gregory who are laid in this blessed village

²⁵ Also for the memorial of mar John Daylōmāya who built two monasteries of the Syrians

Also for the memorial of the illustrious among saints and renowned in deeds and marvellous among confessors mar George the holy martyr in whose name was built an holy church

Also for the memorial of rabban Sābha and the sons of Shemūni who are laid in this blessed village

Also for the memorial of mar John the holy martyr witnessed to by his good deeds of holiness and of rabban Joseph his brother who are laid in this village

[And for the memorial] of Constantine the victorious king and

of Helena his faithful mother and of Constantine and Constans and Jovian and Theodosius and Beçāy and Naaman and Mōriqi victorious kings

Also for the memorial of the martyrs and renowned among athletes the raisers up of monasteries and churches and 5 givers of gifts and alms, the sustainers of orphans and widows, the amir Matthew and amir Mas'ōd bey who were killed by the people of the Ishmaelites and laid in this village

Also for the memorial of the illustrious among athletes and roproviders of churches and monasteries, generous in alms, guardians of orphans and widows the amir Matthew and amir Hassan and amir Nijmaldīn who departed in this village

Also for the memorial of all faithful and Christloving kings
Also for the memorial of Aaron head of the scribes who gave
alms and did good deeds in the holy church

Also for presbyters and deacons and scholars who have departed from this church

And of all them that in a true faith departed from this world of 20 whom our Lord [alone] knoweth the names, that Elōhim crown them in the resurrection of the dead. [Amen

And the people answer]

And our Lord make us all to partake with them in his grace and mercy for ever. Amen.

(THE KISS OF PEACE)

The deacon says .

Give the Peace one to another in the love of Christ

They give the peace one to another and say

And for all catholici and bishops and presbyters and deacons 30 and the whole company who have departed from the congregation of the church and for the life and peace of the world: for the crown of the year that it be blessed and completed by thy goodness: for every child of the church who is worthy to receive this offering which is before thee and for all thy 35

servants and thine handmaidens who stand before thee at this time: for all of them and for all of us be this offering accepted for ever. Amen

and they make the procession of the peace.

(ANAPHORA)

And the deacon says

Let us all confess and make request and beseech the Lord in purity and groaning. Stand ye fairly and behold those things that are done in the fearful mysteries which are being hallowed. The priest hath drawn nigh to pray that by his mediation PEACE may BE MULTIPLIED UNTO YOU. Cast down your eyes and stretch forth your thoughts to heaven

Watchfully and diligently make request and beseech at this time and let no man dare to speak. Whoso prayeth let him pray in his heart.
 And in silence and fear stand ye and pray. Peace be with us.

And the priest says this cushāpa quictly

Cushāpa

O Lord God of hosts repeat, aid my weakness by thy mercy and by the help of thy grace account me worthy to offer before thee this living and holy sacrifice for the help of the whole body and for the praise of thy glorious Trinity, o Father and Son and Holy Ghost, for ever

And the priest rises and lifts the veil from the mysteries and folds it round about the chalice and paten and says

Forasmuch as thou hast by thy grace, o my Lord, accounted me worthy of thy body and thy blood, even so account me worthy of BOLDNESS before thee IN THE DAY OF JUDGEMENT. Amen.

The prayer of the incense

O our Lord and our God, may the pleasant savour which 30 we offer thee before thine holy altar within thy glorious temple be acceptable unto thee and may it be for the joy of thine holy name and for the pardon of thy servants and of thy flock, o Father and Son and Holy Ghost, for ever.

The priest says to the deacon

(THE THANKSGIVING)

And he proceeds

Kānūna

THE grace OF OUR LORD JESUS CHRIST AND THE LOVE OF GOD the Father, AND THE FELLOWSHIP OF THE HOLY GHOST 5 be WITH US ALL NOW and ever and world without end

he signs the mysteries and they answer

Amen

and he proceeds

Lift up your minds

and they answer

Unto thee, o God of Abraham and of Isaac and of Israel, o glorious king

and he proceeds

The offering is being offered unto God the Lord of all

and they answer

It is fit and right

(and he raises his hands in every kānūna in which now does not occur)

and the deacon says

Peace be with us

And the priest kneels and prays secretly and says this cushapa quietly

Cushāpa

O Lord Lord, give us openness of face before thee that with the boldness which is of thee we may accomplish this living and holy service with our consciences clean from all evil and bitterness, and sow in us love and peace 25 and concord one towards another and towards all men

And he rises and kisses the altar. And it must also be made known that at the beginning and the end of every gehāntha he makes a mātūnīya and kisses the altar. And the priest proceeds stretching out his hands in due order and saying this gehāntha

Gehāntha

Worthy of praise from every mouth *repeat* and of confession from every tongue and of worship and exaltation from every creature is the adorable and glorious name of thy glorious Trinity, o Father and Son and Holy Ghost, who didst create the world 35 by thy grace and its inhabiters by thy mercifulness and didst save mankind by thy compassion and give great grace unto mortals.

IO

20

30

Thy majesty, o my Lord, THOUSAND THOUSANDS of those on high bow down and worship and TEN THOUSAND TIMES TEN THOUSAND holy ANGELS and hosts of spiritual beings, MINISTERS of FIRE and SPIRIT, praise thy name * with holy cherubin and 5 spiritual seraphin offering worship to thy sovereignty

Känüna

shouting and praising without ceasing and CRYING ONE TO ANOTHER AND SAYING

and they answer

HOLY HOLY HOLY LORD GOD OF HOSTS

heaven and EARTH are FULL OF HIS PRAISES and of the nature of his being and of the excellency of his glorious splendour

Hosanna in the highest and Hosanna to the son of David
BLESSED IS HE THAT came and COMETH IN THE NAME OF
THE LORD

Hosanna in the highest

and each time they shout HOLY the priest makes a mātūnīya before the altar

And he kneels and says this cushāpa

Cushāpa

HOLY HOLY LORD GOD OF HOSTS: heaven and EARTH are FULL OF his PRAISES and of the nature of his being and of the excellency of his glorious splendour: even as I fill heaven and earth, saith the Lord. HOLY art thou, God the Father of truth, of whom every fatherhood in 25 HEAVEN AND EARTH IS NAMED: HOLY art thou, eternal Son, BY WHOM ALL THINGS WERE MADE: HOLY art thou, Holy Ghost, being by whom all things are sanctified. Woe is me! Woe is me! FOR I AM UNDONE, BECAUSE I AM A MAN OF UNCLEAN LIPS AND I DWELL IN THE MIDST OF A PEOPLE OF UNCLEAN LIPS AND MINE EYES HAVE SEEN THE LORD OF HOSTS. HOW DREADFUL IS 30 THIS PLACE, for this day I HAVE SEEN the Lord face to face, and THIS IS NONE OTHER THAN THE HOUSE OF GOD AND THIS IS THE GATE OF HEAVEN. *And now, o Lord, let thy grace be upon us repeat and purge our uncleanness and sanctify our lips and mingle, o my Lord, the voices of our feebleness with the hallowing of the seraphin and the halleluiahs of the angels. 35 Praise be to thy mercies who hast made creatures of dust partakers with spiritual beings

And he rises and says

Bless, o my Lord: bless, o my Lord: bless, o my Lord

My brethren, pray for me

and he repeats this gehäntha quietly

20

Gehāntha

And with these heavenly hosts we give thanks to thee, o my Lord repeat, even we thy servants weak and frail and miserable, for that thou hast given us great grace past recompense in that thou didst put on our manhood that thou mightest quicken it 5 by thy godhead, and hast exalted our low estate and restored our fall and raised our mortality and forgiven our trespasses and justified our sinfulness and enlightened our knowledge *and, o our Lord and our God, hast condemned our enemies and granted victory to the weakness of our frail nature in the 10 overflowing mercies of thy grace

[OUR LORD JESUS THE SAME NIGHT IN WHICH HE WAS DELIVERED UP TOOK BREAD AND BLESSED AND BRAKE IT AND SAID TAKE, EAT: THIS IS MY BODY WHICH IS BROKEN FOR YOU: THIS DO IN REMEMBRANCE OF ME. AFTER THE SAME 15 MANNER ALSO HE TOOK THE CUP WHEN HE HAD SUPPED, SAYING THIS CUP IS THE NEW TESTAMENT IN MY BLOOD: THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME

or read it as in the other kuddāshē]

Kānūna

20

And for all thine helps and graces towards us let us raise to thee praise and honour and confession and worship now and ever and world without end

and he signs the mysteries and they answer

Amen.

25

(THE INTERCESSION)

And the deacon says

Pray in your minds. Peace be with us

And the priest proceeds to this cushāpa kneeling and saying in his heart

Cushāpa

30

O Lord God of hosts, accept this offering for all the holy catholic church and for all the just and righteous fathers who have been wellpleasing in thy sight and for all the prophets and the apostles and for all the martyrs and confessors and for all mourners and distressed and for all the needy and tormented and for all the sick and afflicted and for all the departed who have been severed 35 and have gone forth from amongst us and for this people that looketh for and awaiteth thy mercies *and for my frailty and misery and poverty repeat. Yea, o our Lord and our God, After thy mercies and the multitude

OF THY GOODNESSES deal thou with thy people and with my misery and NOT AFTER MY SINS and transgressions, but that I and these may be accounted worthy of the pardon of offences and the remission of sins through this holy body which we are receiving IN THE BELIEF OF THE TRUTH by the grace which 5 is of thee. Amen a.

And he rises and says

Bless, o my Lord: bless, o my Lord: bless, o my Lord

My brethren, pray for me

and he proceeds and repeats this gehantha quietly

Gehāntha

Do thou, o my Lord, in thy many and unspeakable mercies repeat make a good and acceptable memorial for all the just and righteous fathers who have been wellpleasing in thy sight, in

" Cushāpa of the departed [which is used at memorials of the departed instead of or in addition to the foregoing]

I worship thy grace, o my Lord, and I confess thy mercifulness, in that

though I be unworthy by reason of my sins, thou hast brought me nigh unto thee in thy compassion and hast appointed me a minister and mediator of these glorious and holy mysteries, desiring of thee and beseeching thy sovereignty 20 that they be for the tranquillity and peace of the world and for the preservation of thine holy church and for the increase of the true faith and for the exaltation of the righteous and for the pardon of sinners and for the acceptance of the penitent and for the return of them that are afar off and for the encouragement of the weak and for the refreshing of the tormented and for the comforting of 25 the afflicted and for the healing of the sick and for the support of the poor and for a good memorial of the departed, and do thou to all of us, o my Lord, such things as help and are wellpleasing to thy sovereignty. *Yea, o Lord God of hosts repeat, may this offering be accepted in the heights above from my hands, sinner and offender that I am, like the offering of Abel in the plain and of Noah 30 in the ark and of Abraham in the sacrifice of his son and of Elijah on mount Horeb and of the widow in the treasury and of the apostles in the upper room, and with the offering of the just and righteous fathers who from one generation to another have made their offering. Yea, our Lord and our God, may this offering be accepted for all the holy catholic church that it be established and 35 kept immovable, and for priests and kings and rulers that they be established in the tranquility of the churches and in the peace of their borders, and for the poor and needy and tormented and for the mourners and distressed and afflicted, and for all the departed who have been severed and have gone forth from among us, and for all those who stand before thine holy altar and make 40 petition through my sinfulness: grant their requests, pardon their offences and blot out their sins. And for this land and them that dwell therein, and for this village and the inhabiters thereof: compass it, o my Lord, with a strong wall and turn away from it in thy grace hail and famine and death and THE LOCUST AND THE CANKERWORM AND THE CATERPILLER and let not the spoiler 45 have power over us and let not them that hate us rejoice over us: and for N and M

and he names the cause and the matter, kneeling before the altar: and every cause of his own or of others he here brings before God.

the commemoration of the body and blood of thy Christ which we offer unto thee on thy pure and holy altar as thou hast taught us, and grant us thy tranquillity and thy peace all the days of the world. *Yea, o our Lord and our God, grant us thy tranquillity and thy peace all the days of the world repeat 5 THAT ALL THE INHABITANTS OF THE EARTH MAY KNOW THEE THAT THOU ART THE ONLY TRUE GOD the Father and that THOU HAST SENT OUR LORD JESUS CHRIST thy Son and thy BELOVED. And he our Lord and our God came and in his lifegiving gospel taught us all the purity and holiness of the 10 prophets and the apostles and the martyrs and the confessors and the bishops and the doctors and the presbyters and the deacons and all the children of the holy catholic church, even them that have been signed with the living sign of holy baptism

and when he says them that have been signed let him sign the throne from below upwards and from right to left, inclining the while.

(THE INVOCATION)

And here he strikes his face with his hands

And we also, o my Lord repeat three times, thy weak and frail and 20 miserable servants who are gathered together in thy name, both stand before thee at this time and have received the example which is from thee delivered unto us, rejoicing and praising and exalting and commemorating and celebrating this great and fearful and holy and lifegiving and divine mystery of the passion 25 and the death and the burial and the resurrection of our Lord our Saviour Jesus Christ

The deacon says In silence and awe stand ye and pray. Peace be with us. AND MAY THERE COME, 30

The priest rises and elevates his hands and says

O MY LORD, thine Holy

Spirit and rest upon this offering of thy servants and bless it and hallow it that it be to us, o my Lord, for the pardon of offences and the remission of sins and for the great hope of resurrection from the dead and for new life in the kingdom of 35 heaven with all those who have been wellpleasing in thy sight. And for all this GREAT AND MARVELLOUS dispensation towards

us * we will give thee thanks and praise thee without ceasing in thy CHURCH redeemed BY THE PRECIOUS BLOOD OF thy CHRIST, with unclosed mouths and OPEN FACES

Kānūna

5 lifting up praise and honour and confession and worship to thy living and holy and lifegiving name now and ever and world without end

and he signs the mysteries and they answer

Amen

10 [The veil is closed] and he makes a mātūnīya before the altar, but let him not kneel
and he proceeds

O Christ the peace of those above and the great tranquillity of those below, grant, o my Lord, that thy tranquillity and peace 15 may abide on the four corners of the world and especially within thine holy catholic church, and grant peace to the priesthood with the realm AND MAKE WARS TO CEASE IN ALL THE WORLD AND SCATTER THE divided PEOPLES THAT DELIGHT IN WAR, THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL 20 Sobriety AND GODLINESS

And he proceeds

I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, O Father and Son and Holy Ghost, that though I be a sinner and weak yet by reason of the multitude of thy mercifulness thou that in thy grace accounted me worthy to offer before thee these fearful and holy and lifegiving and divine mysteries of the body and blood of thy Christ that I may minister to the people and sheep of the pasture the pardon of their offences and the remission of their sins and the salvation of their souls and the solventiation of the whole world and the tranquillity and peace of all the churches

He proceeds

Have mercy upon me, o God, after thy great goodness O king Christ, have mercy upon me

35 According to the multitude of thy mercies do away mine offences

O king Christ, glory to thy name (and in like manner alternately to the end of Ps. li)

Unto thee lift I up mine eyes, o thou that dwellest in the heavens

(and the rest of Ps. cxxiii 1-3 a)

I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR

[and he goes a second time into the place of the deacon and washes his hands]

Prayer of incense

May our prayer and our petition be pleasant unto thee, o our Lord and our God, and may the smoke of our pleasant censer refresh thee like the censer of Aaron the priest in the tabernacle. To And renew our souls with our bodies and be reconciled to thy creation for thy many mercies' sake, o creator of pleasant roots and sweet spices, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

(THE FRACTION AND CONSIGNATION)

I 5

The order of the signing and the breaking

And he begins the order of signing and breaking and draws near with his hands outstretched and not folded as illiterate men do and he censes his hands and his face saying

*Sweeten, o our Lord and our God, the savour of our 20 uncleanness and our corruption with the sweet odour of the pleasantness of thy love and purify us therewith from the defilements of sin, o thou good shepherd, who wentest forth to seek us and didst find us when we were lost and willest our return. Pardon me mine offences and my sins, those I know 25 and those I know not, in thy grace and thy mercies repeat three times

and say

Bless, o my Lord: bless, o my Lord: bless, o my Lord
* The mercifulness of thy grace, o our Lord and our God, 30
bringeth us nigh unto these glorious and holy and lifegiving
and divine mysteries albeit we are unworthy repeat three times

and the deacon answers him

In truth, o my Lord, we are not worthy. Have pity on us, o my Lord, for that we are not worthy for our frailty by reason 35 of our many sins

Each time after he says The mercifulness of he folds his hands on his breast in the form of a cross and kisses the middle of the altar and also the right side and the left side

The deacons begin

SEE THAT IT IS I MYSELF

I am the bread which came down from on high, said our 5 Saviour in the mysteries to his disciples. Whoso hath love approacheth and receiveth it and liveth for ever in me and inheriteth the kingdom

Glory be to the Father and to the Son and to the Holy Ghost

The cherubin and seraphin and archangels in fear and 15 trembling stand before the altar and gaze at the priest breaking and dividing the body of Christ for the pardon of trespasses

20 From everlasting to ever-LASTING world without end

O thou who in mercy dost open the door to the penitent and callest sinners to come to 25 thee, open to us, o my Lord, the door of thy mercies and let us enter by it and sing praise to thee by night and by day].

And the priest takes the uppermost būchra which is in the middle of the paten in both his hands which must not then be folded and looks upwards and says

Praise to thine holy name, o our Lord Jesus Christ, and worship to thy sovereignty at all times for ever. Amen

For thou art the LIVING and lifegiving Bread which came down from HEAVEN and giveth LIFE to the whole world and they who eat of it die not and they who receive it are saved and pardoned in it and live in it for ever. Amen

and they answer

And he kisses the būchra in the form of a cross, not bringing it to his lips, but figuratively, above and below and right and left, and says

Glory be to thee, o my Lord three times, for thine unspeakable gift towards us for ever. Amen

and they answer

Amen

He holds the būchra firmly with both hands and says

We draw nigh, o my Lord, in the true faith of thy name to these holy mysteries and by thy compassion we break and by thy mercifulness we sign the body and the blood of our Saviour our Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost for ever

and they answer

Amen

While naming the Trinity he breaks the būchra that is in his hands attentively

into two halves. And some here sign the perista with their thumb at the time of breaking: but do thou beware of such an audacity, for that it is not necessary here to sign but only to break in the 5 name of the Trinity, holding them in both hands. And he puts the half which is in his left hand in its place, not in its former position but arranging the broken side towards the chalice. And with the 10 half in his right hand he signs the blood in the chalice from east to west and from north to south, dipping a third part of the half which is in his hand into the chalice: that is (he dips) a third part of 15 both the portions. And he signs the chalice with that half of the buchra and not with the upper side and its edge, as others are wont to do, but with the part where it is broken while the front of the 20 half is towards (the chalice). And he says while making the sign of the cross from east to west

The precious blood is signed with the lifegiving body of our 25 Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost for ever

this while signing from east to west 30 towards him: and at the Holy Ghost he signs from north to south towards the paten. And so he signs the body in the paten in like manner and with the same half which is in his hand saying

The holy body is signed with the propitiatory blood of our Lord Jesus Christ: in the name of the Father and of the Son and of the Holy Ghost 40 for ever

> and they answer Amen

And he holds both the halves in his two hands and joins them together as if they had not been broken: and let his forefingers (and thumbs) encircle the

halves like a wheel: and he says

These glorious and holy and lifegiving and divine mysteries have been set apart and consecrated and perfected and fulfilled and united and commingled and attached and sealed one to the other in the adorable and glorious name of the glorious Trinity the Father and the Son and the Holy Ghost, that they may be to us, o my Lord, for the pardon of offences and the forgiveness of sins and the great hope of the resurrection from the dead and for new life in the kingdom of heaven, to us and to the holy church of Christ our Lord here and in every place now and ever and world without end

and at now he cleaves a cleft with his thumb at the part which was dipped in the blood, and then he puts the halves on the paten one over the other crosswise so that the broken part of the lower one which was held in his left hand looks towards the chalice, and the broken part of the upper one which was held in his right hand looks towards the west towards the priest, so that the cleft in it looks towards the chalice.

And he wipes his hands well and signs himself between his eyes with his thumb with the sign of the cross and also the deacons around him and says

Christ accept thy ministry: Christ illumine thy face: Christ keep thy life: Christ nourish thy youth.

Let him unwrap the veil which is folded round about the paten and chalice and say

Glory be to thee, o our Lord Jesus Christ, for that though I be unworthy thou hast in thy grace appointed me

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a minister and a mediator of thy glorious and holy and lifegiving and divine mysteries. By the grace of thy compassion account me worthy of the pardon of offences and the 5 forgiveness of sins

and then

Glory be to thee, o God: glory be to thee, o eternal Son: glory be to thee, o Holy Ghost, who sanctifiest to all, for ever

and they answer

Amen.

(THE BLESSING)

And he kisses the altar in the midst and proclaims like one making an

announcement and says

THE grace OF OUR LORD JESUS CHRIST AND THE LOVE OF GOD the Father AND THE FELLOWSHIP OF THE HOLY GHOST BE WITH US ALL NOW and ever and world without end

and they answer

20

AMEN

And he signs himself lifting his hands a little upwards on either side, because this signing is received on behalf of the people although he makes it on his own person.

[The veil is opened].

(THE COMMINUTION)

25

And the deacon proclaims

Let us all with awe and reverence draw nigh to the mysteries of the precious body and blood of our Saviour. With a pure Heart and Faith unfeigned let us remember his passion and consider his resurrection: for for our sakes the only-begotten of God took of mankind a mortal body and a reasonable and intelligent

The priest whispers in his heart and says

Blessed art thou, o Lord God of our fathers, and glorious is thy name for ever: for thou hast not 30 dealt with us after our sins but in the multitude of thy mercies thou hast delivered us from the power of darkness and hast bidden us to the kingdom of thy dear Son our Lord 35 Jesus Christ

While this is being said the priest breaks the body and then dips a coal for the children.

35

and immortal soul and by his lifegiving laws and his holy commandments hath brought us nigh from error TO THE KNOWLEDGE OF THE TRUTH, and after all his dispensation for us he THE FIRSTFRUITS of our nature was lifted up on the cross and rose from the dead and was taken up into heaven. He hath delivered to us his holy mysteries that in them we might commemorate all his grace towards us. Let 15 us then with overflowing love and with an humble will receive THE GIFT OF ETERNAL LIFE and with pure prayer and manifold grief let us 20 partake in the mysteries of the church in penitent hope turning from our transgressions and grieving for our sins and asking mercy and 25 forgiveness from God the Lord of all.

(THE LORD'S PRAYER)

The deacon

30 We condone the transgressions of our fellowservants

R O Lord, pardon the sins and transgressions of thy servants

And we purify our consciences from divisions and strife

R O Lord, pardon the sins and transgressions of thy servants

With our souls freed from anger and enmity

R O Lord, pardon the sins and transgressions of thy servants

20

30

Let us receive the holy and be hallowed by the Holy Ghost

R O Lord, pardon the sins and transgressions of thy servants

And in union and concord of minds let us receive the fellowship of the mysteries in peace one with another

R O Lord, pardon the sins and transgressions of thy servants

That they be to us, o my Lord, for the resurrection of our bodies and the salvation of our souls and life world without end.

When the caruzūtha is finished the deacon says

Let us pray. Peace be with us

and the priest repeats in his heart quietly

Pardon, o my Lord, by thy compassion the sins and transgressions of thy servants and hallow our lips by thy grace that 15 they may yield the fruits of praise to thine exalted godhead with all thy saints in thy kingdom

If there are chalices which they are not consecrating he signs them here. And then he rises to his full height after inclining and raises his voice and says h

Make thy tranquillity, o my Lord, to dwell amongst us AND thy PEACE IN OUR HEARTS and may our tongues proclaim thy truth and thy cross be the guardian of our souls while we make new harps of our mouths and speak a new tongue with lips of fire. Account us worthy, o my Lord, with the boldness 25 which is of thee to pray before thee this pure and holy prayer which thy lifegiving mouth taught to thy true disciples the sons of thy mysteries Whensoever ye pray after this Manner pray ye and confess and say

and they answer

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN: GIVE US THIS DAY THE BREAD OF OUR NECESSITY AND FORGIVE US OUR TRESPASSES AS WE HAVE

^a If it is not a feast of our Lord Account us worthy, o our Lord and our God, to stand before thee continually without blame WITH A PURE HEART and OPEN FACE with the boldness which in mercy is given us of thee that we may all with one accord call upon thee and say on this WISE

FORGIVEN THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOR EVER AND EVER. AMEN

And the priest repeats this prayer quietly

O Lord God of hosts our good God and our merciful king, we desire of thee and beseech the abundance of thy mercifulness: LEAD US NOT, O MY LORD, INTO TEMPTATION BUT DELIVER US FROM THE EVIL ONE and his hosts: FOR THINE IS THE KING-10 DOM AND THE POWER AND THE MIGHT and the strength and the dominion in heaven and in earth now and ever and WORLD WITHOUT END. AMEN

or this sometimes said in an audible voice and slowly

YEA, O OUR LORD and OUR GOD, we desire of thee and beseech 15 the mercifulness of thy grace, LEAD US NOT, O my Lord, lead US NOT, O my LORD, INTO TEMPTATION BUT SAVE AND DELIVER US FROM THE EVIL ONE and his hosts: FOR THINE IS THE KINGDOM AND THE POWER AND THE MIGHT and the strength and the dominion in heaven and in earth now and ever

and he signs himself and raises his voice

and world without end

and they answer

AMEN.

(THE ELEVATION)

And the priest says

Peace be with you

and the people answer

And with thee and with thy spirit

and he proceeds

The holy thing to the holies is fitting in perfection

One holy Father, one holy Son, one holy Spirit
Glory be to the Father and to the Son and to the Holy Ghost
world without end. Amen

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{ They draw the veil of the altar and range themselves in two choirs in the sanctuary and those within begin the following in a low voice saying

Kānūna

TERRIBLE ART THOU, O GOD MOST HIGH, OUT OF THINE HOLY
PLACE WORLD without end. Blessed be the glory of the 5
Lord from his place*

They repeat it in a loud voice and the people in the nave answer the same words

Verses said in the sanctuary

God is gone up with a merry noise: and the Lord with 10
THE SOUND OF THE TRUMP

God reigneth over the heathen: God sitteth upon his holy seat *

TERRIBLE ART THOU etc*

Choirs, choirs of spirits arose and escorted the Son in pomp 15 on the day of his ascension *

TERRIBLE ART THOU etc *

Continuation

WHILE THEY BEHELD HE WAS TAKEN UP AND A CLOUD RECEIVED HIM AND HE WAS HIDDEN FROM THEIR SIGHT 20

TERRIBLE ART THOU etc *

The precious blood and the body which we have all received, praise we it with confession and say Halleluiah halleluiah*

TERRIBLE ART THOU, O GOD MOST HIGH, OUT OF THINE HOLY PLACE World without end. Blessed be the glory of the 25 Lord from his place.

(THE COMMUNION)

They open the veil

and the deacon who said the caruzutha comes to the priest and says

Let us pray. Peace be with us

30

and the priest takes the hand of the deacon and places it on the chalice saying

The grace of the Holy Ghost be with thee and with us and with the partakers thereof in the kingdom of heaven for ever.

Amen

and the deacon answers

35

With thee and with us and with the partakers thereof in the kingdom of heaven

And the deacon says
Praise ye the living God
They say the Anthem of the Bema on
days of the mysteries

5 Antiphon Blessed be thy body and thy blood, o our Lord, which thou gavest for pardon to the nations and thereby didst hallow our nature that we no might sing and praise thy sovereignty And the deacon who read the apostle comes before the priest and says

Let us pray. Peace be with us

and receiving him he puts on him a veil and puts the paten on his arm and says

The divine grace be with thee and with us and with the partakers thereof for ever

And then the deacon who gave the peace comes and says

Let us pray. Peace be with us

and (the priest) taking the chalice
gives it to him saying

The grace of the Holy Ghost be with thee and with us

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When the antiphon is finished the deacon holding the chalice proclaims

Bless, o my Lord

and the priest lifts his hand and makes the sign of the cross over the people and says in an audible voice

The gift of the grace of our lifegiver our Lord Jesus Christ be fulfilled in mercy to us all

and they answer

world without end. Amen

And they say the verses of the antiphon

My brethren, receive the body of the Son, saith the church, and drink his cup in faith in the kingdom

30 Anthem of the Bema [sung by those in the nave]

{From the exalted heights Christ our Lord, the saviour of all, put on excellency and 35 glory and splendour and gave salvation to the nations and forgiveness of trespasses and of sins for the pardon of all And when the priest gives the body he says

The body of our Lord to the discreet priest or to the deacon of God or to the circumspect believer: for the pardon of offences

And the deacon says over the chalice

The precious blood for the pardon of offences, the spiritual feast for everlasting life to the discreet priest *or* to the deacon of God

and every one according to his degree

The precious blood and the body which we have all received, praise we it confessing and saying Halleluiah halleluiah

Halleluiah to the tune With thousands

W TARRY YE IN THE CITY OF JERUSALEM UNTIL YE BE ENDUED WITH POWER FROM heaven

. The precious blood etc

People Thou hast fed us, o my Lord, with thy body and thy blood. What are our mouths that we should confess thy name?

A priest Blessed is Christ who hath fulfilled his compassion and gone up with glory to the heaven of heavens

People Thou hast fed us etc

A priest The disciples wondered then when the cloud
received him from them

People Thou hast fed us etc
A priest The doors are opened
and the multitude are celebrating thee and the Father crieth
Come, enter, my beloved

People Thou hast fed us etc}
Praise for festivals of our Lord*

* Praise for sundays O our Lord Jesus the adorable king who by thy suffering didst vanquish the tyrant death * O Son of God who didst promise us new life in the kingdom on high * Cause all harms etc. as on p. 300. For memorials of the dead and ferias May the mysteries which we have received in faith be to us, o my Lord, for pardon of offences * O thou that art like him that is made [or like a servant] and also like the maker, thou art Christ, the king of the Ages * With thy body and blood thou didst pardon and forgive the faults and offences of all who have believed in thee * Account us all worthy in thine appearing with boldness to GO OUT TO MEET thee and with the bands of heavenly beings to sing praise. Amen and amen.

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[sung alternately verse by verse by those in the nave and those in the sanctuary]

Strengthen, o our Lord, the hands that have been stretched 5 out: and have received the holy thing for the pardon of offences * Account themworthy every day: to yield fruits to thy godhead * The mouths 10 which have praised thee within the holy place: do thou account worthy to sing praise * The ears which have heard the voice of thy praises: let them not, 15 o my Lord, hear the voice of alarm * The eyes that have seen thy great compassion: again, o my Lord, let them see thy blessed hope * The tongues also 20 that have cried Holy: do thou dispose to speak truth * The feet that have walked within the church: make them to walk in the land of light * 25 bodies that have eaten thy living body: do thou renew with new life * Our congregation which hath worshipped thy godhead: multiply to-30 wards it every help * And with us may thy great love abide: and therein may we abundantlyrender back praise* And open the door to the peti-35 tion of us all: and may our service also enter thypresence*

Cause all harms to cease from us: and make thy tran-

quillity and mercies to dwell in our land * That in the day of thy manifestation we may live before thee: and may go OUT TO MEET thee according to thy will * With hosannas we will confess thy name: for thy grace towards our race * For thy mercies are multiplied towards our manhood: and thy love hath shined forth upon our mortality * And thou hast blotted out our offences through thy pardon: praise to thy name for thygift * Blessed be thyglory FROM out of thy PLACE: who forgivest offences because of thy mercies * And in thy grace account us all worthy: to confess and worship thy godhead * And at every season let us lift up: praise to thy sovereignty. Amen and Amen.

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(THANKSGIVING)

And when the people have received the holy thing the priest takes back the 25 vessels with the mysteries to their place [and the veil is closed]

. And when the priest enters the deacon proclaims

Let us all then who by the gift of the grace of the Holy Ghost have drawn nigh and been accounted worthy and have partaken in the reception of these glorious and holy 30 and lifegiving and divine mysteries give thanks all with one accord and glorify God who gave them

and they answer
Glory BE TO him FOR HIS

UNSPEAKABLE GIFT

35

And the deacon says

Let us pray. Peace be with us

And the priest prays with a loud voice a

It is fitting, o my Lord, every day repeat and it is right at all times and meet every hour, to confess and worship and praise the fearful name of thy majesty: for by thy grace, o my 5 Lord, thou hast accounted worthy the weak nature of mortal man with the spiritual ones to hallow thy name and to partake in the mysteries of thy gift and to take delight in the sweetness of thy words and to raise voices of praise and of thanksgiving to thine high godhead at all times, Lord of all, Father and Son and Holy Ghost, for ever

and they answer

Amen

Bless, o my Lord

And he prays the second time b

15 Christ our God and our Lord and our king and our saviour and our lifegiver and the forgiver of our sins, who in his grace and his mercies hath accounted us worthy to receive his precious allsanctifying body and blood, grant us to be well-pleasing unto him in our thoughts and words and deeds and actions. And, o my Lord, may this earnest which we have received and are receiving be to us for the pardon of offences and the remission of sins and for the great hope of the resurrection from the dead and for new life in the kingdom of heaven, with all those who have been wellpleasing in thy sight, 25 by thy grace and thy mercies for ever. Amen

and while the priest is saying this one of the deacons binds up the veil

And while the priests are giving the peace one to another in the sanctuary they

[that are in the nave] say this psalm

O PRAISE THE LORD OF HEAVEN

The Son who gave us his body and blood PRAISE HIM IN THE HEIGHT

The Son who gave us his body and blood (and the rest of Ps. cxlviii 1-6 in like manner)

^a On ferias Praise, o my Lord, and honour repeat, confession and worship and continual gratitude are we bound to raise to thy glorious Trinity for the gift of the holy mysteries which thou hast given us by thy compassion for the pardon of our offences, Lord of all, Father and Son and Holy Ghost, for ever.

b On ferias Blessed be thine adorable excellence in thine exalted place, or Christ the pardoner of our offences and our sins, who makest our transgressions to pass away by the glorious holy lifegiving and divine mysteries, or Christ the hope of our nature, at all times for ever.

5

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and they proceed

O PRAISE THE LORD, ALL YE HEATHEN
For his gift to us

Praise him, all ye nations For his gift to us

(and the rest of Ps. cxvii)

Glory be to the Father and to the Son and to the Holy Ghost To the Son who gave us his body and blood

From everlasting to everlasting world without end. Amen
To the Son who gave us his body and blood

Let all the people say Amen and amen

To the Son who gave us his body and blood

Let us confess and worship and glorify

The Son who gave us his body and blood

And they proceed

15

OUR FATHER WHICH ART IN HEAVEN three times (without farcings).

(THE DISMISSAL)

The Seal

on sundays and on festivals and on memorials a

20

The priest goes forth and stands at the great door of the altar at the right side and blesses the people in an audible voice and says

HE WHO HATH BLESSED US WITH ALL SPIRITUAL BLESSINGS IN HEAVENLY PLACES IN JESUS CHRIST OUR LORD and hath bidden us to his kingdom and called us and brought us nigh 25 to his longed-for good things which pass not away neither cease nor are destroyed, even as he promised and assured to us in his lifegiving gospel and said to the blessed company of his disciples Verily Verily I say unto you, whose eateth MY FLESH AND DRINKETH MY BLOOD DWELLETH IN ME AND 30

^{*} Seal on ferias May our Lord Jesus Christ, whom we have ministered to and celebrated and honoured in his glorious and holy and lifegiving and divine mysteries, account us worthy of the resplendent glory of his kingdom and of delight with his holy angels and of openness of face before him and of standing at his right hand in Jerusalem on high by his grace and mercy. To him be glory: and may the right hand of his care overshadow us and all creation now and ever and world without end. Amen.

I IN HIM AND I WILL RAISE HIM UP AT THE LAST DAY AND HE SHALL NOT COME INTO JUDGEMENT BUT IS PASSED FROM DEATH UNTO LIFE eternal: may he then bless our company and guard our congregation and make our people glorious, which 5 have come and had delight in the power of his glorious and holy and lifegiving and divine mysteries. And with the living sign of the cross of our Lord be ye sealed and guarded from all harm hidden or open now and ever and world without end

and they answer

10

Amen.

And the priest and the people give peace one to the other.

(THE EULOGIA)

[The people kiss the cross in the priest's hands and the eulogia, which was baked along with the būchri, is distributed by one of the priests or deacons standing at the nave entrance of the baptistery

During the distribution is said the prayer of Mary

May the prayer, o my Lord, of the holy virgin and the request of the blessed mother and the beseeching and entreating of her that is full of grace, mart Maryam the blessed, and the great power of the victorious cross, and the divine help, and the petition of mar John the baptist be with us continually at all seasons and times, Lord of all, Father and Son and Holy Ghost, for ever. Amen].

(PRAYERS)

25

30

A prayer to be said when a man receives the holy thing

Hallow our bodies with thine holy body, pardon our offences with thy precious blood and make clean our thoughts with the hyssop of thy compassion, o Christ the hope of our nature: Lord of all, Father and Son and Holy Ghost, for ever. Amen.

When they order the mysteries

O my Lord, let not thy living body which we have eaten and thy victorious blood which we have drunk be to us, o my Lord, for judgement and vengeance but for pardon of trespasses and forgiveness of sins and for the great hope of the resurrection from the dead and for new life in the kingdom of heaven and 35 boldness before thee with the just and righteous who have been wellpleasing in

thy sight, o Christ the hope of our nature: Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Another

For that we have received of thy body openly let thy power dwell in us secretly, and let us go forth to meet thee with gladness and praise thee with 5 a threefold song with the just who fulfilled thy will, o Christ the hope of our nature: Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Another

For that we have received of thy body from the paten and drunk of thy blood from the chalice account us worthy, o my Lord, with the robber to sing praise 10 in paradise with the just who fulfilled thy will, Lord of all, Father and Son and Holy Ghost, for ever. Amen.

Seal

For that thou hast accounted us worthy, o my Lord, to delight in thy body and thy holy blood, account us worthy also to delight in thy kingdom which 15 passeth not away nor is destroyed, with all thy saints now and ever and world without end. Amen.

The order of the mysteries is finished, with the kuddāsha of the blessed apostles mar Addai and mar Mari who made disciples of the east Amen.



IV THE BYZANTINE RITE

IV. THE BYZANTINE RITE

- Pp. 309-344. The Byzantine Liturgy of the ninth Century. From Roman. Biblioth. Barberin. MS. iii. 55 (c. A.D. 800) pp. 1-73, 512, 519. The lacuna in S. Basil (pp. 327-336) is supplied from Grottaferrat. MS. Γβ vii (ixth or xth cent.). The additions are from (1) S. Maximus Mystagogia 8-24 in S. Maximi opp. tom. ii ed. Combefis, Paris 1675, pp. 508-23, or Migne P. G. xc cc. 687-709: (2) Chronicon paschale an. 624 p. 390 in Migne P. G. xcii c. 1001: (3) S. Theodorus Studit. De praesanctificatis in Mai Nov. patr. biblioth. tom. v, Romae 1849, or Migne P. G. xcix cc. 1687-90: (4) S. Nicephorus Canon. 30, 13 in Pitra Juris eccl. graec. hist. et mon. t. ii Romae 1868, p. 330.
- Pp. 345-352. THE LITURGY OF THE PRESANCTIFIED OF THE NINTH CENTURY. From the same MS., pp. 74-86, 520. The additions are from (1) S. Theodorus Studit. u. s.: (2) Chronicon paschale an. 645 p. 385 in Migne P. G. xcii c. 989.
- Pp. 353-399. The modern Liturgy of S. Chrysostom. From Εὐχολόγιον τὸ μέγα Venice 1869, pp. 34-74 and ᾿Ακολουθία τοῦ ἀναγνώστου ἥτοι συλλειτουργικόν Athens 1890, pp. 27-32. The proper of the Theophania from Τυπικὸν κατὰ τὴν τάξιν τῆς τοῦ Χριστοῦ μεγάλης ἐκκλησίας Constantinople 1888, pp. 149 sq.: ᾿Ανθολόγιον Venice 1865, pp. 303 sq., 301 sq.: Εὐχολόγιον ω.s. pp. 684, 636 sq.: ὑρολόγιον τὸ μέγα Venice 1870, pp. 113-115, 262 sq.
- Pp. 4co-411. The Prayers of the Modern Liturgy of S. Basil. From Εὐχολόγιον τὸ μέγα Venice 1869, pp. 8o-97.
- 5. Pp. 412-457. THE LITURGY OF THE ARMENIANS. Translated from Khorhrdatetr srbazan pataragi (The manual of the mystery of the holy Oblation) Jerusalem 1873: Tagharan (The Hymnbook) Constantinople 1850, p. 177. The proper of the 3rd Sunday after Pentecost from Jashotzgirk (The Lectionary) Jerusalem 1873, vol. ii. p. 103: Sharacan (The Canticlebook) Constantinople 1853, p. 409. See the Introduction.

1. THE LITURGIES

OF S. BASIL AND OF S. CHRYSOSTOM

(IX TH. CENTURY)

ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

(PROTHESIS)

³[Ή τελεία προσκομιδή έν τῆ ἀρχῆ γίνεται]

εύχὴ ἡν ποιεῖ ὁ ἱερεὺς ἐν τῷ σκευοφυλακίφ ἀποτιθεμένου τοῦ ἄρτου ἐν τῷ δίσκῳ

'Ο Θεός ὁ θεός ήμων ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου τὸν κύριον ἡμῶν καὶ θεὸν Ἰησοῦν Χριστὸν ἐΞαπόςτείλας ςωτῆρα καὶ λγτρωτὴν καὶ ἐὐεργέτην εἰλοσοῆντα ἡμῶς αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον μνημόνευσον ὡς ἀγαθὸς καὶ φιλάνθρωπος τῶν προσενεγκάντων καὶ δι' οὺς προσήγαγον καὶ ἡμᾶς ἀκατα-

Κύριε ὁ θεὸς ἡμῶν ὁ προθεὶς ἐαυτὸν ἀμνὸν ἄμωμον ἡπὲρ τὰς τοῦ κόςμος ζωὰς ἔφιδε το ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ ποτήριον τοῦτο καὶ ποίησον αὐτὸ ἄχραντόν σου σῶμα καὶ τίμιόν σου αἶμα εἰς μετάληψιν ψυχῶν 15 καὶ σωμάτων

S. Chrysostom

κρίτους διαφύλαξον ἐν τῆ ἰερουργία τῶν θείων σου μυστηρίων

ἐκφω.

5 ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς (καὶ τοῦ Υίοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων)

- ⁴[ού χρη σφραγίδα ποιείν έν τη εύχη του σκευαφυλακίου έπι το ἄγιον ποτήριον].

10

15

(ENARXIS)

3['Ανακηρύττεται

Εγλογημένη ή Βασιλεία (τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ άγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων)
καὶ ἡ Συναπτή σὺν τῆ ἐκφωνήσει]

Εύχη ἀντιφώνου α΄

Κύριε ὁ θεὸς ἡμῶν οὖ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, οὖ τὸ ἔλεος ἀκέτρητον καὶ ἡ φιλανθρωπία 20 ἄφατος αὐτὸς δέσποτα κατὰ τὴν εὐσπλαγχνίαν σου ἐπί-Βλεψον ἐφ΄ ἡμᾶς καὶ ἐπὶ τὸν ἄγιον οἶκον τοῆτον καὶ ποίηςον μεθ΄ ἡμῶν καὶ τῶν συνευχο-25 μένων ἡμῦν πλούσια τὰ ἐλέμ σου καὶ τοὺς οἰκτιρμούς σου

έκφω.

ὅτι πρέπει coι πᾶσα Δόξω τιμη καὶ προσκύνησις ετῷ Πατρὶε 30 καὶ ⟨τῷ Υίῷ καὶ τῷ ἀγίῳ

α τοῦ Πατρὸς MS.

S. Chrysostom

Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰῶνας τῶν αἰώνων >

εὐχη ἀντιφώνου β΄

Κύριος ὁ θεὸς ἡμῶν cῶcon τὸν λαόν coy καὶ εἤλόΓηςον τὴν κληρονομίαν coy, τὸ πλήρωμα τῆς ἐκκλησίας σου ἐν εἰρήνη διαφύλαξον, ἀγίασον τοὺς ἀΓαπῶντας τὴν εἤπρέπειαν τοῦ οἴκογ coy' σὰ αὐτοὺς ἀντιδόξασον τῆ θεϊκῆ σου δυνάμει καὶ μὰ ἐΓκαταλίπης ἡμᾶς ὁ Θεὸς τοὰς ἐλπίζοντας ἐπὶ σοί

ἐκφω.

ὅτι σὸν τὸ κράτος καὶ coệ ἐcτιΝ ἡ Βαςιλεία καὶ ἡ Δήναμις καὶ ζή Δόζα τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὴς αἰῶνας τῶν αἰώνων〉

εύχη άντιφώνου γ΄

'Ο τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ Δήο καὶ τρικὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ ςγμφέρου πλήρωςου χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴυ ἐπίγνως τῆς σῆς

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S. Basil

άληθείας καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος ἐκφω.

ότι ἀγαθὸς καὶ φιλάνθρωπος 5 Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ⟨ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩. S. Chrysostom

(MASS OF THE CATECHUMENS)

(THE LITTLE ENTRANCE)

¹ ['Η ἐν τῷ ἱερατείῳ τοῦ ἀρχιερέως εἴσοδος (καὶ) ἡ τοῦ λαοῦ σὺν τῷ ἱεράρχῃ εἰς τὴν ἐκκλησίαν εἴσοδος]

εύχη της εἰσόδου

15 Δέσποτα Κύριε ὁ θεὸς ἡμῶν ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων πρὸς λειτουργίαν τῆς σῆς δόξης, 20 ποίησον σὺν τῆ εἰσόδω ἡμῶν εἴσοδον ἀγίων ἀγγέλων γενέσθαι συνλειτουργούντων ἡμῖν καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα

Εὐεργέτα καὶ τῆς κτίσεως πάσης δημιουργὲ πρόσδεξαι προσιοῦσαν τὴν ἐκκλησίαν καὶ ἐκάστου τὸ συμφέρον ἐκπλήρωσον καὶ ἄγαγε πάντας εἰς τελειότητα καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς βασιλείας σου

²5 ἐκφω.

ότι πρέπει coi (πάσα Δόξα τιμή καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Τἱῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς σο ձἰῶνας τῶν ձἰώνων).

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἱοῦ μεθ' οὖ εγλος κτὸς εἶ ζσὺν τῷ παναγίω καὶ ἀγαθῷ καὶζωοποιῷ σου πνεύματι νῦν καὶ

S. Chrysostom

άεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων).

Εύχὴ τοῦ ΤΡΙΣΑΓΙΟΥ

O Ocos & ATIOC & EN ATIOIC ἀναπαγόμενος ὁ τρισαγία φωνή ύπο των σεραφίμ άνυμνούμενος καὶ ὑπὸ τῶν χερουβὶμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος, δ έκ τοῦ μὴ ὄντος εἰς τὸ είναι παραγαγών τὰ ζήμπαντα, δ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωςιν καὶ παντί σου χαρίσματι κατακοσμήσας καὶ Διδοίς αἰτοθντι coφίαν καὶ cýnecin καὶ μὴ παρορών άμαρτάνοντα άλλὰ θέμενος έπὶ σωτηρία μετάνοιαν, δ καταξιώσας ήμας τους ταπεινούς καὶ ἀναξίους δούλους σου καὶ ἐν τῆ ὥρα ταύτη ετθηλί κατενώπιον τής Δόζης τοῦ άγίου σου θυσιαστηρίου καὶ την όφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν αύτὸς δέσποτα (πρόσδεξαι) καὶ ἐκ στόματος ἡμῶν τῶν άμαρτωλῶν τὸν τρισάγιον ὕμνον καὶ ἐπίσκεψαι ἡμᾶς ἐν τῆ χρηστότητί σου, συγχώρησον ήμιν παν πλημμέλημα έκούσιόν

"Αγιε άγίων ὁ θεὸς ἡμῶν ό μόνος άγιος καὶ ἐν ἁγίοις 5 ἀναπαγόμενος, ἄγιος ὑπάρχεις δ την άνυπέρβλητον δόξαν έν αὐτῷ κεκτημένος άγιος ὁ Θεὸς δ λόγφ τὰ πάντα συστησάμενος άγιος δ Θεός δν. τὰ 10 τετράμορφα ζωα ἀκαταπαύστφ φωνη δοξάζουσιν άγιος ὁ Θεὸς ό ὑπὸ πλήθους ἀγίων ἀγγέλων καὶ ἀρχαγγέλων ἀορασία τρεμόντων προσκυνούμενος καὶ 15 δοξολογούμενος άγιος δ Θεός δ τοῖς πολυόμμασιν χερουβὶμ τῆ ἀσιγήτφ φωνῆ τῷ ἀκοιμήτω όμματι έπιβλέπων καὶ έπικλίνων τὸ οὖς σου άγιος 20 ό Θεὸς ὁ τοῖς έξαπτερύγοις σεραφίμ έποχούμενος καί κροτούντων τὰς ξαυτών πτέρυγας καὶ τὸν ἐπινίκιον ὕμνον ὑμνούντων τὸ ΑΓιος Κριος Κέριος 25 caβaώθ ὁ προσδεχόμενος· ἄγιος γάρ εί ὁ θεὸς ἡμῶν δν ἀρχαὶ καὶ έξουσίαι (καὶ) κυριότητες έν οὐρανῷ προσκυνοῦσιν καὶ έπὶ γης ἄνθρωποι ἀνυμνοῦσιν 30 καὶ σέβουσιν αὐτὸς φιλάν-

τε καὶ ἀκούσιον, ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ δὸς ἡμῖν ἐν ὁςιότητι λατρεήειν σοι πάςας τὰς ἡμέρας τῆς Ζωῆς 5 ἡμῶν, πρεσβείαις τῆς ἀγίας θεοτόκου καὶ πάντων τῶν ἄρίων τῶν ἀπ ἀιῶνός σοι εὐαρεστησάντων

S. Chrysostom

θρωπε πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἀμαρτωλῶν τὸν τρισάγιον ὕμνον προσφερόμενον παρ' ἡμῶν καὶ παρὰ παντὸς τοῦ λαοῦ σου καὶ κατάπεμψον ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμούς σου, πρεσβείαις τῆς ἀγίας θεοτόκου καὶ πάντων τῶν ἀγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων

ότι ắΓιος εἶ ὁ θεὸς ἡμῶν εκαὶ ἐν ἱΓίοις ἐπαναπαγειε καὶ σοὶ τὴν δόξαν ἀναπέμπομεν ⟨τῷ Πατρὶ καὶ τῷ Υίῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

1 [Η είς τὸν θρόνον τὸν ἱερατικὸν ἀνάβασις]

εὐχὴ τῆς ἄνω καθέδρας εὐχὴ τῆς καθέδρας τοῦ θυσιαστηρίου Δέςποτα Κήριε θεὸς τῶν Δηνάμεων ςῶςον τὸν λαόν ςογ καὶ

Δεςποτά κίριε θεός των Δίναμεων εωςόν του λάου τος και είρήνευσον αὐτὸν τῆ Δίναμει τοῦ ἁΓίος σου πιεήματος διὰ τοῦ τύπου τοῦ τιμίου το σταυροῦ τοῦ μονογενοῦς σου υίοῦ μεθ' οὖ 20 εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

(THE LECTIONS)

1[ΤΑ ΘΕΙΑ ΑΝΑΓΝΩΣΜΑΤΑ

γίνεται ενδοθεν εκ τοῦ ἱερατείου κελεύσει τοῦ ἀρχιερέως ἐφ' ἐκάστῷ ἀναγνώσματι τῆς εἰρήνης ὑποφώνησις

> ΤΑ ΘΕΙΑ ΑΣΜΑΤΑ ΤΟ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Μετά την θείαν τοῦ ἄγίου εὐαγγελίου ἀνάγνωσιν ὁ άρχιερεὺς κάτεισι τοῦ θρόνου].

(THE PRAYERS)

Εύχη της Έκτενης ο τοῦ Κύριε ελέησονο

Κύριε ὁ θεὸς ἡμῶν τὴν ἐκτενὴν ταύτην ἰκεσίαν πρόσδεξαι - καὶ . . . ἐπαναπαύει Bas. b + σου Bas. - - τοῦ Κύριε ἐλέησον Chrys.

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S. Chrysostom

παρὰ τῶν σῶν δούλων καὶ ἐλέμοο ἡμᾶς κατὰ τὸ πλήθος τος ἐλέογο τος, καὶ τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ΄ ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν σου τὸν ἀπεκδεχόμενον τὸ παρά σου πλούσιον ἔλεος

ἐκφω.

5

ότι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ⟨ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩.

(THE DISMISSALS)

Εύχη κατηχουμένων

Εύχη κατηχουμένων πρό της άγίας 10 άναφορας, τοῦ Χρυσοστόμου

Κύριε ὁ θεὸς ἡμῶν ὁ ἐΝ ογρανοίς κατοικών καὶ ἐπιβλέπων έπὶ πάντα τὰ έργα σου, έπίβλεψον καὶ έπὶ τοὺς δούλους σου τούς κατηχουμένους τοὺς κεκλικότας τοὺς ἐαυτῶν αὐχένας ἐνώπιόν σου 268 αύτοις τὸν ἐλαφρὸν ΖΥΓόν. ποίησον αὐτοὺς μέλη τῆς άγίας σου έκκλησίας καὶ καταξίωσον αὐτοὺς τοῦ λογτρος τῆς παλιητενεσίας, της ἀφέσεως των άμαρτιῶν καὶ τοῦ ἐνδύματος της άφθαρσίας είς ἐπίγνωςιν σοῦ τος ἀληθινος θεος ήμων

Κήριε ὁ θεὸς ήμῶν ὁ ἐν ΥψΗλοῖς κατοικών καὶ τὰ ταπεικά έφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων έξ- 15 αποςτείλας του Μονογενή σου γίδη καὶ θεὸν τὸν κύριον ἡμῶν 'Ιησοῦν Χριστόν ἐπίβλεψον έπὶ τοὺς δούλους σου τοὺς κατηχουμένους τους υποκεκλικότας 20 σοι τὸν ξαυτῶν αὐχξνα καὶ καταξίωσον αὐτοὺς ἐΝ ΚΑΙΡῷ εγθέτω της του λογτρος παλινreneciac, της ἀφέσεως των άμαρτιῶν καὶ τοῦ ἐνδύματος 25 της άφθαρσίας ένωσον αὐτοὺς τῆ ἀγία σου καθολικῆ καὶ άποστολική έκκλησία καὶ συγκαταρίθμησον αὐτοὺς τῆ ἐκλεκτή σου ποίμνη 30 10

S. Basil

S. Chrysostom

ἐκφω.

ἴνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσιν τὸ πάντιμον καὶ μεγαλοπρεπὲς ζόνομά σου τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ είς τοὺς αἰωνας των αἰωνων)

5 ¹[ή τῶν κατηχουμένων καὶ ἡ τῶν λοιπῶν τῶν ἀναξίων τῆς θείας τῶν δειχθησομένων μυστηρίων θεωρίας ἀπόλυσίς τε καὶ ἐκβολὴ διὰ τῶν λειτουργῶν γίνεται Ἡ κλεῖσις τῶν θυρῶν].

(MASS OF THE FAITHFUL)

(THE PRAYERS OF THE FAITHFUL)

Εύχη πιστών α΄ μετά τὸ ἁπλωθηναι τὸ εἰλητόν

Σὺ Κύριε κατέδειξας ἡμῖν τό μέγα τοῦτο τής σωτηρίας μγετήριον, σύ κατηξίωσας ήμας τούς ταπεινούς καὶ ἀναξίους 15 δούλους σου γενέσθαι λειτουργούς τοῦ άγίου σου θυσιαστηρίου συ ίκανως ον ήμας τή ΔΥΝάΜΕΙ ΤΟΥ ΆΓΙΟΥ σου ΠΝΕΥ-MATOC EIC THN DIAKONIAN TAYTHN 20 ίνα ἀκατακρίτως cτάντες ἐνώπιον τής άγίας δόξης τογ προσάγωμέν σοι θγείαν αἰνέςεως* σὺ γὰρ εἶ ὁ ἐΝΕΡΓῶΝ Τὰ ΠάΝΤΑ έν πάςιν δὸς Κύριε καὶ ἡπέρ 25 τῶν (ἡμετέρων) ἀμαρτημάτων καὶ τῶν τος λαος ἀΓνομμάτων Δεκτήν Γενέςθαι τήν θυςίαν ήμῶν καὶ εἐπρός Δεκτον ἐνώπιόν σου

Εγχαριστογμέν σοι Κήριε δ θεός τῶν Δγνάμεων τῷ καταξιώσαντι ήμας παραστήναι καὶ νῦν τῷ ἀγίφ σου θυσιαστηρίω καὶ προσπεσεῖν τοῖς οἰκτιρμοίς σου γπέρ τῶν ἡμετέρων άμαρτημάτων καὶ τῶν τος λαος άΓνομμάτων πρόσδεξαι ὁ Θεὸς την δέησιν ημών καὶ ποίησον ήμας άξίους γενέσθαι τοῦ προςφέρειν σοι Δείιςεις καὶ ἰκεσίας καὶ θυσίας ἀναιμάκτους ὑπὲρ παντός τοῦ λαοῦ σου καὶ ἱκά-Nωcon HMÂC ους Εθογ είς THN DIAKONÍAN GOU TAÝTHN ÉN TH ΔΥΝάμει τος πνεγματός σου τος **δ**Γίογ ἀκαταγνώστως καὶ ἀπροσκόπως έν καθαρώ τώ μαρτγρίω τής εγνειδήςεως ήμων έπικαλεισθαί σε ἐν παντί καιρῷ καὶ

S. Chrysostom

τόπω ἵνα εἰσακούων ἡμῶν ἵλεως ἡμῖν ἔσῃ ἐΝ τῷ πλΗθει τῆς σῆς ἀγαθότητος

ἐκφω.

ὅτι πρέπει coι πᾶσα Δόξα τιμή καὶ προσκύνησις τῷ Πατρὶ $\langle καὶ 5 τῷ Τἱῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰῶνας τῶν αἰώνων<math>\rangle$.

Εὐχὴ πιστῶν β΄

'Ο Θεός δ έπισκεψάμενος έν έλέει καὶ οἰκτιρμοῖς τὴν ήμας τούς ταπεινούς καὶ άμαρτωλούς καὶ ἀναξίους δούλους σου κατενώπιον της άγίας Δόξης σου λειτουργείν τῷ άγίφ σου θυσιαστηρίω συ ένίσχυσον ήμας τη ΔΥΝάμει τοῦ ΑΓίοΥ σου πηεγματος είς την Διακονίαν ταγτην καὶ Δὸς ἡμῖν LOCON EN ANDÍZEI TOP CTÓMATOC ήμων είς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ ἀγίου σου πνεύματος έπὶ τῶν μελλόντων προτίθεσθαι δώρων

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν καὶ σοῦ δεόμεθα 10 άγαθε καὶ φιλάνθρωπε ὅπως ἐπιβλέψας ἐπὶ τὴν Δέμςιν ἡμῶν καθαρίτης ήμων τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς ΜΟλΥς-Μογ capkòc καὶ πνεγματος καὶ 15 δώς ημίν ανένοχον καὶ ακατάκριτον την παράστασιν τοῦ άγίου σου θυσιαστηρίου χάρισαι δὲ ὁ Θεὸς καὶ τοῖς συνευχομένοις ήμιν προκοπήν βίου και 20 πίστεως καὶ εγνέςεως πνεγματικής· δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύοντάς σοι άνενόχως καὶ άκατακρίτως μετέχειν τῶν ἄΓίων 25 σου μυστηρίων καὶ τῆς ἐπουρανίου σου Βαςιλείας άξιω-HANAL

ἐκφω.

ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι σοὶ δόξαν 30 ἀναπέμπωμεν (τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ άγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων).

S. Chrysostom

(THE GREAT ENTRANCE)

Εύχη ήν ποιεί ὁ ίερεὺς ὑπὲρ ἐαυτοῦ ΤΩΝ ΧΕΡΟΥΒΙΚΩΝ λεγομένων

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς 5 CAPKIKAÎC ΕΠΙΘΥΜΙΑΙΟ ΚΑΙ ΗΔΟΝΑΙΟ προσέρχεσθαι ή προσεγγίζειν ή λειτουργείν σοι Βαςιλεγ της Δόξης τὸ γὰρ διακονείν σοι μέγα καὶ φοβερον καὶ ταίς έπουρανίαις δυνάμεσιν ἀπρόσιτον ἀλλ' 10 ομως διὰ τὴν σὴν ἄφατον φιλανθρωπίαν ατρεπτος καὶ ἀναλλοίωτος γέγονας ανθρωπος καὶ ἀρχιερεὺς ἡμῶν ἐχρημάτισας καὶ τῆς λειτουργικῆς ταύτης καὶ αναιμάκτου θυσίας την ίερουργίαν παρέ-15 δωκας ώς Δεςπότης των Απάντων ς γαρ Δεςπόζεις τῶν ἐπουρανίων καὶ ἐπιγείων ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, δ των σεραφείμ κύριος καί Βαςιλεγς τος Ίςραήλ, δ μόνος άγιος 20 καὶ ἐν ἀΓίοις ἀναπαγόμενος σὲ δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐήκοον ἐπίβλεψον ἐπ' ἐμὰ τὸν άμαρτωλὸν καὶ ἀχρεῖον Δογλόν σου καὶ ἱκάνως όν με τῷ ΔΥΝάμει τος άγίος σου πηεγματος ένδεδυμένος 25 την της ίερατείας χάριν παραστήναι τη άγία σου ταύτη τραπέζη καὶ ἱερουργήσαι τὸ ἄγιόν σου σῶμα καὶ τὸ τίμιον αἷμα* σοί γὰρ κλίνω τὸν ἐμαυτοῦ αὐχένα καὶ δέομαί σου μι ἀποςτρέψης τὸ πρόςω-30 πόν σογ ἀπ' ἐμογ μηδὲ ἀποδοκιμάσης με έκ ποδών coy άλλα αξίωσον προσενεχθηναί σοι τὰ δῶρα ταῦτα ὑπ' ἐμοῦ ταπεινοῦ καὶ άμαρτωλοῦ καὶ ἀναξίου δούλου σου σύ γὰρ εἶ ὁ προσφέρων καὶ προσ-35 Φερόμενος καὶ άγιάζων καὶ άγιαζόμενος Χριστέ ὁ θεὸς ήμῶν καὶ σοὶ τὴν δόξαν αναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ (καὶ τῷ άγίφ Πνεύματι νῦν καὶ ἀεὶ καὶ είς

τούς αίωνας των αίωνων >.

1 [Η ΤΩΝ ΑΓΙΩΝ ΜΥΣΤΗΡΙΩΝ ΕΙΣΟΔΟΣ].

Εὐχή τῆς προσκομιδῆς τοῦ ἀγίου Βασιλείου μετὰ τὸ πληρῶσαι τὸν λαὸν τὸν μυστικὸν ὕμνον

Κύριε ὁ θεὸς ἡμῶν ὁ κτίσας ήμας και άγαγων είς την ζωήν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοἡς είς σωτηρίαν, δ χαρισάμενος ήμιν ούρανίων μυστηρίων άποκάλυψιν σὸ εἶ ὁ θέμενος ἡμᾶς είς την Διακονίαν ταγτην έν τή Δγνάμει τος πνεγματός σου τος άΓίος εὐδόκησον δη Κύριε τοῦ γενέσθαι ήμας Διακόνογο της καινής σου Διαθήκης, λειτουργούς τῶν ἀγίων σου μυστηρίων. πρόσδεξαι ήμας προσεγγίζοντας τῷ ἀγίφ σου θυσιαστηρίφ κατά τὸ πλήθος τος ἐλέογς ςογ ίνα γενώμεθα ἄξιοι τοῦ προςφέρειν σοι την λογικην ταύτην καὶ ἀναίμακτον θυσίαν ἡπèp τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τος λαος ἀΓνομμάτων ήν προσδεξάμενος είς τὸ ἄγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον εἰς ὀςΜΗΝ εγωδίας άντικατάπεμψον ήμιν την χάριν τοῦ ἀγίου σου πνεύματος ἐπίβλεψον έφ' ήμας δ Θεός καὶ έφιδε έπὶ τὴν λατρείαν ἡμῶν ταύτην καὶ πρόσδεξαι αὐτὴν ὡς

S. Chrysostom

Εύχὴ τῆς προσκομιδῆς τοῦ ἄγίου Ἰωάννου τοῦ Χρυσοστόμου μετὰ τὸ ἀποτεθῆναι τὰ ἄγια δῶρα ἐν τῇ ἄγίᾳ τραπέζῃ καὶ πληρῶσαι τὸν λαὸν τὸν μυστικὸν ὕμνον

Κήριε ὁ Θεὸς ὁ παντοκράτωρ ό μόνος άγιος ό δεχόμενος θγείαν αἰνέςεως παρά τῶν ἐπικαλουμένων σε ἐΝ ὅλμ καρδία πρός-Δεξαι καὶ ήμῶν τῶν ἀμαρτωλῶν 10 την δέμοιν και προσάγαγε τώ άγίφ σου θυσιαστηρίφ καὶ ίκάνωσον ήμᾶς προσενεγκείν σοι δώρα καὶ θγείας πνεγματικάς Υπέρ τῶν ἡμετέρων ἀμαρτημά- 15 των καὶ τῶν τος λαος ἀΓΝΟΗμάτων καὶ καταξίωσον ήμᾶς εξρείη χάριη ἐνώπιόν σου τοῦ Γενέςθαι εξπρόςδεκτον την θχcian ήμων καὶ ἐπισκηνῶσαι τὸ 20 πιεγικά της χάριτός σογ τό άγαθὸν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δώρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου

S. Chrysostom

προσεδέξω "ΑΒελ τὰ Δώρα, Νῶε τὰς θυσίας, 'Αβραάμ τὰς όλοκαρπώς εις, Μωσέως καὶ Άαρων τάς ίερωσύνας, Σαμογήλ τάς 5 είρηνικάς ώς προσεδέξω έκ τῶν ἀγίων σου ἀποστόλων την άληθινην ταύτην λατρείαν ούτως καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἀμαρτωλῶν πρόσδεξαι τὰ 10 δώρα ταθτα έν τή χρηςτότητί coy Κήριε ίνα καταξιωθέντες λειτουργείν ἀμέμπτως τῷ ἀγίφ σου θυσιαστηρίω εξρωμεν τον μισθον τῶν πιςτῶν καὶ Φρονί-15 MWN OIKONÓMWN ÉV TH HMÉPA THC άνταποδός εώς τος της δικαίας

έκφω.

διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου υίοῦ μεθ' οὖ εϟλοΓητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι ⟨νῦν 20 καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩

δ λαός 'Αμήν.

(THE KISS OF PEACE)

Καὶ μετά τὸ ᾿Αμὴν ὁ ἱερεύς

'Ο ίερεύς

25

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

'Αγαπήσωμεν άλλήλους

¹[ὁ πᾶσι προσφωνούμενος πνευματικός ἀσπασμός].

The Byzantine Liturgy of the Ninth Century 321

S. Basil

S. Chrysostom

(THE CREED)

Καὶ μετὰ τὸ δοθήναι τὴν ἀγάπην λέγει ὁ διάκονος

Τὰς θύρας τὰς θύρας

Πρόσχωμεν

δ λαδς τό

Πιστεύω * ζείς ενα Θεόν Πατέρα παντοκράτορα κτλ >.

(ANAPHORA)

Καὶ μετὰ τὸ Πιστεύω λέγει ὁ διάκονος

Λέγει ὁ διάκονος

Στώμεν καλώς

δ λαόs

10

20

25

Έλεος είρήνη

(THE THANKSGIVING)

'Ο ίερεύς a

Ή χάρις τογ κγρίογ ήμῶν Ἰικος Χριστος καὶ ή ἀζάπη τος Θεος καὶ Πατρὸς καὶ ή κοινωνία τος ἁζίος Πνεςματος είη μετὰ 15 πάντων ἡμῶν

δ λαός

Καὶ μετά τος πνεγματος σος

δ ίερεύς

"Ανω σχώμεν τὰς καρδίας

δ λαός

"Εχομεν πρός τὸν Κύριον

δ ίερεύς

Εγχαριστή σωμεν τῷ Κγρίφ

δ λαός

*Αξιον καὶ δίκαιον

b καὶ b ὁ ἱερεὺς ἀπάρχεται τῆς ἁγίας ἀναφορᾶς

'Ο ὢν Δέςποτα Κήριε Θεὲ "ΑΣιον καὶ δίκαιον σὲ ὑμνεῖν Πατὴρ παντοκράτωρ προσκυ- σοὶ εὐχαριστεῖν σε προσκυνεῖν

* + λέγει Chrys.

b -καὶ Chrys.

νητε άξιον ώς άληθως καὶ δίκαιον καὶ πρέπον τῷ Μεγαλοπρεπεία της άγιως νης σε αίνείν σε γμηείη σε εύλογείν 5 σὲ προσκυνεῖν σοὶ εὐχαριστεῖν σε δοξάζειν τὸν Μόνον ὅντως όντα Θεὸν καὶ σοὶ προσφέρειν έν καρδία σγντετριμμένη καί πνεγματι ταπεινώς εως την λο-10 ΓΙΚΗΝ ταύτην λατρείαν ήμων ότι σὺ εἶ ὁ χαρισάμενος ἡμῖν τήν ἐπίζνως ν τής σῆς ἀληθείας καὶ τίς ίκανδο λαλθίζαι τὰς ΔΥ-ΝΑςτείας σου, ἀκογετάς ποιθεαι 15 Πάς Τὰς αἰνές εις σου ή ΔΙΗΓΗcacθαι πάντα τὰ θαγμάςιά coy έν παντί καιρώ; δέσποτα Δέςποτα τῶν (ἀπάντων), κΥριε ογρανογ καὶ της καὶ πάςης κτί-20 CEως δρωμένης τε καὶ οὐχ δρωμένης, δ καθήμενος ἐπὶ θρόνος Δόξης καὶ ἐπιβλέπων ἀβγροογο, άναρχε άδρατε άκατάληπτε άπερίγραπτε άναλλοίωτε, ό 25 πατήρ τος κγρίος ήμων 'Ικος' Χριστος τος μεγάλος θεος καί cωτήρος της έλπίδος ήμων δς έστιν είκων της σης άγαθότητος, σφραγίς ισότυπος έν 30 έαυτώ Δεικηνο σε του Πατέρα, Λόγος Ζών, Θεός ΑλΗθινός, ή

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έν-παντί τόπω της Δεςποτείας σου σὺ γὰρ εἶ Θεὸς ἀνέκφραστος ἀπερινόητος ἀόρατος ἀκατάληπτος, ἀεὶ ὤν, ὡσαύτως ὤν, σὺ καὶ ὁ μονογενής σου υίὸς καὶ τὸ πνεῦμά σου τὸ ἄγιον σὸ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶνΑι ἡμᾶς παρήγαγες καὶ παραπεσόντας ανέστησας πάλιν καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν έχαρίσω την μέλλουσαν, Υπέρ τούτων άπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεί σου υίφ καὶ τῷ πνεύματί σου τῷ ἀγίφ ὑπὲρ πάντων ὧν ίσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερών καὶ άφανών εὐεργεσιών σου τών είς ήμας γεγενημένων εύχαριστοῦμέν σοι καὶ ύπερ της λειτουργίας ταύτης ην έκ των χειρων ημών δέξασθαι καταξίωσον καίτοι σοὶ παρε-**CTHKEICAN ΧΙλΙάΔΕ**C άρχαγγέλων καὶ μγριάδες ἀΓΓέλων, τὰ χερουβείμ καὶ τὰ σεραφείμ έξαπτέρυγα πολυόμματα μετάρσια πτερωτά

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πρὸ αἰώνων coφία zωμ άΓιαςμός ΔΥΝΑΜΙς, τὸ Φῶς τὸ ἀληθινὸν παρ' οῦ τὸ Πνεῦμα τὸ ἄγιον έξεφάνη, τὸ τΗς ΑλΗθείας πΝεγμα, τὸ τῆς γίοθες ίας χάρισμα, ὁ άρραβών της μελλούσης κληρονομίας, ή ἀπαρχή τῶν αἰωνίων άγαθων, ή ζωοποιδς δύναμις, ή πηγή τοῦ άγιασμοῦ παρ' οδ πᾶσα κτίσις λογική τε καὶ νοερὰ δυναμουμένη σοὶ λατρεύει καὶ σοὶ τὴν ἀΐδιον ἀναπέμπει δοξολογίαν ότι τὰ εΥμπαντα Δογλα cá· σè γὰρ αἰνοῦσιν ἄΓΓΕλΟΙ άρχάγγελοι θρόνοι κγριότητες άρχαὶ έξογείαι Δηνάμειο καὶ τὰ πολυόμματα χερουβείμ, σοὶ παρίςτανται κήκλω τὰ ςεραφείμ, έξ πτέργγες τῷ ἑΝὶ καὶ ἔΞ πτέργγες τῷ ἑΝὶ καὶ ταῖς ΜὲΝ ΔΥςὶ ΚΑΤΑκαλήπτογειν τὰ πρόεωπα ξαυτών καὶ ταῖς Δγεὶ τοὸς πόδας καὶ ταῖς Δγεί πετόμενα κέκρασεν έτερον πρός τὸ ἔτερον ἀκαταπαύστοις στόμασιν, ἀσιγήτοις θεολογίαις

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ἐκφω.

τὸν ἐπινίκιον ὕμνον ἄδοντα εβοῶντα κεκραγότα καὶ λέγοντα. δ λαός

"ΑΓιος ^α ζάΓιος άΓιος Κήριος ςαΒαώθ πλήρης ὁ οὐρανὸς καὶ ^{*} Γῆ τῆς Δόξης σου

Βοῶντα .. "Αγιος Chrys.

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· ώςαννὰ ἐν τοῖς ὑψίστοις εἦλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κγρίογ ώςαννὰ ἐν τοῖς ἡψίςτοις〉

δ ίερεύς μυστικώς λέγει

δ ίερεὺς μυστικώς

Μετά τούτων τῶν μακαρίων δυνάμεων δέσποτα φιλάνθρωπε καὶ ἡμεῖς οἱ άμαρτωλοὶ βοῶμεν καὶ λέγομεν "Αγιος εί ώς άληθῶς καὶ πανάγιος καὶ οὐκ ἔστιν 10 μέτρον τής μεγαλοπρεπείας τής άΓιως ΥΝΗς σου καὶ ὅςιος ἐΝ πά-CIN TOÎC ΕργΟΙC σου ὅΤΙ ἐΝ δικαιοσύνη καὶ κρίσει άληθινή πάντα ἐπήγαρες ἡμίν πλάςας γὰρ τὸν 15 ἄνθρωπον χογν λαβών ἀπὸ τΗς τής καὶ είκόνι τῆ σῆ ὁ Θεὸς τιμήσας αὐτὸν τέθεικας αὐτὸν έν παραδείοω τής τργφής άθανασίαν ζωής καὶ ἀπόλαυ-20 σιν αίωνίων άγαθων έν τῆ τηρήσει των έντολων σου έπαγγειλάμενος αὐτῷ άλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ τοῦ κτίσαντος αὐτὸν 25 καὶ τῆ ἀπάτη τοῦ ὄφεως ὑπαχθέντα νεκρωθέντα τε αὐτὸν τοις οίκείοις αὐτοῦ παραπτώμασιν έξώρισας αὐτὸν ἐν τῆ δικαιοκρισία σου ὁ Θεὸς ἐκ 30 τοῦ παραδείσου εἰς τὸν κόσμον τοῦτον καὶ ἀπέςτρεψας αὐτὸν

Μετὰ τούτων καὶ ἡμεῖς τῶν δυνάμεων δέσποτα φιλάνθρωπε βοῶμεν καὶ λέγομεν "Αγιος εἶ καὶ πανάγιος καὶ ὁ μονογενής σου υίὸς καὶ τὸ πνεῦμά σου τὸ ἄγιον ἄγιος εἶ καὶ πανάγιος καὶ μεγαλοπρεπὰς ἡ λόξα σου ὸς τὸν κός Μον σου οὅτως τὸν Μονογενὰ λογναι ἵνα πᾶς ὁ πιςτείων εἰς αἰτὸν μὰ απόληται ἀλλὶ ἔχη Ζωὰν κἰωνιον

είς την ζην έξ ής έληφθη οίκονομών αύτῷ τὴν ἐκ παλινγενεσίας σωτηρίαν την έν αὐτῷ τῷ χριστῷ σου οὐ γὰρ ἀπεστράφης τὸ πλάσμα σου είς τέλος δ έποίησας άγαθε ούδε έπελάθου ἔργων χειρών σογ άλλ' ἐπεςκέψω πολγτρόπως Διά cπλάγχνα ἐλέογς σου, προφήτας έξαπές τειλας, έποίησας δυνάμεις διὰ τῶν ἀγίων σου τῶν κΔθέκάστην Γενεάν και Γενεάν εγαρεςτηςάντων σοι, ελάληςας ήμεν Διά στόματος τῶν Δογλων σου τῶν προφητῶν προκατας-**Γέλλων ἡμίν τὴν μέλλουσαν** *ἔσεσθαι σωτηρίαν*, νόμον ἔδωκας είς Βοήθειαν, άγγέλους έπέστησας φύλακας ὅτε Δὲ Ηλθεν το πλήρωμα τῶν Καιρῶν ἐλάλης ἡμινο ἐν αὐτῷ τῷ γίω σου Δί οξ καί τοξο αίωνας έποίμελε, δε ῶν ἀπαγγλεμα τῆς Δόξης και χαρακτήρ της ήπο-**C**Τά**C**Εώ**C σου** Φέρων ΤΕ Τὰ ΠάΝΤΑ τῷ ἡήματι τῆς Δγνάμεως αὐτοῦ ογχ άρπαρμόν ήρής ατο τὸ εἶναι ίτα σοὶ τῷ Θεῷ καὶ Πατρὶ άλλὰ Θεὸς ὧν προαιώνιος ἐπὶ τĤC ΓĤC ΦΦθΗ ΚΑὶ ΤΟĴC ẨNθρώποις ςγνανεςτράφη καὶ ἐκ

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παρθένου άγίας σαρκωθείς ἐκένωσεν έλγτον μορφήν Δογλογ λαβών, σύνμορφος γενόμενος τῷ сώματι τῆς ταπεινώςεως 5 ήμων ίνα καὶ ήμας εγνμόρφογε ποιήση της εικόνος της δόξης αγτος έπειδή γάρ Δι' ἀνθρώπογ ή έμαρτία είς ήλθεν είς τὸν κόςμον καὶ Διὰ τῆς ἑμαρτίας 10 δ θάνατος, ηὐδόκησεν ό ΜΟΝΟ-ΓεΝΗς σου γίος ὁ ὢΝ ἐν τοῖς κόλποις σοῦ τος Θεοῦ καὶ Πατρός, Γενόμενος έκ γγναικός της άγίας θεοτόκου καὶ ἀειπαρ-15 θένου Μαρίας, Γενόμενος ἡπό NÓMON, KATAKPÎNAI THN ÂMAPTIAN ểN TH CAPK αὐτοῦ ἵνα οἱ ểN TỘ 'ΑλλΜ ἀποθνήςκοντες Ζωοποιηθῶς ΙΝ ἐΝ αὐτῷ Τῷ ΧΡΙς Τῷ σου καὶ 20 έμπολιτευσάμενος τῷ κόσμφ τούτω, δοὺς προστάγματα σωτηρίας, ἀποστήσας ήμας της πλάνης τῶν εἰδώλων προσήγαγεν ήμας τι έπιγνώς ει σογ 25 τος άληθινος Θεος καί Πατρός κτησάμενος ήμας έργτω λούν περιογείον, Βαείλειον ιεράτεγμα, ἔθνος ἄΓιον, καὶ καθαρίτας ήμας έν γδατι καὶ άΓιάςας τῷ ΠΝΕΥ-30 ΜΑΤΙ Τῷ ὡΓίῳ ἔΔωκεν ἑΑΥΤΟΝ ἀντάλλας μα τῷ θανάτῳ ἐν ῷ

κατειχόμεθα πεπραμένοι γπὸ της έμαρτίας και κατελθών διά τοῦ σταυροῦ είς τὸν ἄδην ἵΝΑ πληρώς μ έαυτῷ τὰ πάντα ἔλγσεν τὰς ἀδίνας τοῦ θανάτος καὶ ἀναστὰς τή τρίτη ἡμέρο καὶ όδοποιήσας πάση σαρκὶ την έκ νεκρών ανάστασιν καθότι ογκ μια Δγνατόν κρατείςθαι γπό της φθοράς τὸν APYHION THE zωĤc ἐγένετο άπαρχή τῶν κεκοιμημένων. πρωτότοκος ἐκ τῶν νεκρῶν ἵΝΑ ἢ ΔΥΤΟς τὰ πάντα ἐΝ ΠΑCIN πρωτεγων καὶ ἀνελθών είς τοὺς ούρανούς ἐκάθισεν ἐν Δεξιά ΤΗς μεταλως νης έν γψηλοίς δs καὶ μξει ἀποδογναι έκάςτω κατά τὰ ἔργα αγτος κατέλιπεν δὲ ἡμῖν ὑπομνήματα τοῦ σωτηρίου αύτοῦ πάθους ταῦτα ἃ προτεθείκαμ» [εν κατὰτὰς αὐτοῦ έντολάς μέλλων γὰρ έξιέναι έπὶ τὸν έκούσιον καὶ ἀοίδιΜΟΝ καὶ ζωοποιὸν αύτοῦ θάνατον ἐν τĤ ΝΥΚΤὶ ਜ παρεδίδον έαντον Υπέρ τής τος κόςΜος Ζωής λαβών ἄρτον ἐπὶ τῶν ἀγίων αὐτοῦ καὶ άχράντων χειρῶν καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρί, εΫ-

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δς έλθων καὶ πᾶσαν τὴν ὑπὲρ 25 ἡμῶν οἰκονομίαν πληρώσας, τӊ
Νγκτὶ ἡ παρεδίδος ἑαγτὸν λαβών
ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ
καὶ ἀχράντοις καὶ ἀμωμήτοις
χερσὶν εἰχαριστήσας καὶ εἰ- 30

a [P. 327. 22-336. 12] from Grottaferrat. MS. Γ β vii.

χαριστήσας εξλογήσας άγιάσας κλάσας έδωκεν τοῖς άγίοις αὐτοῦ Μαθηταῖς καὶ ἀποστόλοις εἰπών

5 Λάβετε φάρετε τοῦτό Μογ ἐςτὶν τὸ ςῶμα τὸ ἡπὲρ ἡμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν

'Ομοίως καὶ τὸ ποτήριον ἐκ
τοῦ Γεννήματος τής ἀμπέλος
το λαβὼν κεράσας εἰχαριςτής ας
εὐλογήσας ἀγιάσας ἔδωκεν τοῖς
ἀγίοις αὐτοῦ μαθηταῖς καὶ
ἀποστόλοις εἰπών

15 Πίετε ἐξ αὐτοῦ πάντες τοῦτό
Μογ ἐςτὶν τὸ αἷΜα τὸ ἡπὲρ
ἡκῶν καὶ πολλῶν ἐκχγνόμενον
εἰς ἄφεςιν ἁμαρτιῶν τοῦτο
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμητε τὸν
ἄρτον τοῦτον καὶ τὸ ποτήριον
τοῦτο πίνητε τὸν ἐμὸν θάνα-
τον καταγγέλλετε, τὴν ἐμὴν
ἀνάστασιν ὁμολογεῖτε.

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λογής ας ἔκλας εν καὶ ἔδωκεν τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών

ἐκφω.

Λάβετε φάΓετε τοῆτ έ<mark>στὶν</mark> τὸ σῶμά μογ τὸ ἡπὲρ ἡ<mark>μῶν</mark>

'Ομοίως καὶ τὸ ποτήριον μετά τὸ δειπνήςαι λέγων

ἐκφω.

Πίετε έξ αγτος πάντες τος τ ἐςτὶν τὸ αἷμά μος τὸ τής καινής Διαθήκης τὸ ἡπὲρ ἡμῶν καὶ πολλῶν ἐκχγνόμενον εἰς ἄφεςιν ἁμαρτιῶν

> δ λαός . 'Αμήν.

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(THE INVOCATION)

δ ίερεύς μυστικώς

Μεμνημένοι οὖν δέσποτα Μεμνημένοι τοίνυν τῆς σωκαὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ τηρίου ταύτης ἐντολῆς καὶ παθημάτων, τοῦ ζωοποιοῦ σταυ- πάντων τῶν ὑπὲρ ἡμῶν γεγενη30 ροῦ, τῆς τριημέρου ταφῆς, τῆς μένων, τοῦ σταυροῦ, τοῦ τάφου, ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς τῆς τριημέρου ἀναστάσεως,

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οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν σοῦ τοῦ Θεοῦ καὶ Πατρὸς καθέδρας καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας

Διὰ τοῦτο δέσποτα πανάγιε

S. Chrysostom

της είς ούρανοὺς ἀναβάσεως, της έκ δεξιῶν καθέδρας, της δευτέρας καὶ ἐνδόξου πάλιν παρουσίας

ἐκφω.

τὰ cà ἐκ τῶν cῶν coì προσφέροντες κατὰ πάντα καὶ διὰ πάντα δ λαός

Σε ύμνοῦμεν (σε εὐλογοῦμεν σοὶ εὐχαριστοῦμεν Κύριε καὶ δεόμεθά σου ὁ θεὸς ἡμῶν)

ὁ ἱερεὺς μυστικῶς λέγει

"Ετι προσφέρομέν σοι την λογικήν ταύτην και άναίμακτον λατρείαν και παρακαλοῦμεν και δεόμεθα και ἰκετεύομεν 15 κατάπεμψον το Πνεῦμά σου το "Αγιον ἐφ' ἡμᾶς και ἐπὶ τὰ προκείμενα δῶρα ταῦτα

καὶ ἡμεῖς οἱ άμαρτωλοὶ καὶ ανάξιοι δοῦλοί σου οἱ καταξιωθέντες λειτουργείν τῷ ἀγίφ σου θυσιαστηρίω, ογ διὰ τὰς Δικαιος νας ήμων. ού γάρ ἐποιής ΔΜέΝ τι ἀγαθὸν ἐπὶ τῆς γης άλλά Διά τὰ έλέμ σογ καὶ τογο υίκτιρμογο σογ οθς έξέχελο πλογείως ἐφ' ήμας θαρροθντες προσεγγίζομεν τῷ ἀγίφ σου θυσιαστηρίω καὶ προθέντες τὰ άντίτυπα τοῦ άγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν άγιε άγίων εύδοκία της σης άγαθότητος έλθειν τὸ Πηεγμά σου τὸ Πανάγιον ἐφ΄ ήμας καὶ έπὶ τὰ προκείμενα δώρα ταθτα καὶ εὐλογῆσαι αὐτὰ

καὶ άγιάσαι καὶ ἀναδεῖξαι

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καὶ σφραγίζει τὰ ἄγια δῶρα γ΄ λέγων

τὸν μὲν ἄρτον τοῦτον αὐτὸ τὸ τίμιον σῶμα τοῦ κυρίου καὶ 5 θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἀμήν

τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον αἶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.
το ἀμήν. τὸ ἐκχυθὲν ἡπὲρ τῆς τοῦ κός Μος Ζωῆς. ἀμήν

εὐχή

ήμας δε πάντας τους έκ τος ένος ἄρτογ καὶ τοῦ ποτηρίου 15 ΜΕΤΕΥΟΝΤΑΟ Ενωσαι άλλήλοις είς ένος Πνεγματος άγίος κοινωνίαν καὶ μηδένα ήμῶν εἰς κρίμα ή είς κατάκριμα ποιήσαι μετασχείν τοῦ άγίου σώματος καὶ 20 αΐματος τοῦ χριστοῦ σου ἀλλ' ίνα εγρωμεν έλεον και χάριν μετὰ πάντων τῶν ἱρίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων προπατόρων πατέρων πατ-25 ριαρχῶν προφητῶν ἀποστόλων κηρύκων εὐαγγελιστῶν μαρτύρων δμολογητών διδασκάλων καὶ παντὸς πηεγματος Δικαίος έν πίστει τετελειωμένων

ἐκφω.

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Έξαιρέτως της παναγίας άχράντου ὑπερευλογημένης δε-

S. Chrysostom

καὶ ἀνιστάμενος σφραγίζει λέγων μυστικώς

καὶ ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ χριστοῦ σου μεταβαλῶν τῷ πνεύματί σου τῷ ἀγίφ. ἀμήν τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ τίμιον αῗμα τοῦ χριστοῦ σου μεταβαλῶν τῷ πνεύματί σου τῷ ἀγίφ. ἀμήν

δ ίερεὺς μυστικώς

ὅστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ὡρίος σου πνεήματος, εἰς βασιλείας πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, μιὶ εἰς κρίμα ἢ εἰς κατάκριμα.

σποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ λεγομένων ΤΩΝ ΔΙΠΤΥΧΩΝ παρὰ τοῦ διακόνου λέγει ὁ ἱερεὺς τὴν εὐχήν

Τοῦ ἀγίου Ἰωάννου τοῦ προδρόμου καὶ βαπτιστοῦ, τοῦ ἀγίου τοῦ δεῖνος οὖ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων τῶν ἀγίων σου ὧν ταῖς ἰκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός.

S. Chrysostom

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(THE INTERCESSION)

Ετι προσφέρομέν σοι την λογικήν ταύτην λοτρείον ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων πατέρων πατριαρχῶν προφη- 15 τῶν ἀποστόλων κηρύκων εὐαγγελιστῶν μαρτύρων ὁμολογητῶν ἐγκρατευτῶν καὶ παντὸς Δικοίος ἐν πίστει τετελειω-μένος

ἐκφω.

Έξαιρέτως της παναγίας άχράντου ὑπερενδόξου εὐλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

Τοῦ ἀγίου Ἰωάννου τοῦ προδρόμου καὶ βαπτιστοῦ καὶ τῶν ἀγίων καὶ πανευφήμων ἀποστόλων καὶ τοῦ ἁγίου τοῦδε οῦ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ 30 H

S. Basil

S. Chrysostom

πάντων τῶν ἀγίων σου ὧν ταῖς ἰκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός

Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ 5 φῶς τοῦ προςώπος ςος

*Ετι σοῦ δεόμεθα μνήσθητι Κύριε τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ περάτων τῆς ἀπὸ περάτων ἔως περάτων τῆς το οἰκογκένης καὶ εἰρήνευσον αὐτὴν ἤν περιεποιήςω τῷ τικίῳ αἴκατι τοῦ χριςτοῦ σου καὶ τὸν ἄγιον οἶκον τοῦτον στερέωσον μέχρι τῆς ςγντελείας τοῦ αἰῶνος Μνήσθητι Κύριε τῶν τὰ

Μνήσθητι Κύριε τῶν τὰ δῶρα ταῦτα προσκομισάντων καὶ ὑπὲρ ὧν καὶ δι' ὧν καὶ ἐφ' οἶς αὐτὰ προσεκόμισαν

Μνήσθητι Κύριε τῶν καρ20 ποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν
πενήτων ἄμειψαι αὐτοὺς τοῖς
πλουσίοις σου καὶ ἐπουρανίοις
25 χαρίσμασι χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ ἐπογράνια,
ἀντὶ τῶν προςκαίρων τὰ ἄφθαρτα

Μνήσθητι Κύριε τῶν ἐΝ 30 ἐρημίδιο καὶ ὅρεοι καὶ οπηλαίοιο καὶ ταῖο ὁπαῖο τῆο Γῆο *Ετι παρακαλοῦμέν σε μνήσθητι Κύριε πάσης ἐπισκοπῆς ὀρθοδόξων τῶν ὀρθοτομοίντων τὸν λόγον τὰς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος

Έτι προσφέρομέν σοι την λογικήν ταύτην λατρείαν ὑπερ της οἰκουμένης, ὑπερ της ἀγίας καθολικης καὶ ἀποστολικης ἐκκλησίας, ὑπερ τῶν ἐν ἀγνεία καὶ σεμνῆ πολιτεία διαγόντων, ὑπερτῶν ἐν ὄρεςιν καὶ ςπηλαίοις

Μυήσθητι Κύριε τῶν ἐν παρθενεία καὶ εὐλαβεία καὶ σεμνῆ πολιτεία διαγόντων

Μνήσθητι Κύριε τοῦ εὐσεβεστάτου καὶ πιστοτάτου ημών βασιλέως δυ έδικαίωσας Βασιλεγείν èπì TĤC rĥc. ομνω γνηθείνου ομνώ εγδοκίας ετεφάνωσον αὐτόν ἐπιςκίαςον ἐπὶ τὴν κεφαλήν αὐτοῦ ἐν ἡμέρὸ πολέμος ἐνίcχγcon αὐτοῦ τὸn Βραχίονα· Υψωςον αύτοῦ τΗΝ ΔεξιάΝ° κράτυνον αὐτοῦ τὴν βασιλείαν ἡπόταξον αὐτῷ πάντα τὰ βάρβαρα ἔθημ τὰ τογς πολέμογο θέλοντα χάρισαι αὐτῷ βοήθειαν καὶ ἀναφαίρετον εἰρήνην λάληςον εἰς τήν καρδίαν αύτοῦ ἀγαθὰ ἡπέρ της έκκλησίας σου καὶ παντὸς τοῦ λαοῦ σου ἵΝΑ ἐΝ ΤΗ γαλήνη αγτος πρεμον και μεχίου Βίου Διάςωμεν έν πάςμ εγςεβεία καί CEMNÓTHTI

Μυήσθητι Κύριε πάσης ἀρχής καὶ ἐξογςίας καὶ τῶν ἐν παλατίω ἀδελφῶν ἡμῶν καὶ παντὸς τοῦ στρατοπέδου τοὺς ἀγαθοὺς ἐν τῇ ἀγαθότητι διατήρησον, τοὺς πονηροὺς ἀγα-

S. Chrysostom

καὶ ταῖς ὁπαῖς τῆς Γῆς, ὑπὲρ τῶν πιστοτάτων βασιλέων, τῆς φιλοχρίστου βασιλίσσης, παντός τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν δὸς αὐτοῖς Κύριε 5 εἰρηνικὸν τὸ βασίλειον ἵΝΑ καὶ ἡμεῖς ἐΝ τῷ γαλήνῃ αἤτῶΝ ἤρεκοΝ καὶ ἡςίχιοΝ ΒίοΝ ΔιάγωμεΝ ἐΝ πάςң εἤςεΒείᾳ καὶ ςεμνότητι

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S. Chrysostom

θούς ποίησον ἐν τῷ χρηςτότητί coy

Μνήσθητι Κύριε τοῦ περιεστῶτος λαοῦ καὶ τῶν δι' εὐλόγους 5 αίτίας άπολειφθέντων καὶ έλέησον αὐτοὺς καὶ ἡμᾶς κατά τὸ πλήθος τος έλέογς ςος τά ταμιεία αὐτῶν ἔμπληςον παντός άγαθος, τὰς συζυγίας αὐτῶν ἐν 10 είρήνη καὶ ὁμονοία διατήρησον. τὰ νήπια ἔκθρεψον, τὴν νεότητα παιδαγώγησον, τὸ γῆρας περικράτησον το ς ολιγοψέχογο παραμήθηςου, τους έσκορπισ-15 μένους έπιςγνάγαγε, τούς πεπλανημένους έπανάγαγε καὶ σύναψον τῆ ἀγία σου καθολικῆ καὶ ἀποστολικῆ ἐκκλησία, τοἡς όχλογμένογο ήπό πνεγμάτων 20 ἀκαθάρτων ἐλευθέρωσον τοῖς πλέουσι σύμπλευσον, τοῖς όδοιπορούσι συνόδευσον πρόστηθι, ὀρφανῶν ὑπεράσπισαι αίχμαλώτους ρυσαι, νο-25 σοῦντας ἴασαι, τῶν ἐν βήμασι καὶ ἐν μετάλλοις καὶ ἐξορίαις καὶ πικραῖς δουλείαις καὶ πάση θλίψει καὶ ἀνάγκη καὶ περιστάσει όντων μνημόνευσον δ 30 Θεὸς καὶ πάντων τῶν δεομένων της μεγάλης σου εύσπλαγχνίας

καὶ τῶν ἀγαπώντων ἡμᾶς καὶ τῶν μισούντων καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὕχεσθαι ὑπὲρ αὐτῶν

Καὶ παντὸς τοῦ λαοῦ σου μνήσθητι Κύριε ὁ θεὸς ἡμῶν καὶ ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου έλεος καὶ πᾶσι παρέχων τὰ πρὸς σωτηρίαν αίτήματα καὶ ὧν ἡμεῖς οὐκ έμνημονεύσαμεν δι' άγνοιαν ή λήθην ή πληθος ονομάτων αύτὸς μνημόνευσον ὁ Θεὸς ὁ είδως εκάστου την ηλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδώς έκαστον έκ κοιλίας μητρός αὐτοῦ σὺ γὰρ εἶ Κύριε ἡ βοήθεια των άβοηθήτων, ή έλπὶς τῶν ἀπηλπιςμένων, ὁ τῶν χειμαζομένων σωτήρ, δ τῶν πλεόντων λιμήν, ὁ τῶν νοσούντων ζατρός αύτὸς τοῖς πασιν τὰ πάντα γενοῦ ὁ είδὼς ξκαστον καὶ τὸ αἴτημα αὐτοῦ, οἶκον καὶ τὴν χρείαν αὐτοῦ.

Καὶ ρῦσαι Κύριε τὴν ποίμνην ταύτην καὶ πᾶσαν πόλιν
καὶ χώραν ἀπὸ λιμοῦ λοιμοῦ
σεισμοῦ καταποντισμοῦ πυρὸς
μαχαίρας καὶ ἐπιδρομῆς ἀλλοφύλων καὶ ἐμφυλίου πολέμου

S. Chrysostom

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Μνήσθητι Κύριε τῆς πόλεως ἐν ἦ παροικοῦμεν καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει κατοικούντων ἐν αὐτοῖς

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Έν πρώτοις μνήσθητι Κύριε τοῦ πατρὸς καὶ ἐπισκόπου ἡμῶν τοῦ δεῖνος ὃν χάρισαι ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶον ἔντιμον ὑγιῆ μακροημερεύοντα ὀρθοτομογντα τὸν λόγον τῆς σῆς ἀληθείας

ΤΑ ΔΙΠΤΥΧΑ ΤΩΝ ΖΩΝΤΩΝ

Μνήσθητι Κύριε κατά τὸ 15 πλήθος τῶν οἰκτιρμῶν ςογ καὶ τῆς ἐμῆς ἀναξιότητος συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας 20 κωλύσης τὴν χάριν τοῦ ἀγίου σου πνεύματος ἀπὸ τῶν προκειμένων δώρων

Μυήσθητι Κύριε τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ δια-25 κονίας καὶ παντὸς ἱερατικοῦ τάγματος καὶ μηδένα ἡμῶν καταισχύνης τῶν κγκλοήντων τὸ ἄγιόν coy θγςιαςτήριον

Έπίςκεψαι ήμας ἐν τῷ χρης-30 τότητί coy Κύριε, ἐπιφάνηθι ἡμιν τοις πλουσίοις σου οἰκτιρ-

S. Chrysostom ἐκφω.

Έν πρώτοις μνήσθητι Κύριε τοῦ ἀρχιεπισκόπου ἡμῶν τοῦδε

Μνήσθητι Κύριε πλεόντων δδοιπορούντων νοσούντων καμνόντων αίχμαλώτων καὶ τῆς σωτηρίας αὐτῶν

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων έν ταῖς ἀγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον

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S. Chrysostom

μοίς εὐκράτους καὶ ἐπωφελείς τούς ἀέρας ἡμῖν χάρισαι, ὅμβρους είρηνικούς τη γη πρός καρποφορίαν δώρησαι, εγλόγη-CON TON CTÉMANON TOP ENIAYTOP τής χρηςτότητός σογ Κύριε. παθσον τὰ σχίσματα τῶν ἐκκλησιών, σβέσον τὰ ΦργάΓΜΑΤΑ τῶν ἐθκῶκ, τὰς τῶν αἰρέσεων έπαναστάσεις ταχέως κατάλυσον ἐΝ ΤΗ ΔΥΝάΜΕΙ ΤΟΥ ΑΓΙΟΥ σου πηεγματος πάντας ήμας πρόσδεξαι είς την βασιλείαν σου γίογο φωτός και γίογο **Ημέρας**, ἀναδείξας ἡμῖν τὴν σην εἰρήνην, καὶ την σην ἀγάπην χάρισαι ήμι Κίριε ὁ θεὸς **ἡ**μῶν, πάντα Γὰρἀπέδωκας ἡμῖν

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ἐκφω.

Kαὶ δὸς ἡμῖν ἐΝ ἑΝὶ ετόματι καὶ μιῷ καρΔίᾳ ΔοΞάΖειΝ καὶ 20 ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Π ατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Π νεύματος νῦν \langle καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων \rangle

δ λαός 'Αμήν.

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(THE BLESSING)

'Ο ἱερεύς

Καὶ ἔςται τὰ ἐλέμ τοῦ μεγάλου θεοῦ καὶ ςωτθρος ἡμών Ἰμοοῦ Χριστοῦ μετὰ πάντων ἡμών

δ λαός

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Καὶ μετά τος πνεήματος ςος 5

S. Basil

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(THE LORD'S PRAYER)

Καὶ τοῦ διακόνου ποιοῦντος τὴν μέσην εὐχήν

Ο διάκονος

Πάντων τῶν ἀγίων (μνημονεύσαντες ἔτι καὶ ἔτι ἐν εἰρήνη κτλ)

δ ίερεύς μυστικώς

Σοὶ παρακατατιθέμεθα τὴν ζωην ημών απασαν καὶ την έλπίδα δέσποτα φιλάνθρωπε καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἰκετεύομεν καταξίωσον ήμας μεταλαβείν των έπουρανίων σου καὶ φρικτών μυστηρίων ταύτης της ίερας καὶ πνευματικής τραπέζης μετά καθαροῦ συνειδότος είς ἄφεσιν άμαρτιῶν, είς συνχώρησιν πλημμελημάτων, είς Πηεγματος άΓίογ κοινωνίαν, είς βασιλείας ούρανων κληρονομίαν, είς παρρησίαν την πρός σέ, με είς κρίμα μηδέ είς κατάκριμα

έπεύχεται ὁ ἱερεύς

Ο θεός ήμων ὁ θεός τος cώzειν, σὺ ἡμᾶς δίδαξον εύχα-10 ριστείν σοι άξίως των εύεργεσιών σου ών ἐποίμελε καὶ ποιείς Μεθ ήμων. σὺ εἶ ὁ θεὸς ήμων ό προσδεξάμενος τὰ δωρα ταθτα καθάριτον ήμας ἀπὸ 15 παντός Μολγομος σαρκός καί πνεγματος καὶ δίδαξον ήμᾶς ἐπιτελεῖν ἱριως νην ἐν φόβω σου ίνα έν καθαρώ τώ μαρτγρίω τής εγνειδήςεως ήμων ύποδε-20 χόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου ένωθῶμεν τῷ ἁγίφ σώματι καὶ αἵματι τοῦ χριστοῦ σου καὶ ὑποδεξάμενοι αὐτὰ άξίως σχώμεν τὸΝ ΧριςτὸΝ ΚΑ-25 ΤΟΙΚΟΥΝΤΑ ΕΝ ΤΑΙΟ ΚΑΡΔΙΑΙΟ ήμων καὶ γενώμεθα ΝΑὸς τος ΑΓίος σου πηεγματος. Ναὶ ὁ θεὸς ήμῶν καὶ μηδένα ήμῶν ἔΝΟΧΟΝ ποιήσης των φρικτών σου τού-30 των καὶ ἐπουρανίων μυστηρίων μηδε άςθενει ψυχή και σώματι

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έκ τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς ἀξίως ὑποδέχεσθαι τὴν ἐλπίδα τῶν ἀγιασμάτων σου εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ χριςτοῦ σου ὅπως ἀν καὶ ἡμεῖς μετὰ πάντων τῶν ἀγίων τῶν ἀπὶ αἰώνων σοι εὐαρεστησάντων γενώμεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν ὧη ήτοίμας τοῦς ἀγαπῶς ἱη σε Κύριε

S. Chrysostom

δ διάκονος

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'Αντιλαβοῦ ζσῶσον ἐλέησον κτλ〉

Τὴν ἡμέραν πᾶσαν (κτλ)

ἐκφω.

δ ίερεύς

καὶ καταξίωσον ἡμᾶς δέσποτα μετὰ παρρησίας ἀκατακρίτως 20 τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐπουράνιον θεὸν Πατέρα καὶ λέγειν

δ λαὸς τό

δ λαόs

Πάτερ ήμων (ὁ ἐν τοῖς οἰρανοῖς, ἁΓιαςθήτω τὸ ὅνομά ςογ, ἐλθέτω ἡ Βαςιλεία ςογ, Γενηθήτω τὸ θέλημά ςογ ὡς ἐν οἰρανῷ 25 καὶ ἐπὶ τῆς Γῆς. τὸν ἄρτον ἡμῶν τὸν ἐπιοίς σιον Δὸς ἡμῶν τόν ἐπιοίς ἀφίεμεν τοῖς αὐφειλέταις ἡμῶν καὶ κὰ ἐνθειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς αὐφειλέταις ἡμῶν καὶ μὴ εἰςενές κὴς ἡμῶς εἰς πειραςμόν ἀλλὰ ἡίςαι ἡμῶς ἀπὸ τοῦ πονηροῦ)

ο ίερευς έκφω.

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ὅτι coŷ ἐςτιν ή Βαςιλεία καὶ ή Δήναμις καὶ ή Δόζα $au o \hat{v} \; \Pi au au
ho \delta s$

S. Chrysostom

(καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τογο αἰώνας τῶν αἰώνων)

δ λαός

AMHN.

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(THE INCLINATION)

Καὶ μετὰ τὸ ᾿Αμὴν λέγει ὁ ἱερεύς

'Ο ἱερεύς

Είρήνη πασιν (ὁ λαός

Καὶ τῷ πνεύματι σοῦ)

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καὶ τοῦ διακόνου λέγοντος

δ διάκονος

Τὰς κεφαλὰς ἡμῶν (τῷ Κυρίφ κλίνωμεν)

έπεύχεται ὁ ἱερεύς

δ ίερεύς μυστικώς

Δέσποτα Κύριε ὁ πατήρ τῶΝ οἰκτιρμῶν καὶ θεὸς πάςμς παρα-15 κλής εως τους υποκεκλικότας σοι τὰς ἐαυτῶν κεφαλὰς εὐλόγησον άγίασον φρούρησον όχύρωσον ένδυνάμωσον, ἀπὸ παντός έργογ πονηρογ ἀπόστη-20 σον, παντί δε Ερρω άραθώ σύναψον καὶ καταξίωσον ἀκατακρίτως μετασχείν τῶν ἀχράντων τούτων καὶ ζωοποιῶν μυστηρίων είς ἄφεςιν έμαρ-25 ΤΙΏΝ, είς ΠΝΕΥΜΑΤΟΟ ΆΓΙΟΥ κοινωνίαν

Εύχαριστοῦμέν σοι Βαςιλεγ άόρατε ὁ τῆ ἀμετρήτφ σου δυνάμει δημιουργήσας τὰ πάντα καὶ τῷ πλήθει τοῦ ἐλέους σου έξ ούκ όντων είς τὸ εἶΝΑΙ παραγαγών τὰ σύμπαντα αὐτὸς δέσποτα οὐρανόθεν ἔφιδε ἐπὶ τούς κεκλικότας σοι τὰς έαυτῶν κεφαλάς οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι ἀλλὰ σοὶ τῷ φοβερῷ Θεώ συ ουν δέσποτα τὰ προκείμενα πασιν ήμιν είς άγαθοΝ έξομάλισον κατά την έκάστου ίδίαν χρείαν τοῖς πλέουσιν σύμπλευσον, τοῖς ὁδοιποροῦσιν συνόδευσον τούς νοσοῦντας ίασαι δ ίατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν

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ἐκφω.

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ (μονογενοῦς σου υίοῦ μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων).

(THE MANUAL ACTS)

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Εύχη της ύψώσεως του άρτου

'Ο ίερεύς

Πρόςχες Κήριε Ἰησοῦ Χριστὲ ὁ θεὸς ἡμῶν ἐξ ἀγίου κατοικητηρίος coy καὶ ἐλθὲ εἰς τὸ ἀγιάσαι ἡμῶς ὁ ἄνω τῷ Πατρὶ συνκαθεζόμενος καὶ ὧδε ἡμῖν ἀοράτως παρών καὶ καταξίωσον πτὴ κραταιὰ coy χειρὶ μεταδοῦναι ἡμῖν καὶ δι' ἡμῶν το παντὶ τῷ λαῷ σου

καὶ μετά τὸ είπεῖν τὸν διάκονον

δ διάκονος

Πρόσχωμεν

δ ίερεὺς ὑψοῖ τὸν ἄγιον ἄρτον καὶ λέγει

ό ໂερεύς

Τὰ ἄγια τοῖς ἁγίοις b

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καὶ μετά τὸ είπεῖν τὸν λαὸν τό

Είς ἄγιος, εἷς κήριος Ἰμςοῆς Χριστὸς εἰς Δόξαν Θεοῆ Πατρός

λαμβάνει ἐκ τοῦ ἄγίου σώματος μερίδας καὶ βάλλει εἰς τὰ ἄγια ποτήρια καὶ λέγει

Είς πλήρωμα Πνεύματος άγίου

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*[οὐ χρὴ ἄνευ θερμοῦ λειτουργῆσαι πρεσβύτερον εἰ μὴ κατὰ πολλὴν περίστασιν καὶ εἰ οὐδαμῶς εὑρίσκεται θερμόν].

(THE COMMUNION)

⁸[Ή ἐκφώνησις τῆς μεταλήψεως

Μετὰ φόβου Θεοῦ καὶ πίστεως καὶ ἀγάπης (προσέλθετε)]

² [ψάλλεται τὸ ΚΟΙΝΩΝΙΚΟΝ]

³ [Η ΜΕΤΑΛΗΨΙΣ.

Μετά την μετάληψιν

Σῶςον ὁ Θεὸς τὸν λαόν τος (καὶ εγλόγητον την κληρονομίαν τος)
καὶ ἐπιχαράττει τὸ θεῖον σημεῖον τοῦ τιμίου σταυροῦ].

a συνών· καταξίωσον Chrys.

b + & hads Els ayios Chrys.

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S. Basil

S. Chrysostom

²[Μετὰ τὸ μεταλαβεῖν πάντας τῶν ἄγίων μυστηρίων ἐν τῷ μέλλειν τοὺς κληρικοὺς ἐπὶ τὸ σκευοφυλάκιον ἀποκαθιστῷν τὰ τίμια ριπίδια δισκάρια καὶ ποτήρια καὶ ἄλλα ἱερὰ σκεύη, μετὰ τὸ ἐκ τῶν παρατραπεζίων (μετὰ) τὴν διάδοσιν ἀποτεθῆναι πάντα εἰς τὴν ἄγίαν τράπεζαν καὶ ψαλθῆναι τὸν τελευταῖον στίχον τοῦ κοινωνικοῦ, λέγεται καὶ τοῦτο τὸ τροπάριον

Πληρωθήτω τὸ στόμα ἡμῶν αἰνέσεως Κύριε ὅπως ἀνγμηνήςωμε τὴν Δόξαν σος ὅτι ἡξίωσας ἡμᾶς τῶν ἀγίων σου μετασχεῖν μυστηρίων τήρησον ἡμᾶς ἐν τῷ σῷ ἀγιασμῷ ὅλην τὴν ἡμέραν μελετῶντας τὴν δικαιοσύνην σος. ἀλληλούϊα]

 $_{10}$ 3 [καὶ ἡ ἀποκαθίστασις τῶν δώρων ἐν τῆ πρόθεσει καὶ αἰ κλείσεις τῶν θείων πυλῶν].

(THANKSGIVING)

Καὶ μετὰ τὸ πάντας μεταλαβεῖν λέγοντος τοῦ διακόνου τὴν εὐχήν $\langle {}^{\prime}O\rho\theta o \rangle \; \mu \epsilon \tau \alpha \lambda \alpha \beta \acute{o} \nu \tau \epsilon \varsigma \; \kappa \tau \lambda \rangle$

έπεύχεται ὁ ἱερεύς *

Εγχαριστογμέν σοι Κήριε ὁ θεὸς ἡμῶν ἐπὶ τῆ μεταλήψει τῶν ἀγίων ἀχράντων ἀθανάτων καὶ ἐπουρανίων σου μυστη20 ρίων ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσία καὶ ἀγιασμῷ καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων αὐτὸς δέσποτα τῶν ἀπάντων δὸς γενέσθαι ἡμῖν τὴν κοινω25 Νίαν τοῦ ἀγίου σώματος καὶ αἴματος τοῦ χριστοῦ σου εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνηπόκριτον, εἰς πλησμονικίν σοφίας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν

Εὐχαριστοῦμέν σοι δέσποτα φιλάνθρωπε εὐεργέτα τῶν ψυχῶν ἡμῶν ὁ καὶ τῆ παρούση ἡμέρα καταξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων ὁρθοτόμητοι ἡμῶν τὴν ὁδόν, σῶσον ἡμᾶς ἐν τῷ φόβῷ σου τοὺς πάντας, φρούρησον ἡμῶν τὰ διαβήματα, εὐχαῖς καὶ ἰκεσίαις τῆς ἁγίας ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἀγίων σου τῶν ἀπ' αἰώνων σοι εὐαρεστησάντων

S. Chrysostom

παντός έναντίου, είς περιποίησιν των έντολων σου, είς άπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ σου

ἐκφω.

ότι σὺ εἶ ὁ άγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίφ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

(THE DISMISSAL)

Ο διάκονος

'Εν εἰρήνη προέλθωμεν

δ λαός

'EN ONOMATI KYPICY.

Εύχη όπισθάμβωνος τοῦ Χρυσοστόμου 15

Ποίον αίνον ή ποίον υμνον ή ποίαν εύχαριστίαν άμοιβήν άνταποδώσομέν σοι τῷ φιλανθρώπω θεώ ήμων ὅτι καὶ θανάτω καταδεδικασμένοις ήμιν καί 20 ταις άμαρτίαις βεβυθισμένοις ημίν έλευθερίαν έδωρήσω καὶ μετέδωκας ήμιν της άθανάτου καὶ ἐπουρανίου τρυφης τοῦ άγίου σώματος καὶ αἵματος τοῦ 25 χριστοῦ σου διὸ δεόμεθά σου άκατακρίτους ποίησον ήμας τε καὶ τοὺς δούλους σου τοὺς διακόνους έν τιμη καὶ σεμνη πολιτεία συν ήμιν διατήρησον καί 30 τον περιεστώτα λαόν μετέχειν

Εύχη όπισθάμβωνος

Κύριε ὁ θεὸς ἡμῶν ςῶςοΝ τόν λαόν σογ καὶ εγλόγησον THN KAHPONOMÍAN COY $\tau \delta \pi \lambda \acute{\eta}$ ρωμα της έκκλησίας σου έν είρήνη διαφύλαξον άγίασον τούς άγαπῶντας τὴν εξπρέπειαν τοῦ οἴκογ coγ' σὺ αὐτοὺς ἀντιδόξασον τη θεϊκή σου δυνάμει καί μι έγκαταλίπης ήμας ό Θεός τογς έλπίζοντας έπί ςοι' εἰρήνην τῷ κόσμῳ σου δώρησαι, ταις έκκλησίαις σου, τοις ίερεῦσι, τοῖς βασιλεῦσιν ἡμῶν καὶ παντὶ τῷ λαῷ σου ὅτι αριος ὁ Ναός COY, θαγμαςτός ἐΝ Δικαιος νη, καὶ σοὶ τὴν δόξαν 5

01

ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν,

S. Chrysostom

της τοιαύτης μυστικής σου τραπέζης καταξίωσον μέχρις έσχάτης ήμῶν ἀναπνοής εἰς ἀγιασμὸν ψυχης καὶ σώματος, εἰς τήρησιν τῶν σῶν ἐντολῶν, ἵνα καταξίωθῶμεν καὶ τῆς ἐπουρανίου σου Βαςιλείας μετὰ πάντων τῶν εὐαρεστησάντων σοι εὐχαῖς καὶ πρεσβείαις τῆς παναγίας ἀχράντου θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἀγίων σου

ἐκφω,

δτι άγιος καὶ φιλάνθρωπος θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ (καὶ τῷ Τἱῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν).

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(IN THE SACRISTY.)

Εὐχή τοῦ σκευοφυλακίου

"Ηνυσται καὶ τετέλεσται ὅσον εἰς τὴν ἡμετέραν δύναμιν πάντα ἄπερ ἔθου ἡμῶν τὰ τῆς ἀφθαρσίας μυστήρια' 25 ηὖραμεν τοῦ θανάτου σου τὴν μνήμην, εἴδαμεν τῆς ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσθημεν τῆς ἀκενώτου σου τρυφῆς, ἀπηλαύσαμεν τῆς ἀτελευτήτου σου ζωῆς ἡς καὶ ἐν τῷ μέλλοντι πάντας 30 ἡμῶν ὅτι πρέπει σοι πᾶσα εὐχαριστία σὺν τῷ ἀνάρχῳ σουπατρὶ καὶ τῷπαναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν 35 αἰῶνων. ἀμήν.

Εὐχή εἰς τὸ καταστεῖλαι τὰ ἄγια δῶρα

Τὸ πλήρωμα τοῦ κόμος καὶ τῶν προφητῶν αὐτὸς ὑπάρχων Χριστὲ ὁ θεὸς ἡμῶν πλήρωσον ἡμᾶς πλήρεις Πκεγματος ὰγίος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

THE LITURGY 2. OF THE PRESANCTIFIED

(IXTH CENTURY)

(PREPARATION OF THE CELEBRANT)

1 [Ο ίερεὺς τὴν ἱερατικὴν ἐνδυόμενος στολήν, τὸ Τρισάγιον ὁλοκλήρως φθεγγόμενος και τὸ τῆς ἡμέρας Τροπάριον σὺν τῷ Ἱλάςθητί μοι ὁ Θεὸς τῷ ἑμαρτωλῷ έπιλέγων τρίτον και την εύχην του θυμιάματος λέγων, ένώπιον της θείας τραπέζης έφίσταται

(ENARXIS AND PROTHESIS)

Καὶ σταυροειδώς θυμιών ἐκφωνεῖ

Εγλογητός ὁ θεὸς (ήμῶν νῦν καὶ ἀεὶ καὶ είς τοὺς αἰῶνας τῶν αἰώνων, άμήν)

(Ψαλμός ργ'

τὸ δὲ προφητικὸν ἐκεῖνο προοίμιον καὶ ὁ ἱερεὺς τὰς εὐχὰς ἐπιλέγει τοῦ 10 Λυχνικοῦ.

Εγλογεί ή ψχχή ΜΟΥ τὸΝ

KYPION >

παρά των άδελφων κηρύττεται.

Τέλος δὲ κἀκείνων καὶ τούτων λαβόντων τὴν Συναπτὴν σὺν τῇ ἐκφωνήσει 15 ἐπιλέγει.

Καὶ ἐτοίμως ὁ ἀναγνώστης τὸν τῶν 'Αναβαθμών κανόνα ένάρχεται

> (Ψαλμ. εχιχ-εχχίϊ Ψαλμ. εχχίν-εχχυίϊ Ψαλμ. cxxix-cxxxiii).

Ο θείος ούτος μυσταγωγός τὸν ν' (Ελέμς όν με ὁ Θεός κατά τὸ μέγα έλεός ζογ > άνα στόμα διεξιών τον προηγιασθέντα 20 άρτον έν τη προθέσει διακοσμεί άνελλιπώς.

Εύθύς δὲ εἰς εν εκαστον ἀντίφωνον των άναβαθμών μικράν αίτησιν έκφωνεί.

(MASS OF THE CATECHUMENS)

(THE CENSING)

Τοῦ δέ γε ψαλμοῦ

Κήριε ἐκέκραξα πρός ςε καὶ Φωνιβ Μογ πρός Κήριον ἐκέκραξα
 παρὰ τοῦ ψάλτου ἡχουμένου τὸ ἱερατεῖον ὅλον σὰν τῷ ναῷ ἐπιθυμιᾳ.

(THE LITTLE ENTRANCE)

Καὶ τῶν Τροπαρίων ψαλλομένων μετὰ τὴν Δόξαν ἡ Εἴσοδος χωρὶς τοῦ εὐαγγελίου μετὰ θυμιατοῦ].

(THE LECTIONS)

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ΤΑ ΑΝΑΓΝΩΣΜΑΤΑ

1 [καὶ τῶν ἀναγνωσμάτων ἀναγινωσκομένων οἱ ἀδελφοὶ ἐφιζάνουσι.

Μετά δέ την τούτων συμπλήρωσιν τό]

Κατεγθγηθήτω (ή προσεγχή μογ ώς θγμίαμα ἐνώπιόν σογ, ἔπαρσις τῶν χειρῶν μογ θγσία ἐςπερινή)

 $^{1}5$ 1 [δ ίκρεὺς ἄδει μετὰ τῶν συνηνωμένων αὐτῷ στίχων, τῶν ἀδελφῶν τὸ γόνυ κλινομένων δ καὶ ἐν ταῖς εὐχαῖς τοῦτο γίνεται].

(THE PRAYERS)

TO KYPIE EACHEON.

(THE DISMISSALS)

20 Έν δὲ τῷ Λυχνικῷ μετὰ τὰ ἀναγνώσματα καὶ τὸ Κατευθυνθήτω καὶ τὸ Κύριε ἐλέησον γίνεται εὐχὴ κατηχουμένων ἐπὶ τῶν προηγιασμένων

'Ο Θεός ὁ θεός ήμω ο κτίστης καὶ δημιουργός των ἀπάντων, ό πάντας θέλων ςωθήναι καὶ εἰς ἐπίγνως οι ἀληθείας ἐλθεῖν, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους καὶ λύτρω-25 σαι αὐτοὺς τῆς παλαιᾶς πλάνης καὶ τῆς μεθοδείας τοῦ ἀντικειμένου καὶ προσκάλεσαι αὐτοὺς εἰς τὴν ζωὴν τὴν αἰώνιον φωτίζων αὐτῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ συγκαταριθμῶν

αὐτοὺς τῆ λογικῆ σου ποίμνη ἐφ' ἢν τὸ ὄνομά coy τὸ ἄγιον ἐπικέκληται

ἐκφω.

ΐνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσιν τὸ ζπάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος 5 νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰωνας των αἰωνων).

Εύχη είς τους πρός τὸ άγιον φώτισμα εὐτρεπιζομένους

'Επίφανον δέσποτα το πρόσωπον σος ἐπὶ τοὺς προς το ἄγιον φώτισμα εὐτρεπιζομένους καὶ ἐπιποθοῦντας τον τῆς ἁμαρτίας μολυσμον ἀποτινάξασθαι· καταύγασον αὐτῶν τὴν διάνοιαν, 10 βεβαίωσον αὐτοὺς ἐν τῆ πίστει, στήριξον ἐν ἐλπίδι, τελείωσον ἐν ἀράπη, μέλη τίμια τος χριστος σου ἀνάδειξον τος δόντος ἑαγτὸν ἀντίλγτρον ἡπὲρ τῶν ψυχῶν ἡμῶν

έκφω.

ὅτι σὺ εἶ ὁ φωτισμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν 15 〈τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων〉.

(MASS OF THE FAITHFUL)

(THE PRAYERS OF THE FAITHFUL)

Εύχη πιστών α'

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'Ο Θεδς ὁ μέγας καὶ αἰνετός ὁ τῷ ζωοποιῷ τοῦ χριστοῦ σου θανάτῳ εἰς ἀφθαρσίαν ἡμᾶς ἐκ φθορᾶς μεταστήσας, σὰ πάσας ἡμῶν τὰς αἰσθήσεις τῆς ἐνπαθοῦς νεκρώσεως ἐλευθέρωσον ἀγαθὸν ταύταις ἡγεμόνα τὸν ἔνδοθεν λογισμὸν ἐπιστήσας· καὶ ὀφθαλμὸς μὲν ἀμέτοχος ἔστω παντὸς πονηροῦ βλέμματος, ἀκοὴ 25 δὲ λόγοις ἀργοῖς ἀνεπίβατος, ἡ δὲ γλῶσσα καθαρευέτω ἡημάτων ἀπρεπῶν· ἄγνισον δὲ ἡμῶν καὶ τὰ χείλη τὰ αἰνοῦντά σε Κύριε, τὰς δὲ χείρας ἡμῶν ποίησον τῶν μὲν φαύλων ἀπέχεσθαι πράξεων, ἐνεργεῖν δὲ μόνα τὰ σοὶ εὐάρεστα, πάντα ἡμῶν τὰ μέλη καὶ τὴν διάνοιαν τῆ σῆ κατασφαλιζόμενος χάριτι

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ἐκφω.

ὅτι πρέπει coι πᾶσα Δόξα τιμή καὶ προσκύνησις $\langle τ \hat{\varphi} | \Pi ατρὶ καὶ τ \hat{\varphi} \Upsilon ἱ \hat{\varphi} καὶ τ \hat{\varphi} άγί<math>\varphi \Pi \nu$ εύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰωνας τῶν αἰώνων \rangle .

Εὐχὴ πιστῶν β΄

Δέσποτα ἄγιε ὑπεράγαθε δυσωποῦμέν σε τὸν ἐκ ἐλέει πλογςιοκ
ἵλεων γενέσθαι ἡμῖν τοῖς ἀμαρτωλοῖς καὶ ἀξίους ἡμᾶς ποίησον
τῆς ὑποδοχῆς τοῦ μονογενοῦς σου υἰοῦ καὶ θεοῦ ἡμῶν τοῦ Βαςιλέως
τῆς Δόξης ἰδοὺ γὰρ τὸ ἄχραντον αὐτοῦ σῶμα καὶ ζωοποιὸν
το αἶμα κατὰ τὴν παροῦσαν ὥραν εἰσπορευόμενα τῆ μυστικῆ ταύτη
προτίθεςθαι μέλλει τραπέζη ὑπὸ πλήθογς ετρατίᾶς οἰγρακίος
ἀοράτως δορυφορούμενα, ὧν τὴν μετάληψιν ἀκατάκριτον ἡμῖν
δώρησαι ἵνα δι' αὐτῶν τὸ τῆς διανοίας ὅμμα καταυγαζόμενοι
γίοὶ φωτὸς καὶ ἡκέρας γενώμεθα

έκφω.

κατὰ τὴν δωρεὰν τοῦ χριστοῦ σου μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίῳ (καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων).

(THE GREAT ENTRANCE)

20 ²[Εὐθέως ἄρχεται ὁ λαός
Νῦν αἱ ΔΥΝάΜΕΙΟ ΤῶΝ Οἦ ΡΑΝῶΝ
σὺν ἡμῖν ἀοράτως λατρεύουσιν·
ἰδοὺ γὰρ εἰσπορεύεται ὁ ΒαΟΙΑΕἦΟ
ΤĤΟ ΔόΞΗΟ ἰδοὺ θυσία μυστι²⁵ κὴ τετελειωμένη δορυφορεῖται·
πίστει καὶ φόβφ προσέλθωμεν
ἵνα μέτοχοι ζωῆς αἰωνίου γινώμεθα, ἀλληλούϊα].

²[Εἰσάγεται τὰ προκείμενα δῶρα εἰς τὸ θυσιαστήριον ἀπὸ τοῦ σκευοφυλακίου].

1 [Μετὰ τὴν τῶν θείων δώρων εἰσόδευσιν ἐτοίμως αἰθύραι κατακλείσκονται· δ δὲ ἰερεὺς τῷ ἀνωτάτῳ πέπλῳ, δ καὶ ἀέρα οἴδεν ὁ λόγος καλεῖν, τὰ δῶρα ἐπικαλύπτει].

(THE LORD'S PRAYER)

30 Καὶ μετὰ τὸ πληρωθήναι Αἱ δυνάμεις τῶν οὐρανῶν ὁ ἱερεὺς ἐπεύχεται ΄Ο τῶν ἀρρήτων καὶ ἀθεάτων μυστηρίων θεὸς παρ' ὧ οἱ

θης της της τοφίας και της Γνώς εως απόκργφοι, δ την διακονίαν της λειτουργίας ταύτης ἀποκαλύψας ἡμῖν καὶ θέμενος ἡμᾶς τοὺς άμαρτωλοὺς διὰ πολλήν σου φιλανθρωπίαν εἰς τὸ προςφέρειν σοι δώρά τε καὶ θγείας ἡπὲρ τῶν ἡμετέρων άμαρτημάτων καὶ τῶν τος λαος ἀγνομμάτων αὐτὸς ἀόρατε Βαςιλες ὁ ποιῶν 5 μεγάλα καὶ ἀνεξιχνίαστα ἔνδοξά τε καὶ ἐξαίσια ὧν ογκ ἔστιν άριθμός, έφιδε έφ' ήμας τους αναξίους δούλους σου τους τώ άγίφ τούτφ θυσιαστηρίφ ώς τῷ χερουβικῷ σου παρισταμένους θρόνω έφ' ω δ μονογενής σου υίδς καὶ θεδς ήμων διὰ των προκειμένων φρικτών έπαναπαύεται μυστηρίων ακαὶ πάσης α 10 ήμας και τὸν πιστόν σου λαὸν ἐλευθερεύσας ἀκαθαρσίας άγίασον πάντων ήμων τὰς ψυχὰς καὶ τὰ σώματα άγιασμῷ άναφαιρέτω ίνα έν καθαρώ συνειδότι, άνεπαισχύντω προσώπω, πεφωτισμένη καρδία των θείων τούτων μεταλαμβάνοντες άγιασμάτων καὶ ὑπ' αὐτῶν ζωοποιούμενοι ένωθῶμεν αὐτῷ τῷ χριστῷ 15 σου τῷ ἀληθινῷ ἡμῶν θεῷ τῷ εἰπόντι 'Ο τρώςων μος τΗν cápka καὶ πίνων μογ τὸ αἷμα ἐν ἐμοὶ μένει κάρὼ ἐν αγτῷ· ὅπως ένοικογντος έν ήμεν και έμπεριπατογντος τος λόγος σου Κύριε γενώμεθα καὸς τοῦ άρίος καὶ προσκυνητοῦ σου πκεγκατος λελυτρωμένοι πάσης διαβολικής μεθοδείας έν πράξει ή λόγω ή κατά 20 διάνοιαν ένεργουμένης καὶ τύχωμεν τῶν ἐπηγγελμένων ἀγαθων πασιν τοις άγίοις τοις απ' αιωνός σοι εὐαρεστήσασιν

ἐκφω.

καὶ καταξίωσον ήμᾶς δέσποτα (μετὰ παρρησίας ἀκατακρίτως τολμᾶν ἐπικαλεῖςθαί σε τὸν ἐπουράνιον Θεὸν Πατέρα καὶ 25 λέγειν)

Πάτερ ήμων (ὁ ἐν τοῖς οἰρανοῖς, ἁΓιαςθήτω τὸ ὅνομά ςογ, ἐλθέτω ἡ Βαςιλεία ςογ, Γενηθήτω τὸ θέλημά ςογ ὡς ἐν οἰρανῷ καὶ ἐπὶ τῆς Γῆς τὸν ἄρτον ἡμῶν τὸν ἐπιοίςιον Δὸς ἡμῶν 30 κόμερον καὶ ἄφες ἡμῶν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς

a MS. σκεπάσης.

άφίεμεν τοῖς ὀφειλέταις ήμων καὶ μή εἰςενέςκης ήμας εἰς πειραςνον ἀλλὰ ῥγςαι ήμας ἀπὸ τογ πονηρογ

δ ίερεὺς ἐκφω.

ὅτι coγ ἐςτιν ή Βαςιλεία (καὶ ἡ Δήναμις καὶ ἡ Δόξα τοῦ Πατρὸς 5 καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τογς αἰῶνας τῶν αἰῶνων)

δ λαός 'Αμήν.

(THE INCLINATION)

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15

Ο ξερεύς

Εἰρήνη πᾶσιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Τὰς κεφαλὰς ἡμῶν ζτῷ Κυρίφ κλίνωμεν

δ ίερεὺς ἐπεύχεται

'Ο Θεὸς ὁ μόνος ἀγαθὸς καὶ εὖσπλαγχνος ὁ ἐκ ἡψηλοῖς κατοικῶκ καὶ τὰ ταπεικὰ ἐφορῶκ, ἔφιδε εὐσπλάγχνφ ὅμματι ἐπὶ πάντα τὸν λαόν σου καὶ φύλαξον αὐτὸν καὶ ἀξίωσον πάντας το ἡμᾶς ἀκατακρίτως μετασχεῖν τῶν ζωοποιῶν σου τούτων μυστηρίων σοὶ γὰρ τὰς ἐαυτῶν ὑπεκλίναμεν κεφαλὰς ἀπεκδεχόμενοι τὸ παρὰ σοῦ πλούσιον ἔλεος

ἐκφω.

χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου 25 υἱοῦ μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίφ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν ⟨καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων⟩

δ λαός ' Αμήν. (THE ELEVATION, CONSIGNATION AND COMMIXTURE)

Ο διάκονος

Πρόσχωμεν

¹[ἐν δέ γε τῆ τῆς ὑψώσεως ὥρα οὐ μέν τοι αἵρει τὸ πέπλον ἀλλ' ἀπὸ κάτωθεν τούτου τὸν ἄρτον ὑψῶν λέγει] ὁ ἱερεύς

Τὰ προηγιασμένα ἄγια τοῖς άγίοις

δ λαός

Είς άγιος, είς κήριος Ήτουςς Χριστός (είς Δόζαν Θεος Πατρός)

1 [είθ' οὕτως ὁ ἀὴρ αἴρεται· ἔκ τε τῶν τοιούτων καὶ ἐτέρων ὑποδειγμάτων μυστικὴ 10 θυσία ἀνακηρύττεται καὶ ἄρτι τετελειωμένη ὡσαύτως καὶ προηγιασμένη τελετὴ ἔκ τε τῆς ἐπιφοιτήσεως τοῦ σταυροῦ καὶ τοῦ ἀγίου αἵματος ἡνωμένη].

(THE COMMUNION)

Εύχη μετά την μετάληψιν

Εύχαριστοῦμέν σοι τῷ σωτῆρι τῶν ὅλων Θεῷ ἐπὶ πᾶσιν 15 οἶς παρέσχου ἡμῖν ἀγαθοῖς καὶ ἐπὶ τῆ μεταλήψει τοῦ ἀγίου σώματος καὶ αἴματος τοῦ χριστοῦ σου καὶ δεόμεθά σου δέσποτα φιλάνθρωπε φήλαξον ἡμᾶς ὑπὸ τὴν εκέπην τῶν πτερήγων εογ καὶ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς ἐπαξίως μετέχειν τῶν ἀγιασμάτων σου εἰς φωτισμὸν ψυχῆς καὶ σώ- 20 ματος, εἰς βασιλείας οὐρανῶν κληρονομίαν

ἐκφω.

ὅτι σὺ εἶ ὁ ἀγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν 25

¹[μετὰ τὴν ἰδίαν μετάληψιν ταύτην ἐπιτελεῖ ὁ τὴν ἱερουργίαν ποιῶν· οὕτω σοι κάγὼ τέκνον ἐπιστάμενος προσφέρω καθώσπερ οὖν ἄρα καὶ τοὺς εἰς ἄκρον ἐπισταμένους ἔώρακα.

Εἶτα ἡ ἐκφώνησις τῆς μεταλήψεως τῶν ἀδελφῶν προσκαλουμένων μεταλαβεῖν Μετὰ φόβου Θεοῦ καὶ πίστεως καὶ ἀζάπης $\langle \pi \rho \sigma \sigma \epsilon \lambda \theta \epsilon \tau \epsilon \rangle$. 30

Μετά την των άδελφων μετάληψιν λέγεται

Σώς ον δ Θεὸς τὸν λαόν τος (καὶ εγλόγης ον τὴν κληρονομίαν τος)
καὶ ἐπιχαράττει τὸ θεῖον σημεῖον τοῦ τιμίου σταυροῦ.

Τὰ θεῖα δῶρα οὐδαμῶς ἐπὶ τῆ θεία τραπέζη ὑποτίθεται ἄλλὰ ἔτοίμως ἡ ἀποκαθίστασις τῶν δώρων ἐν τῆ προθέσει καὶ αὶ κλείσεις τῶν θείων πυλῶν].

(THE DISMISSAL)

'Ο διάκονος 'Εν εἰρήνη προέλθωμεν δ λαός

Έν ὀνόματι Κυρίου.

10

Εύχη όπισθάμβωνος είς τὰ προηγιασμένα

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ ὁ τὴν κτίσιν ἐν σοφία δημιουργήσας, ὁ διὰ τὴν ἄφατόν σου πρόνοιαν καὶ αὐθαιρέτω βουλήσει ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας πρὸς 15 καθαρισμὸν ψυχῶν, πρὸς ἐνκράτειαν ἀναστάσεως ὁ διὰ τῶν τεσσαράκοντα ἡμερῶν πλάκας χειρίσας τὰ θεοχάρακτα γράμματα Μωσῆ παράσχου καὶ ἡμῖν δέσποτα ἀγαθὲ τὸν ἀςῶνα τὸν καλὸν ἀςωνίς αςθαι, τὸν Δρόμον τῆς νηστείας ἐκτελές αι, τὴν πίςτιν ἀδιαίρετον τηρθεαι, τὰς κεφαλὰς τῶν ἀοράτων Δρακόντων ο συνθλάσαι, νικηταὶ τῆς ἀμαρτίας αὐναφανῆναι καὶ ἀκατακρίτως φθάσαι τὴν ἀγίαν σου ἀνάστασιν ὅτι ἄςιον ὑπάρχει τὸ ὅνομα τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν ⟨καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν⟩.

MS. ἀναφανῶμεν.

3. THE LITURGY OF S. CHRYSOSTOM

ACCORDING TO THE PRESENT USE

OF THE

GREEK ORTHODOX CHURCH

(THE PREPARATION OF THE MINISTERS)

Τούτου δὲ ἐπιστάντος μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ προεστῶτι μετάνοιαν εἰσέρχεται ἐν τῷ ναῷ καὶ συνάμα τῷ διακόνῳ, ποιοῦσι προσκυνήματα τρία

είτα λέγει ὁ διάκονος Εὐλόγησον δέσποτα

καὶ ποιήσαντος τοῦ ἱερέως εὐλογητόν

10

Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν ἄρχεται λέγειν ὁ διάκονος τό

Βασιλεῦ οὐράνιε παράκλητε τὸ πιες Μα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἐλθὲ καὶ σκήνωσον ἐν ἡμῖν καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος καὶ σῶσον ἀγαθὲ τὰς ψυχὰς 15 ἡμῶν

"Αγιος ὁ Θεός, ἄγιος ἰσχυρός, ἄγιος ἀθάνατος ἐλέησον ἡμᾶς

τρίς

Δόξα. Καὶ νῦν

Παναγία τριὰς ελέησον ήμᾶς. Κύριε ἱλάςθητι ταῖς ἐμαρτίαις ἡμῶν. δέσποτα 20 συγχώρησον τὰς ἀνομίας ἡμῶν. ἄγιε ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν ενεκεν τοῦ ὀκόματός COY

Κύριε ελέησον, Κύριε ελέησον, Κύριε ελέησον Πάτερ Ημών

μετά δὲ τὸ Πάτερ ἡμῶν ὁ ἱερεύς

ότι coŷ ἐςτιν ή Βαςιλεία καὶ ή Δύναμις καὶ ή Δόξα τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀχίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

είτα λέγουσι τό

5 'Ελέησον ήμας, Κύριε έλέησον ήμας πάσης γαρ απολογίας απορούντες ταύτην σοι την ίκεσίαν ως δεσπύτη οι αμαρτωλοί προσφέρομεν έλέησον ήμας

Δόξα Πατρί και Υίφ και άγίφ Πνεύματι

Κύριε ἐλέησον ἡμᾶς, ἐπὶ σοὶ γὰρ πεποίθαμεν Μὶ ὀργισθῆς ἡμῶν αφόδρα μηδὲ μημοθῆς τῶν ἀνομιῶν ἡμῶν ἀλλ' ἐπίβλεψον καὶ νῦν ὡς εὔσπλαγχνος καὶ λήτρωσαι το ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν σὰ γὰρ εἶ θεὸς ἡμῶν καὶ ἡμεῖς λαός τογ, πάντες ἔργα χειρῶν τογ καὶ τὸ ὄνομα σου ἐπικεκλήμεθα

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν

Τῆς εὖσπλαγχνίας τὴν πύλην ἄνοιξον ἡμῖν εὐλογημένη θεοτόκε ἐλπίζοντες εἶς σὲ μὴ ἀστοχήσαιμεν ἡυσθείημεν διὰ σοῦ τῶν περιστάσεων σὺ γὰρ εἶ ἡ σωτηρία 15 τοῦ γένους τῶν χριστιανῶν.

"Επειτα ἀπέρχονται είς την είκόνα τοῦ Χριστοῦ λέγοντες

Τὴν ἄχραντον εἰκόνα σου προσκυνοῦμεν ἀγαθὲ αἰτοῦμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν Χριστὲ ὁ Θεός, βουλήσει γὰρ ηὐδόκησας σαρκὶ ἀνελθεῖν ἐν τῷ σταυρῷ ἵνα ῥύση οὖς ἔπλασας ἐκ τῆς δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως οβοῶμέν σοι· χαρὰς ἐπλήρωσας τὰ πάντα ὁ σωτὴρ ἡμῶν παραγενόμενος εἰς τὸ σῶσαι τὸν κόσμον

εἶτα ἀσπάζονται καὶ τὴν εἰκόνα τῆς θεοτόκου λέγοντες τὸ τροπάριον Εὐσπλαγχνίας ὑπάρχουσα πηγὴ συμπαθείας ἀξίωσον ἡμᾶς θεοτόκε' βλέψον εἰς λαὸν τὸν ἁμαρτήσαντα, δεῖξον ὡς ἀεὶ τὴν δυναστείαν σου' εἰς σὲ γὰρ 25 ἐλπίζοντες τὸ Χαῖρε βοῶμέν σοι ὡς ποτὲ ὁ Γαβριὴλ ὁ τῶν ἀσωμάτων ἀρχιστράτηγος.

Είτα κλίνουσι την κεφαλήν και λέγει δ ίερευς ταύτην την εύχην

Κύριε ἐΞαπόστειλον την χεῖρά σου ἐΞ ξψογς κατοικητηρίου σου καὶ ἐνίσχυσόν με εἰς τὴν προκειμένην διακονίαν σου ἵνα ἀκατακρίτως παραστὰς τῷ φοβερῷ σου 30 βήματι τὴν ἀναίμακτον ἱερουργίαν ἐπιτελέσω. ὅτι coŷ ἐςτιν ἡ Δίγναμις καὶ ἡ ΔόΞα εἰς τοỳς αἰῶνας τῶν αἰώνων. ἀμήν.

(THE VESTING)

"Επειτα ποιούσι καὶ εἰς τοὺς χοροὺς προσκυνήματα ἀνὰ ἔν καὶ οὕτως ἀπέρχονται εἰς τὸ Θυσιαστήριον λέγοντες τό

Εἰσελεγσομαι εἰσ τὸν οἶκόν σογ

έλθόντες δὲ εἰς τὸ ἱερατεῖον ποιοῦσι προσκυνήματα τρία ἔμπροσθεν τῆς 'Αγίας Τραπέζης καὶ ἀσπάζονται τὸ ἄγιον εὐαγγέλιον καὶ τὴν ἁγίαν τράπεζαν.

Είτα λαμβάνουσιν έν ταῖς χερσὶν αὐτῶν ἐκάτερος τὸ στοιχάριον αὐτοῦ καὶ 40 ποιοῦσι προσκυνήματα τρία πρὸς ἀνατολὰς λέγοντες καθ' ἐαυτὸν ἐκάτερος τό 'Ο Θεὸς ἱλάςθητί μοι τῷ ἀμαρτωλῷ

35

εἶτα προσέρχεται τῷ ἱερεῖ ὁ διάκονος κρατῶν ἐν τῇ δεξιᾳ χειρὶ τὸ στοιχάριον σὺν τῷ ἀραρίῳ καὶ ὑποκλίνας τὴν ἐαυτοῦ κεφαλὴν λέγει

Εὐλόγησον δέσποτα τὸ στοιχάριον σὺν τῷ ὼραρίῳ

δ δὲ ἱερεὺς λέγει

Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. 5 ἀμήν

εἶτα ὑποχωρεῖ καθ' ἑαυτὸν ὁ διάκονος εἶς εν μέρος τοῦ ἱερατεἶου καὶ ἐνδύεται
τὸ Στοιχάριον εὐχόμενος οὕτως

'ΑΓαλλιάς εται ή ψγχή μογ ἐπὶ τῷ Κγρίφ' ἐπέδης ε Γάρ με ἱμάτιον ς ωτηρίος καὶ χιτῶνα εγφρος γνης περιέβαλέ με, ὡς νγμφίφ περιέθηκε μοι μίτραν καὶ ὡς 10 κήμφην κατεκός μης κε κός μφ

καὶ τὸ μὲν 'Ωράριον ἀσπασάμενος ἐπιτίθησι τῷ ἀριστερῷ ὤμῷ τὰ δὲ Ἐπιμανίκια ἐπιθέμενος ταις χερσίν, ἐν μὲν τῆ δεξιῷ λέγει

΄Η ΔεΣιά coy χεὶρ Κήριε ΔεΔόΣαςται ἐν ἰςχήι, ἡ ΔεΣιά coy χεὶρ Κήριε ἔθραγςεν ἐχθρογς καὶ τῷ πλήθει τῆς ΔόΣης coy ςχνέτριψας τογς ἡπεναντίογς

έν δὲ τῆ ἀριστερậ λέγει

Αί χειρές του ἐποίηταν με καὶ ἔπλαταν με τηνέτιτον με καὶ μαθήτομαι τὰς ἐντολάς του

εἶτα ἀπελθών ἐν τῇ προθέσει εὖτρεπίζει τὰ ἷερὰ τὸν μὲν ἄγιον Δίσκον τιθεὶς ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ Ποτήριον ἐν τῷ δεξιῷ καὶ τὰ ἄλλα σὺν 20 αὖτοῖς.

Καὶ ὁ ἱερεὺς δὲ οὕτως ἐνδύεται· λαβών τὸ Στοιχάριον ἐν τῷ ἀριστερῷ χειρὶ καὶ προσκὺνήσας τρίτον κατὰ ἀνατολὰς ὡς εἴρηται σφραγίζων αὐτὸ λέγει

Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν εἴτα ἐνδύεται αὐτὸ λέγων

25

35

'Αγαλλιάς εται ή ψγχή μογ εως τέλους ως ανωτέρω

εἶτα λαβών τὸ Ἐπιτραχήλιον καὶ σφραγίσας περιτίθεται αὐτὸ λέγων

Εὐλογητὸς ὁ Θεὸς ὁ ἐκχέων τὴν χάριν αὐτοῦ ἐπὶ τοὺς ἱερεῖς αὐτοῦ ὡς μήρον ἐπὶ κεφαλῆς τὸ καταΒαῖνον ἐπὶ πώςωνα, τὸν πώςωνα τὸν ᾿Αρρών, τὸ καταΒαῖνον 30 ἐπὶ τὴν ὤαν τὸς ἐκδήματος αὐτος

εΐτα λαβών τὴν Ζώνην λέγει περιζωννύμενος

Εὐλογητὸς ὁ Θεὸς ὁ περιζωνινήων με δήναμιν καὶ ἔθετο ἄμωμον την όδον μος πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

τὰ δὲ Ἐπιμανίκια ὡς ἄνωθεν εἴρηται

εἴτα λαβών τὸ Ύπογονάτιον, εἰ ἔστι πρωτοσύγκελλος τῆς μεγάλης ἐκκλησίας ἢ ἄλλος τις ἔχων ἀξίωμα, καὶ εὐλογήσας αὐτὸ καὶ ἀσπασάμενος λέγει

Περίzως αι την ρομφαίαν τος ἐπὶ τὸν μηρόν τος Δγνατέ τη ὡραιότητί τος καὶ τῷ κάλλει τος καὶ ἔντεινε καὶ κατεγοδος καὶ Βατίλεςε ἕνεκεν ἀληθείας καὶ πραότητος καὶ Δικαιος νης καὶ ὁδης ήτοει το θαγματτώς ή δεξιά τος πάντοτε νῦν 40 καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

είτα λαβών το Φελόνιον και εὐλογήσας άσπάζεται λέγων οὕτως

Οἱ ἱερεῖς το ΚΥριε ἐνδύτονται Δικαιος νην καὶ οἱ ὅςιοἱ το ἀγαλλιάσει ἀγαλλιάς καὶ ἀεὶ καὶ ἐιὰ τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν.

(THE LAVATORY)

5 Εἰτα ἀπελθόντες εἰς τὸ Χωνευτήριον νίπτουσι τὰς χεῖρας λέγοντες ἐκάτερος καθ' ἐαυτόν

Νίψομαι ἐν ἀθώσις τὰς χεῖράς μος καὶ κγκλώςω τὸ θγςιαςτήριόν σογ Κήριε τοῦ ἀκοῦςαί με φωνής αἰνέςεώς σογ καὶ Διηγήσασθαι πάντα τὰ θαγμάςιά σογ. Κήριε ἠγάπητα εἤπρέπειαν οἴκογ σογ καὶ τόπον σκηνώματος Δόξης σογ. μὴ το σγναπολές με κετὰ ἀσεβῶν τὴν ψγχήν μος καὶ μετὰ ἀνδρῶν αἰμάτων τὴν χωήν μος ιὰν ἐν χερείν αἱ ἀνομίαι, ἡ Δεξιὰ αἤτῶν ἐπλήσθη Δώρων. ἐγὰ ὰὲ ἐν ἀκακία μος ἐπορεήθην λήτρωσαί με Κύριε καὶ ἐλέησον με. ὁ ποής μος ἔστη ἐν εγθήτητι, ἐν ἐκκλησίαις εἤλογήσω σε Κήριε.

(THE PROTHESIS)

15 Καὶ οὕτως ἀπέρχονται ἐν τῷ Προθέσει. εἶτα προσκυνήματα τρία ἔμπροσθεν τῆς Προθέσεως ποιήσαντες λέγουσιν ἐκάτερος τό

Ο Θεός ίλαςθητί μοι τῷ ἀμαρτωλῷ καὶ ἐλέησόν με

είτα ὁ ἱερεὺς τό

' Εξηγόρας μα έκ της κατάρας το γ νόμος τῷ τιμίφ σου αίματι' τῷ σταυρῷ 20 προσηλωθεὶς καὶ τῆ λόγχη κεντηθεὶς τὴν ἀθανασίαν ἐπήγασας ἀνθρώποις' σωτὴρ ἡμῶν δόξα σοι .

εἴτα λέγει ὁ διάκονος Εὐλόγησον δέσποτα καὶ ποιεῖ ὁ ἱερεὺς εὐλογητόν

25 Εὐλογητὸς ὁ θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
ἀμήν.

Είτα λαμβάνει ὁ ἱερεὺς ἐν μὲν τῇ ἀριστερῷ χειρὶ τὴν Προσφοράν, ἐν δὲ τῷ δεξιῷ τὴν ἁγίαν Λόγχην καὶ σφραγίζων μετ' αὐτῆς τρίτον ἐπάνω τῆς σφραγίδος τῆς προσφορᾶς λέγει

30 Εἰς ἀνάμνης τοῦ κυρίου καὶ θεοῦ καὶ σωτήρος ήμῶν Ἰησοῦ Χριστοῦ ἐκ τρίτου καὶ εὐθὺς πήγνυσι τὴν λόγχην ἐν τῷ δεξιῷ μέρει τῆς σφραγίδος καὶ λέγει ἀνατέμνων

'Ως πρόβατον ἐπὶ ςφαγιν ἄχθη

έν δὲ τῷ ἀριστερῷ

35 καὶ ὡς ἀμπὸς ἄμωμος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὖκ ἀνοίρει τὸ ςτόμα αὐτοῦ

έν δὲ τῷ ἄνω μέρει τῆς σφραγίδος ἐν τῷ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη

5

10

έν δὲ τῷ κάτω

τήν δέ γενεάν αγτος τίς Διηγήςεται;

δ δὲ διάκονος ἐνορῶν εὐλαβῶς τῆ τοιαύτη τελετῆ λέγει κατὰ μίαν ἐκάστην ἀνατομήν

Τοῦ Κυρίου δεηθῶμεν κρατῶν καὶ τὸ ἀράριον ἐν τῆ χειρί μετὰ ταῦτα λέγει ὁ διάκονος "Επαρον δέσποτα

καὶ ὁ ἱερεὺς ἐμβαλὼν τὴν ἁγίαν λόγχην ἐκ πλαγίου τοῦ δεξιοῦ μέρους τῆς προσφορᾶς ἐπαίρει τὸν ἄγιον ἄρτον λέγων οὕτως

"Ότι αἴρεται ἀπὸ τῆς γῆς ἡ Ζωὴ αγτογ

καὶ θεὶς αὐτὸν ὕπτιον ἐν τῷ ἁγίφ δίσκφ εἰπόντος τοῦ διακόνου Θῦσον δέσποτα

θύει αὐτὸν σταυροειδώς οὕτω λέγων

Θύεται ὁ ảμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἑμαρτίαν τοῦ κός μοῦ τῆς τοῦ 15 κός μοῦς καὶ σωτηρίας.

Καὶ στρέφει τὸ ἔτερον μέρος ἐπάνω τὸ ἔχον τὸν σταυρόν, νύττων δὲ αὐτὸν ἐν τῷ δεξιῷ μέρει μετὰ τῆς λόγχης ἀμέσως ὑπὸ τὸ ὅνομα Ἰησοῦς ἐπιλέγει

Εἶτ τῶν ττρατιωτῶν λόγχӊ τɨν πλεγρὰν αἦτοῦ ἔνγἔς καὶ εἦθέως ἐξιθλθεν αἶνα καὶ ἦδωρ καὶ ὁ ἑωρακὼς μεμαρτήρηκε καὶ ἀληθινή ἐςτιν ἡ μαρτγρία αἦτοῦ 20

δ δὲ διάκονος ἐγχέει τῷ ἀγίῳ ποτηρίῳ ἐκ τοῦ νάματος ὁμοῦ καὶ τοῦ ὕδατος εἰπὼν πρότερον πρὸς τὸν ἱερέα Εὐλόγησον δέσποτα την ἀγίαν ἕνωσιν

δς καὶ εὐλογεῖ αὐτὰ λέγων

Εὐλογημένη $\mathring{\eta}$ ἔνωσις τῶν ἀγίων σου πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας 25 τῶν αἰώνων. ἀμήν.

Καὶ λαβών ὁ αὐτὸς ἐν ταῖς χερσὶ τὴν πρώτην σφραγίδα λέγει

Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας ἡς ταῖς πρεσβείαις πρόσδεξαι Κύριε τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιον σου θυσιαστήριον

καὶ αἴρων μερίδα τίθησιν αὐτὴν ἐν τῷ δεξιῷ μέρει τοῦ άγίου ἄρτου πλησίον τῆς μέσης αὐτοῦ λέγων

Паре́стн н Васілісса ѐк Δεξιών соу ѐν іматісмф Διαχρήςφ περιβεβλημένη πεποικιλμένη.

Εἴτα λαβών δευτέραν σφραγίδα καὶ αἴρων μερίδα μίαν έξ αὐτῆς τίθησιν 35 αὐτὴν ἐν τῷ ἀριστερῷ μέρει τοῦ ἀγίου ἄρτου πλησίον αὐτοῦ ἀπέναντι τῆς μερίδος τῆς θεοτόκου καὶ ποιῶν ἀρχὴν τῆς πρώτης τάξεως λέγει

Είς τιμήν καὶ μνήμην τῶν παμμεγίστων ταξιαρχῶν Μιχαήλ καὶ Γαβριήλ καὶ πασῶν τῶν ἐπουρανίων δυνάμεων ἀσωμάτων

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είτα αΐρων δευτέραν μερίδα λέγει

Τοῦ τιμίου καὶ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τῶν άγίων ἐνδόξων προφητῶν Μωσέως καὶ ἸΑαρών, ἸΗλιοῦ, Ἐλισσαίου, Δαυἶδ καὶ ἸΕσσαί, τῶν άγίων τριῶν παίδων καὶ Δανιὴλ τοῦ προφήτου καὶ πάντων τῶν ἀγίων 5 προφητῶν

καὶ τίθησιν αὐτὴν ὑποκάτω τῆς πρώτης εὐτάκτως εἶτ' αὖθις λέγει

Τῶν ἀγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων Πέτρου καὶ Παύλου, τῶν δώδεκα καὶ ἐβδομήκοντα καὶ πάντων τῶν ἁγίων ἀποστόλων

10 και οὕτω τίθησι τὴν τρίτην μερίδα ὑποκάτω τῆς δευτέρας τελειῶν τὴν πρώτην τάξιν

είτα λέγει

Τῶν ἐν ἁγίοις πατέρων ἡμῶν μεγάλων ἱεραρχῶν καὶ οἰκουμενικῶν διδασκάλων Βασιλείου τοῦ μεγάλου, Γρηγορίου τοῦ θεολόγου καὶ Ἰωάννου τοῦ χρυσοστόμου, 15 ᾿Αθανασίου καὶ Κυρίλλου, Νικολάου τοῦ ἐν Μύροις καὶ πάντων τῶν ἁγίων ἱεραρχῶν

καὶ αἴρων τετάρτην μερίδα τίθησιν αὐτὴν πλησίον τῆς πρώτης μερίδος ποιῶν δευτέραν ἀρχήν

είτα πάλιν λέγει

20 Τοῦ άγίου πρωτομάρτυρος καὶ ἀρχιδιακόνου Στεφάνου, τῶν άγίων μεγάλων μαρτύρων Δημητρίου Γεωργίου Θεοδώρου καὶ πάντων καὶ πασῶν τῶν άγίων μαρτύρων

καὶ αἴρων πέμπτην μερίδα τίθησιν αφτὴν ὑποκάτω τῆς πρώτης τῆς οὕσης ἀρχῆς τῆς δευτέρας τάξεως

έπειτα λέγει

Τῶν ὁσίων καὶ θεοφόρων πατέρων ἡμῶν ᾿Αντωνίου Εὐθυμίου Σάββα ἸΟνουφρίου ᾿Αθανασίου τοῦ ἐν τῷ Ἦθφ καὶ πάντων καὶ πασῶν τῶν ὁσίων

και οὕτως αίρων ἔκτην μερίδα τίθησιν αὐτήν ὑποκάτω τῆς δευτέρας μερίδος εἰς ἀναπλήρωσιν τῆς δευτέρας τάξεως

μετά δὲ ταῦτα λέγει

Τῶν άγίων καὶ θαυματουργῶν ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος καὶ Ἑρμολάου καὶ πάντων τῶν άγίων ἀναργύρων

καὶ αἴρων ἐβδόμην μερίδα τίθησιν αὐτὴν ἄνω ποιῶν τρίτην ἀρχὴν κατὰ τάξιν εἶτ' αῦθις λέγει

35 Τῶν άγίων καὶ δικαίων θεοπατόρων Ἰωακεὶμ καὶ Ἄννης, τοῦ άγίου τῆς ἡμέρας καὶ πάντων τῶν άγίων ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός

καὶ τίθησιν ὀγδόην μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως ἔτι δὲ πρὸς τούτοις λέγει

Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ 40 χρυσοστόμου

είπερ λέγεται ή λειτουργία αὐτοῦ· εἰ δὲ λέγεται τοῦ μεγάλου Βασιλείου, τούτου μνημονεύει· καὶ οὕτως αἴρων καὶ τὴν ἐννάτην μερίδα τίθησιν αὐτὴν ἐν τῷ τέλει τῆς τρίτης τάξεως εἰς ἀναπλήρωσιν.

Είτα λαβών τρίτην σφραγίδα λέγει

Μνήσθητι δέσποτα φιλάνθρωπε πάσης ἐπισκοπῆς ὀρθοδόξων, τοῦ ἐπισκόπου 5 ἢ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος, τοῦ δεῖνος καθηγουμένου, τῶν ἀδελφῶν καὶ συλλειτουργῶν ἡμῶν πρεσβυτέρων διακόνων καὶ πάντων τῶν ἀδελφῶν ἡμῶν οῦς προσεκαλέσω εἰς τὴν σὴν κοινωνίαν διὰ τῆς σῆς εὐσπλαγχνίας πανάγαθε δέσποτα

και αίρων μερίδα τίθησιν αὐτην ὑποκάτω τοῦ ἀγίου ἄρτου εἶτα μνημονεύει και ὧν ἔχει ζώντων κατ' ὄνομα και οὕτως αίρων τὰς μερίδας τίθησιν αὐτὰς ὑποκάτω.

Έπειτα λαβών έτέραν σφραγίδα λέγει

Υπέρ μνήμης καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν μακαρίων κτιτόρων τῆς ἁγίας 15 μουῆς ταύτης ἢ τοῦ ἀγίου οἴκου τούτου

εἴτα μνημονεύει τοῦ χειροτονήσαντος αὐτὸν ἀρχιερέως καὶ ἔτέρων ὧν θέλει κεκοιμημένων κατ' ὄνομα καὶ τελευταῖον ἐπιλέγει οὕτω

Καὶ πάντων τῶν ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου τῶν τῆ σῆ κοινωνία κεκοιμημένων ὀρθοδόξων πατέρων καὶ ἀδελφῶν ἡμῶν φιλάνθρωπε Κύριε 20 καὶ αἵρει μερίδα.

Μνήσθητι Κύριε καὶ τῆς ἐμῆς ἀναξιότητος καὶ συγχώρησόν μοι πᾶν πλημμέλημα έκούσιόν τε καὶ ἀκούσιον.

Καὶ λαβών τὴν Μοῦσαν συστέλλει τὰς ἐν τῷ δίσκῳ μερίδας ὑποκάτω τοῦ άγ(ου ἄρτου ὥστε εἶναι ἐν ἀσφαλεία καὶ μὴ ἐκπεσεῖν τι.

Εἶτα ὁ διάκονος λαβών τὸ Θυμιατήριον καὶ θυμίαμα βαλών ἐν αὐτῷ λέγει πρὸς τὸν ἱερέα

Εὐλόγησον δέσποτα τὸ θυμίαμα

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καὶ εὐθὺς ὁ αὐτός

Τοῦ Κυρίου δεηθώμεν.

καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ θυμιάματος

Θυμίαμά σοι προσφέρομεν Χριστε δ θεδς ήμων εἰς ὀσμὴν εὐωδίας πνευματικῆς δ προσδεξάμενος εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον ἀντικατάπεμψον ἡμῖν 35 τὴν χάριν τοῦ παναγίου σου πνεύματος

δ διάκονος

Τοῦ Κυρίου δεηθώμεν

καὶ ὁ ໂερεὺς θυμιάσας τὸν ᾿Αστερίσκον τίθησιν ἐπάνω τοῦ ἄγίου ἄρτου λέγων
Καὶ ἐλθών ὁ ἀστὴρ ἔστη ἐπάνω οῦ ἦν τὸ παιδίον

δ διάκονος

Τοῦ Κυρίου δεηθωμεν

5 δ ίερεὺς θυμιῶν τὸ Πρῶτον Κάλυμμα σκεπάζει τὸν ἄγιον ἄρτον σὺν τῷ δίσκῷ λέγων

'Ο Κήριος ἐΒαςίλεγςεν, εἐπρέπειαν ἐνεδήςατο, ἐνεδήςατο ὁ Κήριος δήναμιν καὶ περιεχώςατο' καὶ Γὰρ ἐςτερέωςε τὴν οἰκογμένην ὅτις οἡ ςαλεγθήςεται. τῷ οἴκφ coy πρέπει ἄΓίαςμα Κήριε εἰς μακρότητα ἡμερῶν πάντοτε νῦν καὶ ἀεὶ καὶ 10 εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

δ διάκονος

Τοῦ Κυρίου δεηθώμεν. Κάλυψον δέσποτα

καὶ ὁ ἱερεὺς θυμιῶν τὸ Δεύτερον Κάλυμμα σκεπάζει τὸ ἄγιον ποτήριον λέγων
ἐΕκλλυψεν οὐρανοὺς ἡ ἀρετή σου Χοιστὰ καὶ τῆς κίνες είνες σου πλήρης ἡ είνες

' Εκάλγψεν ο τρανούς ή άρετή σου Χριστέ καὶ τῆς αἰνέςεώς σου πλήρης ή Γῆ 15 πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

δ διάκονος

Τοῦ Κυρίου δεηθώμεν. Σκέπασον δέσποτα

δ ίερεὺς θυμιῶν τὸ τρίτον κάλυμμα ήτοι τὸν ᾿Αέρα καὶ σκεπάζων ἀμφότερα λέγει

20 Σκέπαςον ήμας ἐν τῆ ςκέπӊ τῶν πτερήςων ςογ, ἀποδίωξον ἀφ' ήμῶν πάντα ἐχθρὸν καὶ πολέμιον, εἰρήνευσον ήμῶν τὴν ζωήν Κύριε ἐλέησον ήμῶς καὶ τὸν κόσμον σου καὶ σῶσον τὰς ψυχὰς ήμῶν ὡς ἀγαθὸς καὶ φιλάνθρωπος.

Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυμιατὸν θυμιᾳ τὴν Πρόθεσιν λέγων ἐκ τρίτου τό Εὐλογητὸς ὁ θεὸς ἡμῶν ὁ οῦτως εὐδοκήσας, δόξα σοι ὁ δὲ διάκονος ἐν ἔκάστη λέγει

πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

καὶ προσκυνοῦσιν εὐλαβῶς ἀμφότεροι ἐκ τρίτου ἔπειτα λαβῶν ὁ διάκονος τὸν θυμιατὸν λέγει ἐπὶ τῆ προθέσει τῶν τιμίων δώρων

Τοῦ Κυρίου δεηθώμεν

καὶ ὁ ἱερεὺς τὴν εὐχὴν τῆς προθέσεως

30 και ο τερευς την ευχην της προσεσεως

'Ο Θεός ὁ θεός ήμων ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ
παντὸς κόσμου τὸν κύριον ἡμῶν καὶ θεὸν Ἰησοῦν Χριστὸν ἐΞαποςτείλας ςωτήρα καὶ λγτρωτήν καὶ εὐεργέτην εγλογογντα καὶ
άγιάζοντα ἡμᾶς· αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην καὶ πρόσ35 δεξαι αὐτὴν εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον· μνημόνευσον
ώς ἀγαθὸς καὶ φιλάνθρωπος τῶν προσενεγκάντων καὶ δι' οῦς

προσήγαγον καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱερουργία τῶν θείων σου μυστηρίων ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἰοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. «ἀμήν.

Καὶ μετὰ τοῦτο ποιεῖ ἀπόλυσιν ἐκεῖσε λέγων οὕτω Δόξα σοι Χριστὲ ὁ Θεὸς ἡ ἐλπὶς ἡμῶν, δόξα σοι ὁ διάκονος

> Δόξα. Καὶ νῦν. Κύριε ἐλέησον τρίς Δέσποτα εὐλόγησον

καὶ ποιεῖ τὴν ἀπόλυσιν ὁ ἱερεὺς οὕτω λέγων

{'Ο ἐν Ἰορδάνη ὑπὸ Ἰωάννου βαπτισθηναι καταδεξάμενος διὰ τὴν ἡμῶν σωτη-ρίαν} Χριστὸς ὁ ἀληθικὸς θεὸς ἡμῶν ταῖς πρεσβείαις τῆς παναχράντου αὐτοῦ μητρός, τοῦ ἐν ἀγίοις πατρὸς ἡμῶν "Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ χρυσοστόμου" καὶ πάντων τῶν ἁγίων ἐλεήσαι καὶ σώσαι ἡμᾶς ὡς ἀγαθὸς 15 καὶ φιλάνθρωπος

δ διάκονος `Αμήν.

(THE CENSING)

Μετὰ δὲ τὴν ἀπόλυσιν θυμιᾳ ὁ διάκονος τὴν ἁγίαν πρόθεσιν· εἶτα ἀπέρχεται 20 καὶ θυμιᾳ τὴν ἁγίαν τράπεζαν κύκλ φ σταυροειδώς λέγων καθ' ἑαυτόν

Έν τάφφ σωματικῶς, ἐν ἄδου δὲ μετὰ ψυχῆς ὡς Θεός, ἐν παραδείσφ δὲ μετὰ ληστοῦ καὶ ἐν θρόνφ ὑπῆρχες Χριστὲ μετὰ Πατρὸς καὶ Πνεύματος πάντα πληρῶν ὁ ἀπερίγραπτος

καὶ τὸν πεντηκοστόν Ἐλέμεος με ὁ Θεός

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έν ῷ θυμιάσας τό τε ἱερατεῖον καὶ τὸν ναὸν ὅλον εἰσέρχεται αὖθις εἰς τὸ ἄγιον βῆμα καὶ θυμιάσας τὴν ἁγίαν τράπεζαν αὖθις καὶ τὸν ἱερέα τὸν μὲν θυμιατὸν ἀποτίθησιν ἐν τῷ ἰδίφ τόπφ.

Αὐτὸς δὲ προσέρχεται τῷ ἱερεῖ καὶ στάντες όμοῦ πρὸ τῆς άγίας τραπέζης 30 προσκυνοῦσιν ἐκ τρίτου καθ' ἐαυτοὺς εὐχόμενοι καὶ λέγοντες

Βασιλεῦ οὐράνιε

ΔόΖα ἐν ἡψίστοις Θεῷ τρίς Κήριε τὰ χείλη μογ ἀνοίζεις δίς

εἰ δὲ τελεῖται ἡ λειτουργία τοῦ μεγάλου Βασιλείου λέγει
 Βασιλείου Καισαρείας Καππαδοκίας τοῦ μεγάλου

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εἴτα ἀσπάζονται ὁ μὲν ἱερεὐς τὸ ἄγιον εὐαγγέλιον, ὁ δὲ διάκονος τὴν ἁγίαν τράπεζαν· καὶ μετὰ τοῦτο ὑποκλίνας ὁ διάκονος τὴν ἑαυτοῦ κεφαλὴν τῷ ἱερεῖ κρατῶν καὶ τὸ ὡράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρὸς λέγει

Καιρός τος ποιήςαι τῷ Κγρίῳ. δέσποτα ἄγιε εὐλόγησον

καὶ ὁ ἱερεὺς σφραγίζων αὐτὸν λέγει

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

είτα ὁ διάκονος

Εὐξαι ὑπὲρ ἐμοῦ δέσποτα ἄγιε

δ δὲ ἱερεύς

Κατεγθήναι Κήριος τὰ διαβήματά σου εἰς πᾶν ἔργον ἀγαθόν καὶ πάλιν ὁ διάκονος

. Μνήσθητί μου δέσποτα άγιε

δ δὲ ἱερεύς

15 Μνηςθείη σου Κύριος ὁ Θεὸς ἐν τῷ Βαςιλεία αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(ENARXIS)

Καὶ ὁ διάκονος εἰπὼν τὸ ᾿Αμὴν καὶ προσκυνήσας ἐξέρχεται καὶ στὰς ἐν τῷ συνήθει τόπῷ κατέναντι τῶν ἀγίων θυρῶν προσκυνεῖ μετ᾽ εὐλαβείας τρίτον λέγων καθ᾽ ἐαυτὸν τό

Κύριε τὰ χείλη μογ ἀνοίζεις καὶ μετὰ τοῦτο λέγει ὁ διάκονος Εὐλόγησον δέσποτα

δ ίερεὺς ἐκφώνως

25 Εγλογημένη ή Βατιλεία τοῦ Πατρός καὶ τοῦ Υίοῦ καὶ τοῦ άγίου Πνεύματος νῦν καὶ ἀεὶ καὶ είς τοὺς αἰῶνας τῶν αἰώνων

δ χορόs

'Αμήν

Ο διάκονος

30 Έν εἰρήνη τοῦ Κυρίου δεηθώμεν

δ χορός Κύριε έλέησον

- Υπέρ της ἄνωθεν εἰρήνης καὶ της σωτηρίας τῶν ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν
- 35 Υπερ της είρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν καὶ της τῶν πάντων ἑνώσεως τοῦ Κυρίου δεηθῶμεν

- Υπερ τοῦ ἀγίου οἴκου τούτου καὶ τῶν μετὰ πίστεως εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ τοῦ Κυρίου δεηθῶμεν
- Υπέρ τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος, τοῦ τιμίου πρεσβυ- τερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ 5 τοῦ λαοῦ τοῦ Κυρίου δεηθῶμεν
- Υπέρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν τοῦ Κυρίου δεηθῶμεν
- Υπέρ τῆς ἀγίας μονῆς ἡ πόλεως ταύτης, πάσης πόλεως καὶ 10 χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς τοῦ Κυρίου δεηθῶμεν
- 'Υπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν τοῦ Κυρίου δεηθῶμεν
- Υπερ πλεόντων δδοιπορούντων νοσούντων καμνόντων αίχμαλώ- 15 των καὶ τῆς σωτηρίας αὐτῶν τοῦ Κυρίου δεηθῶμεν
- Υπερ τοῦ ρυσθηναι ήμας ἀπὸ πάσης θλίψεως ὀργης κινδύνου καὶ ἀνάγκης τοῦ Κυρίου δεηθωμεν
- 'Αντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ σῆ χάριτι
- Της παναγίας άχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῶν ἀγίων μνημονεύσαντες ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

δ χορός

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Σοὶ Κύριε

δ ίερεὺς ἐκφώνως

"Οτι πρέπει coι πᾶσα Δόξα τιμή καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰῶνας τῶν αἰώνων

δ χορόs

'AMHN.

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καὶ ψάλλεται τὸ πρῶτον ἀντίφωνον παρὰ τῶν ψαλτῶν' καὶ ὁ ἱερεὺς λέγει τὴν εὖχὴν τοῦ ἀντιφώνου' ὁ δὲ διάκονος προσκυνήσας μεθίσταται ἐκ τοῦ τόπου αὐτοῦ καὶ ἀπελθῶν ἵσταται ἐνώπιον τῆς εἶκόνος τῆς θεοτόκου βλέπων πρὸς τὴν εἰκόνα τοῦ Χριστοῦ κρατῶν καὶ τὸ ἀράριον τοῦς τρισὶ δακτύλοις τῆς δεξιᾶς χειρός

'Αντίφωνον α' ήχος β'

{'Εν ἐΖόΔφ 'Ιςραήλ ἐΖ ΑἰΓΥπτογ οἴκογ 'ΙακὼΒ ἐκ λαοŷ ΒαρΒάρογ}

Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

{ Εγενήθη 'Ιογδαία άγιας α αγτογ

'Ισραμλ έξογοία αγτογ}

Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

{ Η θάλαςςα εἶδε καὶ ἔφυγεν

ό 'Ιορδάνης ἐςτράφη εἰς τὰ ὀπίςω}

Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς {Τί coi ἐcτὶ θάλαςς ὅτι ἔφγρες

καὶ cỳ lopdánh ὅτι ἐςτράφης εἰς τὰ ὁπίςω;}

Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

Δόξα Πατρὶ καὶ Υίῷ καὶ ἀγίῳ Πνεύματι

Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν Ταῖς πρεσβείαις τῆς θεοτόκου σῶτερ σῶσον ἡμᾶς

εὐχὴ ἀντιφώνου α΄ μυστικῶς

Κύριε ὁ θεὸς ἡμῶν οὖ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, οὖ τὸ ἔλεος ἀκέτρητον καὶ ἡ φιλανθρωπία 25 ἄφατος αὐτὸς δέσποτα κατὰ τὴν εὐσπλαγχνίαν σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἄγιον οἶκον το τον καὶ ποίης καὶ τῶν συνευχομένων ἡμῖν πλούσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου.

Μετά δὲ τὴν συμπλήρωσιν τοῦ ἀντιφώνου ἔλθών ὁ διάκονος καὶ στὰς ἐν τῷ συνήθει τόπφ καὶ προσκυνήσας λέγει

*Ετι καὶ ἔτι ἐν εἰρήνη τοῦ Κυρίου δεηθώμεν

δ χορό**s** Κύριε ἐλέησον 'Αντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ σῆ χάριτι

Της παναγίας άχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης ήμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας μετὰ πάντων τῶν ἀγίων μνημονεύσαντες ἐαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν 5 τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

δ χορός Σοὶ Κύριε

δ ίερευς έκφώνως

 $^{\sigma}O\tau\iota$ σὸν τὸ κράτος καὶ coệ ẻcτιν ή Βασιλεία καὶ ή Δήναμις καὶ το ή Δόζα τοῦ Π ατρὸς καὶ τοῦ Υ ἱοῦ καὶ τοῦ ἀγίου Π νεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὲς αἰῶνας τῶν αἰώνων

καὶ ψάλλεται δμοίως παρὰ τῶν ψαλτῶν τὸ β΄ ἀντίφωνον, ὁ δὲ διάκονος ὁμοίως ποιεῖ ὡς καὶ ἐν τῇ προτέρα εὐχῇ

'Αντίφωνον β'. ήχος β'

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{ ἩΓάπηςα ὅτι εἰςακοήςεται Κήριος

τής φωνής τής δεήςεώς Μογ}

Σῶσον ἡμᾶς υίὲ Θεοῦ {ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθεὶς} ψάλλοντάς σοι ἀλληλούϊα

{"Οτι ἔκλινε τὸ οἦς ἀγτοῆ ἐμοί

καὶ ἐν ταῖς ὑμέραις ΜΟΥ ἐπικαλέςομαι}

Σῶσον ἡμᾶς υίὲ Θεοῦ κτλ

{Περιέςχου με ώδινες θανάτος

κίνδγνοι ἄδογ εξροσάν Με}

Σῶσον ἡμᾶς υίὲ Θεοῦ κτλ

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{ Ἐλεήμων ὁ Κήριος καὶ Δίκαιος

καὶ ὁ θεὸς ἡμῶν ἐλεεῖ}

Σωσον ήμας υίε Θεοῦ κτλ

Δόξα Πατρὶ καὶ Υίῷ καὶ άγίῳ Πνεύματι

Σῶσον ἡμᾶς υίὲ Θεοῦ κτλ

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν

ήχος πλ. β'

'Ο μονογενής Υίδς καὶ Λόγος τοῦ Θεοῦ

ἀθάνατος ὑπάρχων καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι

έκ της άγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας ἀτρέπτως ἐνανθρωπήσας

σταυρωθείς τε Χριστε δ Θεδς θανάτω θάνατον πατήσας είς ων της άγίας τριάδος συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ άγίω Πνεύματι

σῶσον ἡμᾶς

εὐχὴ ἀντιφώνου β΄ μυστικῶς

Κύριε ὁ θεὸς ἡμῶν cῶcon τὸn λαόn coy καὶ εἦλός μο την κληρομομίαν coy τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον, ἀγίασον τοὺς ἀγαπῶντας τὴν εἤπρέπειαν τοῦ οἴκογ coy σὰ αὐτοὺς ἀντιδόξασον τῆ θεϊκῆ σου δυνάμει καὶ μὰ ἐςκαταλίπης 15 ἡμᾶς τοὰς ἐλπίζοντας ἐπὶ cé.

Ο διάκονος

Ετι καὶ ἔτι ἐν εἰρήνη τοῦ Κυρίου δεηθῶμεν

δ χορόs

Κύριε έλέησον

20 'Αντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεός κτλ Τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου κτλ ὁ χορός

δ χορός Σοὶ Κύριε

έκφώνησις

25 Θτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

'Αντίφωνον γ' ήχος α'

{ Εξομολογείς θε τῷ Κγρίφ ὅτι ἀγαθός

ο ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αγτογ

Έν Ἰορδάνη βαπτιζομένου σου Κύριε ή της τριάδος έφανερώθη προσκύνησις τοῦ γὰρ γεννήτορος ή φωνή προσεμαρτύρει σοι ἀγαπητόν σε γίὸν ὀνομάζουσα καὶ τὸ Πνεγνω ἐν εἴλει περιστερῶς ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές. ὁ ἐπιφανεὶς Xριστὲ ὁ Θεὸς καὶ τὸν κόσμον φωτίσας δόξα σοι

Εἰπάτω Δὰ οἶκος Ἰςραὰλ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αγτογ

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Έν Ἰορδάνη βαπτιζομένου σου κτλ

Είπάτω ΔΗ οἶκος 'Αρρών ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

Έν Ἰορδάνη βαπτιζομένου σου κτλ

Εἰπάτως ΑΝ πάντες οἱ φοβογμενοι τὸν Κήριον ὅτι ἀγαθός ὅτι εἰς τὸν ἀἰῶνα τὸ ἔλεος ἀγτοῦ

Έν Ἰορδάνη βαπτιζομένου σου κτλ

Δόξα Πατρὶ καὶ Υίῷ καὶ ἀγίῳ Πνεύματι

{ Έν Ἰορδάνη βαπτιζομένου σου κτλ}

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰωνας των αἰωνων. ἀμήν

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{'Εν Ἰορδάνη βαπτιζομένου σου κτλ}

εὐχὴ ἀντιφώνου γ΄ μυστικῶς

'Ο τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ Δγεὶ καὶ τριεὶ εγμφωνογειν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος αὐτὸς καὶ νῦν τῶν 20 δούλων σου τὰ αἰτήματα πρὸς τὸ εγμφέρον πλήρωσον χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

(MASS OF THE CATECHUMENS)

(THE LITTLE ENTRANCE)

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Ψαλλομένου δὲ τοῦ τρίτου ἀντιφώνου παρὰ τῶν ψαλτῶν, ἢ τῶν μακαρισμῶν ἐὰν ἢ κυριακή, ὅταν ἔλθωσιν εἰς τὸ Δόξα ὁ ἱερεὺς καὶ ὁ διάκονος στάντες ἔμπροσθεν τῆς ἀγίας τραπέζης ποιοῦσι προσκυνήματα τρία εἶτα λαβὼν ὁ ἱερεὺς τὸ ἄγιον εὐαγγέλιον δίδωσι τῷ διακόνῷ καὶ οὕτως ἐξελθόντες διὰ τοῦ βορείου μέρους προπορευομένων αὐτῶν λαμπάδων ποιοῦσι τὴν Μικρὰν Εἴσοδον.

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Καὶ στάντες ἐν τῷ συνήθει τόπω κλίνουσιν ἀμφότεροι τὰς κεφαλὰς καὶ τοῦ διακόνου εἰπόντος ἡρέμα

Τοῦ Κυρίου δεηθωμεν

. λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς εἰσόδου μυστικῶς εὐχὴ τῆς εἰσόδου τοῦ εὐαγγελίου μυστικῶς

Δέσποτα Κύριε ὁ θεὸς ἡμῶν ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων εἰς λειτουργίαν τῆς σῆς δόξης ποίησον σὺν τῆ εἰσόδῳ ἡμῶν εἴσοδον ἀγίων
ἀγγέλων γενέσθαι συλλειτουργούντων ἡμῖν καὶ συνδοξολογούντο των τὴν σὴν ἀγαθότητα ὅτι πρέπει coi πᾶσα Δόζα τιμὶ καὶ
προσκύνησις τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν
καὶ ἀεὶ καὶ εἰς τοὰς αἰῶνας τῶν αἰώνων

της εύχης δε τελεσθείσης λέγει ὁ διάκονος πρός τον εερέα δεικνύων πρός άνατολάς τη δεξιά κρατών άμα και το ώράριον τοις τρισί δακτύλοις

Εὐλόγησον δέσποτα την άγίαν εἴσοδον

και ὁ ίερεὺς εὐλογῶν λέγει

Εὐλογημένη ή εἴcoλοc τῶν ἀρίων σου πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

είθ' οὕτως ἀπέρχεται πρὸς τὸν ἡγούμενον ὁ διάκονος καὶ ἀσπάζεται τὸ εὐαγγέλιον εἰ πάρεστιν· εἰ δὲ μή, ἀσπάζεται τοῦτο ὁ ἰερεύς.

Πληρωθέντος δὲ τοῦ τελευταίου τροπαρίου ἔρχεται δ διάκονος εἰς τὸ μέσον καὶ στὰς ἔμπροσθεν τοῦ ἱερέως ἀνυψοῦ μικρὸν τὰς χεῖρας καὶ δεικνύων τὸ ἄγιον εὐαγγέλιον λέγει μεγαλοφώνως

Σοφία δρθοί

25 εἶτα προσκυνήσας αὐτός τε καὶ ὁ ἱερεὺς κατόπισθεν αὐτοῦ εἰσέρχονται εἰς τὸ ἄγιον βῆμα καὶ ὁ μὲν διάκονος ἀποτίθησι τὸ ἄγιον εὐαγγέλιον ἐν τῷ ἀγία τραπέζη

οί δὲ ψάλται λέγουσι τὰ συνήθη τροπάρια Εἰσοδικόν

{Εγλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κγρίογ Θεὸς Κήριος καὶ ἐπέφανεν ἡμῖν

Σῶσον ἡμᾶς υίὲ Θεοῦ ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθεὶς ψάλλοντάς σοι ἀλληλούϊα}

'Απολυτίκιον' ήχος α'

35 { Έν Ἰορδάνη βαπτιζομένου σου Κύριε ἡ τῆς τριάδος κτλ}

ἀπὸ γ' ἀδῆς ἡ Ύπακοή ἡχος β'

{*Οτε τῆ ἐπιφανεία σου ἐφώτισας τὰ σύμπαντα, τότε ἡ άλμυρὰ τῆς ἀμαρτίας θάλαςςα ἔφγγε καὶ 'ΙορΔάκης κάτω ῥέων ἐςτράφη, πρὸς οὐρανὸν ἀνυψῶν ἡμᾶς' ἀλλὰ τῷ ὕψει τῶν θείων ἐντολῶν σου συντήρησον Χριστὲ ὁ Θεὸς πρεσβείαις τῆς 5

θεοτόκου καὶ σῶσον ἡμᾶς}

άφ' έκτης Κοντάκιον ήχος δ' αὐτόμελον

{'Επεφάνης σήμερον τῆ οἰκουμένη καὶ τὸ φῶς σου Κύριε ἐσημειώθη ἐφ' ἡμᾶς ἐν ἐπιγνώσει ὑμνοῦντάς σε

⁹ Ηλθες έφάνης τὸ φῶς τὸ ἀπρόςιτον) καὶ ὅταν εἴπωσι τὸ ὕστερον λέγει ὁ διάκονος

Τοῦ Κυρίου δεηθωμεν

δ ίερευς έκφώνως

"Οτι άγιος εἶ ὁ θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεί 15 ὁ διάκονος

> καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων δ χορός 'Αμήν.

'Αντί τοῦ Τρισαγίου ὁ πρῶτος χορός

("Οςοι εἰς Χριςτὸν ἐβαπτίςθητε Χριςτὸν ἐνεδήςαςθε

ἀλληλούϊα}

ό δεύτερος χορός

{"Осої єїс Хрісто̀и єваптісннтє

Χριςτόν ἐνεδήςαςθε

άλληλούϊα}

δ πρώτος χορός

{"Ocoι eic Χριστον εβαπτίσθητε

Χριστόν ἐνεδήσασθε

άλληλούϊα }

δ δεύτερος χορός

Δόξα Πατρὶ καὶ Υίῷ καὶ ἀγίῳ Πνεύματι

Ψαλλομένου δὲ τοῦ Τρισαγίου λέγει 20 ὁ ἱερεὺς τὴν εὐχὴν ταύτην μυστικῶς εὐχὴ τοῦ τρισαγίου ἵμνου

Ο Θεός ὁ Άγιος ὁ ἐΝ Αγίοις ΑΝΑπαγό-ΜεΝΟC ὁ τρισαγίω φωνή ὑπὸ τῶν σεραφίμ ἀνυμνούμενος καὶ ὑπὸ τῶν χερουβίμ 25 δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος, δ έκ τοῦ μὴ ὄντος εἰς τὸ εἶΝΑΙ παραγαγών τὰ σύμπαντα, δ κτίσας τὸν ἄνθρωπον κατ είκόνα σήν και όμοιως τη και παντί σου 30 χαρίσματι κατακοσμήσας, ὁ Διδογς αίτογητι coφίαν και cýnecin και μή παρορών άμαρτάνοντα άλλα θέμενος έπι σωτηρία μετάνοιαν, δ καταξιώσας ήμας τούς ταπεινούς καὶ ἀναξίους δούλους 35 σου καὶ ἐν τῆ ὥρᾳ ταύτη ΕΤΗΝΑΙ κατενώπιον της δόξης του άγίου σου θυσιαστηρίου καὶ τὴν ὀφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν

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δ πρώτος χορός Καὶ νθν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν

Χριστόν ἐνεδήσασθε ἀλληλούϊα}

> δ διάκονος Δύναμις

δ πρώτος χορός γεγωνοτέρα φωνή «Ό Ο coi eic Χριστόν Εβαπτίσθητε

> Χριστὸν ἐνεΔήσασθε ἀλληλούῖα}.

αὐτὸς δέσποτα πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἀμαρτωλῶν τὸν τρισάγιον ὅμνον καὶ ἐπίσκεψαι ἡμῶς ἐκ τῆς καὶ ἀκούσιον ἡμῶν πὰς ματος ἡμῶν πὰς ψυχὰς καὶ τὰ σώματα καὶ λὸς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ λὸς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ λὸς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα πὰς καὶ τὰς ἡμῶν τῶν ἀπίας τὰς ἡμῶν τῶν ἀπίας τὰς ἐξος ἐξος ὁ θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῷ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

ταύτης δὲ τελεσθείσης λέγουσι καὶ αὐτοὶ ὅ τε ἱερεὺς καὶ ὁ διάκονος τὸ τρισάγιον ποιοῦντες ὁμοῦ καὶ προσκυνήματα τρία ἔμπροσθεν τῆς ἄγίας τραπέζης.

Είτα λέγει ὁ διάκονος πρὸς τὸν ἱερέα Κέλευσον δέσποτα

καὶ ἀπέρχονται ἐν τῆ καθέδρα καὶ ὁ ἱερεὺς λέγει ἀπερχόμενος

Εγλογημένος ὁ έρχόμενος ἐν ὀνόματι Κγρίογ

δ δὲ διάκονος

Εὐλόγησον δέσποτα τὴν ἄνω καθέδραν καὶ δ ἱερεύς

Εὐλογημένος εἶ ὁ ἐπὶ θρόνος ΔόΣης τῆς Βαςιλείας τος ὁ καθήμενος ἐπὶ τῶν χερογβὶμ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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(THE LECTIONS)

35 Καὶ μετὰ τὴν συμπλήρωσιν τοῦ τρισαγίου ὁ διάκονος ἐλθὼν ἔμπροσθεν τῶν ἄγίων θυρῶν λέγει

Πρόσχωμεν

καὶ ὁ ἀναγνώστης Ψαλμὸς τῷ Δαυΐδ

καὶ ὁ διάκονος αὖθις

Σοφία

καὶ ὁ ἀναγνώστης

τὸ Προκείμενον τοῦ ᾿Αποστόλου ἡχος δ΄

{Εγλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κγρίος Στ. ἘΞομολογεῖςθε τῷ Κγρίῳ ὅτι ἀγαθός}.

Καὶ αὖθις ὁ διάκονος

Πρόσχωμεν

δ ἀναγνώστης

{Πρὸς Τίτον ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα τ Τέκνον Τῖτε ἐπεφάνη ή χάρις τοῦ Θεοῦ κατ ἐλπίδα zωῆς ἀἰωνίου Τit. ii. 11-iii. 7}

> καὶ τοῦ ἀποστόλου πληρωθέντος λέγει ὁ ἱερεύς Εἰρήνη σοι τῷ ἀναγινώσκοντι.

Καὶ ὁ ἀναγνώστης
' Αλληλούῖα
Ψαλμὸς τῷ Δαυΐδ
ἦχος α'

{ Ενέγκατε τῷ Κγρίφ γίοὶ Θεογ ἐνέγκατε τῷ Κγρίφ γίογο κριῶν

Στ. Φωνή Κγρίος ἐπὶ τῶν ἡδάτων

^{*} Ενέγκατε τῷ Κγρίῳ γίοὶ Θεος

ἐνέγκατε τῷ Κγρίῳ

γίος κριῶν

ἀλληλούϊα

Τοῦ δὲ ἀλληλούῖα ψαλλομένου λαβών 15 διάκονος τὸ θυμιατήριον καὶ τὸ θυμίαμα πρόσεισι τῷ ἱερεῖ καὶ λαβών εὐλογίαν παρ' αὐτοῦ θυμιᾳ τὴν ἁγίαν τράπεζαν γύρωθεν καὶ τὸ ἱερατεῖον ὅλον καὶ τὸν ἱερέα

καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην μυστικῶς

εύχη πρό τοῦ εὐαγγελίου

Έλλαμφον ἐν ταῖς καρδίαις ਜκών φιλάνθρωπε δέσποτα τὸ τῆς σῆς θεο- 25 γνωσίας ἀκήρατον φῶς καὶ τοὰς τῆς τῆς τῆς αλακοίας ἡμῶν διάνοιξον ὀφθαλμοὰς εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν ἔνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον ἴνα τὰς 30 ςαρκικὰς ἐπιθγκίας πάσας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν πάντα τὰ πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονοῦντες καὶ πράττοντες σὰ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν 35 καὶ τῶν σωμάτων ἡμῶν Χριστὲ ὁ Θεὸς καὶ σοὶ τὴν δόξαν ἀναπέμπομεν σὰν τῷ ἀνάρχῷ σου πατρὶ καὶ τῷ παναγίῳ καὶ

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άγαθώ καὶ ζωοποιώ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ο δέ διάκονος τὸ θυμιατήριον άποθέμενος έρχεται πρός τον ίερέα καί ύποκλίνας αὐτῷ τὴν κεφαλὴν κρατῶν τὸ ἀράριον σύν τῷ άγίφ εὐαγγελίφ τοις άκροις δακτύλοις, δηλονότι έν έκείνω τω τόπω της άγίας τραπέζης,

Εὐλόγησον δέσποτα τὸν εὐαγγελιστήν του άγίου ἀποστόλου καὶ εὐαγγελιστοῦ {Ματθαίου}

δ δὲ ἱερεὺς σφραγίζων αὐτὸν λέγει

Ο Θεός διὰ πρεσβειών τοῦ άγίου ένδόξου ἀποστόλου καὶ εὐαγγελιστοῦ {Ματθαίου} δώη σοι βήμα τῷ εὐαγγελιζομένω ΔΥΝάμει πολλή είς έκπλήρωσιν τοῦ εὐαγγελίου τοῦ ἀγαπητοῦ υἱοῦ αὐτοῦ κγρίος δὲ ἡμῶν Ἰκοος Χριστοῦ δ δε διάκονος είπων το 'Αμήν καί προσκυνήσας μετ' εὐλαβείας τὸ ἄγιον εὐαγγέλιον αίρει αὐτό καὶ έξελθων διά των άγίων θυρών, προπορευομένων αὐτώ λαμπάδων, έρχεται καὶ ισταται έν τῷ αμβωνι ή έν τῷ τεταγμένφ τόπφ

ό δε ίερευς ιστάμενος έμπροσθεν της άγιας τραπέζης και βλέπων πρός δυσμάς ἐκφωνεῖ

Σοφία δρθοί

Ακούσωμεν τοῦ άγίου εὐαγγελίου

Είρήνη πασι

καὶ ὁ διάκονος

Έκ τοῦ κατὰ {Ματθαῖον} ἀγίου εὐαγγελίου τὸ ἀνάγνωσμα δ ίερεύς

Πρόσχωμεν

δ διάκονος

Τφ καιρφ ἐκείνφ {παραγίνεται ὁ Ἰμοογο ἀπὸ τῆο Γαλιλαίας . . . ἐν ώ εγδόκης S. Matt. iii. 13-17}

καὶ πληρωθέντος τοῦ εὐαγγελίου λέγει πρὸς τὸν διάκονον ὁ ἱερεύς Ειρήνη σοι τώ εὐαγγελιζομένω

καὶ ὁ διάκονος έλθων εως των άγιων θυρων ἀποδίδωσι τὸ ἄγιον εὐαγγέλιον τῷ ἱερεῖ.

(THE PRAYERS)

Καὶ (ὁ διάκονος) στὰς ἐν τῷ συνήθει τόπφ ἄρχεται οῦτως

Είπωμεν πάντες έξ όλης της ΨΥΧΗC, καὶ έΞ ὅλΗC ΤΗC Διανοίας είπωμεν

δ χορός Κύριε έλέησον

Κήριε παντοκράτορ ὁ θεὸς τῶν έπάκογςον καὶ ἐλέησον

πατέρων ήμων δεόμεθά σου

Εύχη της έκτενους ίκεσίας μυστικώς

Κύριε ὁ θεὸς ἡμῶν τὴν ἐκ- 5 τενη ταύτην ίκεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων καὶ ἐλέησον ήμας κατά τὸ πλήθος τος έλέργε τος, καὶ τούς οίκτιρμούς σου κατάπεμψον έφ' ή- 10: μᾶς καὶ ἐπὶ πάντα τὸν λαόν σου τὸν ἀπεκδεχόμενον τὸ παρά σοῦ πλούσιον ἔλεος

Έλέμουν ήμας ὁ Θεὸς κατὰ τὸ μέτα ἔλεός σου, δεόμεθά σου έπάκουσον καὶ ἐλέησον

*Ετι δεόμεθα ύπερ των εὐσεβων καὶ ὀρθοδόξων χριστιανών

Ετι δεόμεθα ύπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος

*Ετι δεόμεθα ύπερ των άδελφων ήμων των ίερεων ίερομονάχων ίεροδιακόνων καὶ μοναχών καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν άδελφότητος

*Ετι δεόμεθα ύπὲρ τῶν μακαρίων καὶ ἀειμνήστων κτιτόρων της άγίας μονης ταύτης ή τοῦ άγίου οἴκου τούτου καὶ ύπερ πάντων τῶν προαναπαυσαμένων πατέρων καὶ ἀδελφῶν ἡμῶν τῶν ἐνθάδε κειμένων καὶ ἀπανταχοῦ ὀρθοδόξων

*Ετι δεόμεθα ὑπὲρ ἐλέους ζωῆς εἰρήνης ὑγείας σωτηρίας ἐπισκέψεως συγχωρήσεως καὶ ἀφέσεως ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ τῶν ἀδελφῶν τῆς ἀγίας μονῆς ταύτης ἡ τοῦ άγίου οἴκου τούτου

*Ετι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν 30 τῷ ἀγίφ καὶ πανσέπτφ ναῷ τούτφ κοπιώντων ψαλλόντων

καὶ ὑπὲρ τοῦ περιεστώτος λαοῦ τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος

έκφώνησις ὑπὸ τοῦ ἱερέως

ὅτι ἐλεήμων καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν 5 ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

> δ χορός ' $A\mu \eta \nu$.

(THE DISMISSALS)

10 Ο διάκονος

Εύξασθε οἱ κατηχούμενοι τῷ Κυρίφ

> δ χορός Κύριε ἐλέησον

15 Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθῶμεν

"Ινα ὁ Κύριος αὐτοὺς ἐλεήση Κατηχήση αὐτοὺς τῷ λόγῳ τῆς ἀληθείας

²⁰ Αποκαλύψη αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης

'Ενώση αὐτοὺς τῆ ἀγία αὑτοῦ καθολικῆ καὶ ἀποστολικῆ ἐκκλησία

25 Σῶσον ἐλέησον ἀντιλαβοῦ καὶ διαφύλαξον αὐτοὺς ὁ Θεὸς τῆ σῆ χάριτι

Οἱ κατηχούμενοι τὰς κεφαλὰς ὑμῶν τῷ Κυρίφ κλίνατε

30 • δ χορός Σοὶ Κύριε Εύχὴ ὑπὲρ κατηχουμένων μυστικῶς λεγομένη παρά τοῦ lepέως πρὸ τῆς ἄγίας ἀναφορᾶς

Κήριε ὁ θεὸς ἡμῶν ὁ ἐν γΨΗλοῖς κατοικών καὶ τὰ ταπεικά έφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων έξαποςτείλας του Μονογενή σου γίδη καὶ θεὸν τὸν κύριον ἡμῶν 'Ιησοῦν Χριστόν' ἐπίβλεψον έπὶ τοὺς δούλους σου τοὺς κατηχουμένους τούς ύποκεκλικότας σοι τὸν ξαυτῶν αὐχένα καὶ καταξίωσον αὐτοὺς ἐΝ καιρώ εγθέτω του λογτρος της παλιγγενεσίας, της ἀφέσεως των άμαρτιῶν καὶ τοῦ ἐνδύματος της άφθαρσίας ενωσον αὐτοὺς τῆ ἀγία σου καθολικῆ καὶ ἀποστολικῆ ἐκκλησία καὶ συγκαταρίθμησον αὐτοὺς τῆ έκλεκτή σου ποίμνη

έκφώνως

ΐνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὅνομά σου τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

> δ χορός ' $A\mu\eta\nu$

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καὶ ἐξαπλοῖ τὸ Εἱλητὸν ὁ ἱερεύς καὶ ὁ διάκονος

Όσοι κατηχούμενοι προέλθετε· οἱ κατηχούμενοι προέλθετε· οἱ κατηχούμενοι προέλθετε· μήτις τῶν κατηχουμένων. το

(MASS OF THE FAITHFUL)

(THE PRAYERS OF THE FAITHFUL)

('Ο διάκονος)

⁷Οσοι πιστοὶ ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

δ χορόs

Κύριε έλέησον

'Αντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ σῆ χάριτι

δ χορός

Kύρι ϵ ἐλ ϵ ησον

δ διάκονος

Σοφία

Εύχὴ πιστῶν α' μετὰ τὸ ἁπωλθῆναι τὸ είλητόν, μυστικῶς

Εγχαριστογμέν σοι Κήριε ὁ 15 θεός τῶν Δγνάμεων τῷ καταξιώσαντι ήμας παραστήναι καί νῦν τῷ ἀγίω σου θυσιαστηρίω καὶ προσπεσείν τοίς οἰκτιρμοίς σου ἡπὲρ τῶν ἡμετέρων άμαρ- 20 τημάτων καὶ τῶν τος λαος άγνομμάτων πρόσδεξαι ὁ Θεὸς την δέησιν ημών, ποίησον ημάς άξίους γενέσθαι τοῦ προςφέρειΝ σοι δεήςεις καὶ ἱκεσίας καὶ 25 θυσίας άναιμάκτους ύπερ παντὸς τοῦ λαοῦ σου καὶ ἱκάνωςον ήμας οθς έθογ εic την Διακονίαν σου ταγτην ἐν τῷ Δγνάμει τοῦ πνεγματός σου τογάρίος ἀκατα- 30 γνώστως καὶ ἀπροσκόπως ἐν

καθαρῷ τῷ μαρτγρίῳ τῆς cynειδής εως ἡμῶν ἐπικαλεῖς θαί σε ἐν παντὶ καιρῷ καὶ τόπῳ ἵνα εἰσακούων ἡμῶν ἵλεως ἡμῖν εἴης ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος

έκφώνησις ύπὸ τοῦ ἱερέως

ὅτι πρέπει coι πᾶσα ΔόΖα τιμή καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υίῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοἡς αἰῶνας το τῶν αἰώνων

δ χορός Αμήν.

Ο διάκονος

Έτι καὶ ἔτι ἐν εἰρήνη τοῦ 15 Κυρίου δεηθώμεν

δ χορόs

Κύριε ἐλέησον

'Αντιλαβοῦ σῶσον ἐλέησον κτλ δ χορόs

Κύριε ἐλέησον

δ διάκονος Σοφία

καὶ εἰσέρχεται εἰς τὸ ἱερόν

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Εύχὴ πιστῶν β΄ μυστικῶς

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν καὶ σοῦ δεόμεθα άγαθε καὶ φιλάνθρωπε ὅπως ἐπιβλέψας ἐπὶ τὴν Δέμςιν ἡμῶν καθαρίτης ήμων τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντός ΜΟλΥς-ΜΟΥ CAPKOC ΚΑΙ ΠΝΕΥΜΑΤΟC Καί δώης ημίν ἀνένοχον καὶ ἀκατάκριτον την παράστασιν τοῦ άγίου σου θυσιαστηρίου χάρισαι δὲ ὁ Θεὸς τοῖς συνευχομένοις ήμιν προκοπην βίου καὶ πίστεως καὶ εγνέσεως πνεγματικής δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύειν σοι άνενόχως, καὶ άκατακρίτως Μετέχειν τῶν ἱρίων σου μυστηρίων, καὶ τῆς ἐπουρανίου σου Βαςιλείας άξιωθήναι

έκφώνησις ὑπὸ τοῦ ἱερέως

ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι σοὶ δόξαν ἀναπέμπωμεν τῷ Πατρὶ καὶ τῷ Υίῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ χορός 'Αμήν. 5

(THE GREAT ENTRANCE)

Ο Χερουβικός Ύμνος
Οί τὰ χερουβὶμ
μυστικῶς εἰκονίζοντες
καὶ τῆ ζωοποιῷ τριάδι
τὸν τρισάγιον ὕμνον
προσάδοντες
πᾶσαν τὴν Βιωτικὴν ἀποθώμεθα мέριмναν

Εὐχή ἡν λέγει ὁ ἱερεὺς μυστικῶς τοῦ χερουβικοῦ ἀδομένου

Οὐδεὶς ἄξιος τῶν συνδεδεμένων Ταῖς 10 **CAPKIKAÎC ἐΠΙΘΥΜΙΑΙC ΚΑὶ ἩΔΟΝΑΙ̂C** προσέρχεσθαι ή προσεγγίζειν ή λειτουργείν σοι Βαςιλεγ της Δόξης τὸ γὰρ διακονείν σοι μέγα καὶ φοβερον καὶ αὐταῖς ταῖς ἐπουρανίαις δυνάμεσιν 15 άλλ' όμως διὰ τὴν ἄφατον καὶ αμέτρητόν σου φιλανθρωπίαν άτρέπτως καὶ άναλλοιώτως γέγονας ἄνθρωπος καὶ άρχιερεύς ήμων έχρημάτισας καὶ τῆς λειτουργικής ταύτης καὶ ἀναιμάκτου 20 θυσίας την ιερουργίαν παρέδωκας ημίν ώς δεςπότης των δπάντων σύ γάρ μόνος Κύριε ὁ θεὸς ἡμῶν Δεςπόζεις τών ἐπουρανίων καὶ τών ἐπιγείων ό ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, 25 ό τῶν σεραφὶμ κύριος καὶ Βαςιλεγς τογ Ίτραήλ, δ μόνος άγιος καὶ ἐν άγιοις ἀναπαγόμενος. σὲ τοίνυν δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐήκοον ἐπίΒλεψοΝ ἐπ' ἐμὰ τὸν άμαρτωλὸν καὶ ἀχρεῖον 30 Δογλόν σου καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρας και ίκανως όν με τή Δγνάμει τος άγιος σου πνεγματος . ενδεδυμένον την της ιερατείας χάριν 35 παραστήναι τη άγία σου ταύτη τραπέζη καὶ ίερουργήσαι τὸ ἄγιον καὶ ἄχραντόν σου σῶμα καὶ τὸ τίμιον αἶμα σοὶ γὰρ προσέρχομαι κλίνας τὸν ἐμαυτοῦ αὐχένα καὶ δέομαί σου μι ἀποςτέρψης τὸ 40

πρόςωπόν τογ ἀπ' ἐκοῦ κηλὲ ἀπο-Δοκικάς κε ἐκ παίλων τος ἀλλ' ἀξίωσον προσενεχθηναί σοι ὑπ' ἐμοῦ σου τὰ δῶρα ταῦτα' σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ προσδεχόμενος καὶ διαδιδόμενος Χριστὲ ὁ θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν σὺν τῷ ἀνάρχω σου πατρὶ καὶ τῷ παναγίω καὶ ἀγαθῷ καὶ ξωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

πληρωθείσης δὲ τῆς εὐχῆς λέγουσι καὶ αὐτοὶ τὸν χερουβικὸν ὕμνον.

Εἶτα λαβών ὁ ἱερεὺς τὸν θυμιατὸν θυμιὰ τὴν ἁγίαν τράπεξαν γύρωθεν καὶ τὸ ἱερατεῖον ὅλον ὕστερον δὲ καὶ τὰς δεσποτικὰς εἰκόνας καὶ τὸν λαὸν μικρὸν προελθών τῶν βημοθύρων λέγει δὲ καθ' ἐαυτὸν καὶ τὸν πεντηκοστὸν καὶ τροπάρια κατανυκτικὰ ὅσα καὶ βούλεται.

Καὶ ἀπέρχονται ἐν τῷ προθέσει ὅ τε ἱερεὺς καὶ ὁ διάκονος προπορευομένου τοῦ διακόνου, αὐτὸς δὲ θυμιάσας τὰ

αγια καθ' έαυτον εύχομενος το -

'Ο Θεὸς ἱλάςθητί μοι τῷ ἁμαρτωλῷ λέγει πρὸς τὸν ἱερέα

"Επαρον δέσποτα

καὶ ὁ ἱερεὺς ἄρας τὸν ἀέρα ἐπιτίθησιν ἐπὶ τῶν ὤμων αὐτοῦ λέγων

'Επάρατε τὰς χεῖρας ἡμῶν εἰς τὰ ἅρια καὶ εγλογεῖτε τὸν Κήριον

εΐτα τὸν ἄγιον δίσκον λαβών ἐπιβάλλει τῆ τοῦ διακόνου κεφαλῆ μετὰ πάσης προσοχῆς καὶ εὐλαβείας, κρατοῦντος ἄμα τοῦ διακόνου καὶ τὸν θυμιατὸν ἐνὶ τῶν δακτύλων αὐτὸς δὲ τὸ ἄγιον ποτήριον ἀνὰ χεῖρας λαβών

έξέρχονται διὰ τοῦ βορείου μέρους προπορευομένων αὐτοῖς λαμπάδων καὶ περιέρου χονται τὸν ναὸν εὐχόμενοι ἀμφότεροι ὑπὲρ πάντων καὶ λέγοντες

Πάντων ἡμῶν μνησθείη Κύριος ὁ Θεὸς ἐν τῷ βασιλείᾳ αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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Ο χερουβικός ὕμνος

Δς τον βασιλέα τῶν ὅλων

ὑποδεξόμενοι

ταῖς ἀγγελικαῖς

ἀοράτως δορυφορούμενον

τάξεσιν

ἀλληλούϊα ἀλληλούϊα

Εἰσελθών δὲ ὁ διάκονος ἔνδον τῶν ἀγίων θυρῶν ἴσταται ἐν τοῖς δεξιοῖς καὶ μέλλοντος τοῦ ἰερέως εἰσελθεῖν λέγει πρὸς αὐτὸν ὁ διάκονος

Μνησθείη Κύριος ό Θεὸς της ίερωσύνης 5 σου έν τη βασιλεία αύτοῦ κτλ

καὶ ὁ ἱερεὺς πρὸς αὐτόν

Μνησθείη Κύριος ὁ Θεὸς τῆς ἱεροδιακονίας σου ἐν τῆ βασιλεία αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας 10 τῶν αἰώνων

καὶ ἀποτίθησι μὲν ὁ ἱερεὺς τὸ ἄγιον ποτήριον ἐν τῆ ἁγία τραπέζη λαβὼν δὲ καὶ τὸν ἄγιον δίσκον ἀπὸ τῆς τοῦ διακόνου κεφαλῆς ἀποτίθησι καὶ αὐτὸν 15 τῆ ἀγία τραπέζη λέγων

'Ο εὖσχήμων Ἰωσὴφ ἀπὸ τοῦ ξύλου καθελὢν τὸ ἄχραντόν σου σῶμα σινδόνι καθαρᾳ εἰλήσας καὶ ἀρώμασιν ἐν μνήματι καινῷ κηδεύσας ἀπέθετο 20

Έν τάφω σωματικώς κτλ (ρ. 361)

'Ως ζωηφόρος, ώς παραδείσου ώραιότερος ὅντως καὶ παστάδος πάσης βασιλικῆς ἀναδέδεικται λαμπρότερος Χριστὲ ὁ τάφος σου ἡ πηγὴ τῆς ἡμῶν 25 ἀναστάσεως

εξτα τὰ μὲν καλύμματα ἄρας ἀπό τε τοῦ ἱεροῦ δίσκου καὶ τοῦ ἀγίου ποτηρίου τίθησιν ἐν ἐνὶ μέρει τῆς ἀγίας τραπέζης, τὸν δὲ ἀέρα ἀπὸ τῶν τοῦ 30 διακόνου ἄμων λαβών καὶ θυμιάσας σκεπάζει δι' αὐτοῦ τὰ ἄγια λέγων

'Ο εὖσχήμων Ἰωσὴφ ἀπὸ τοῦ κτλ
καὶ λαβών τὸν θυμιατὸν ἐκ τῶν τοῦ
διακόνου χειρῶν θυμιᾳ τὰ ἄγια τρὶς ὅτε 35
δ μὲν διάκονος λέγει

'Αγάθγηση δέσποτα δ δὲ ἱερεύς

Τότε ἀνοίσογειν ἐπὶ τὸ θγειαστήριον σογ μόσχογε. 4

Καὶ ἀποδούς τὸν θυμιατὸν καὶ χαλά-

σας τὸ φελόνιον κλίνας τε τὴν κεφαλὴν λέγει πρὸς τὸν διάκονον

Μνήσθητί μου ἀδελφε καὶ συλλειτουργέ

καὶ ὁ διάκονος πρὸς αὐτόν

Μυησθείη Κύριος ὁ Θεὸς τῆς ἱερωσύνης σου ἐν τῆ βασιλεία αὐτοῦ

εἶτα ὁ διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν κρατῶν ἄμα καὶ τὸ ἀράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς λέγει πρὸς τὸν ἱερέα

Εὐξαι ὑπὲρ ἐμοῦ δέσποτα ἄγιε

καὶ ὁ ἱερεύς

Πνεγμα άγιον ἐπελεγσεται ἐπὶ σὲ καὶ Δγναμις γψίστογ ἐπισκιάσει σοι

καὶ ὁ διάκονος

Αὐτὸ τὸ Πνεῦμα συλλειτουργήσει ἡμῖν πάςας τὰς ἡμέρας τῆς Ζωῆς ἡμῶν

καὶ αὖθις ὁ αὐτός

Μνήσθητί μου δέσποτα ἄγιε

καὶ ὁ ἱερεός

Μνησθείη σου Κύριος ὁ Θεὸς ἐν τῆ βασιλεία αὐτοῦ πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εύχη τῆς προσκομιδῆς μετὰ τὴν ἐν τῆ ἄγία τραπέζη τῶν θείων δώρων ἀπόθεσιν μυστικῶς

Κήριε ὁ Θεὸς παντοκράτωρ ὁ μόνος ἄγιος ὁ δεχόμενος θγείαν αἰνές εως παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλμ καρλία, πρός δεξαι καὶ ἡμῶν τῶν ἀμαρτωλῶν τὴν δέμς να θυσιαστηρίω καὶ ἰκάνωσον ἡμᾶς προσεκεῖν σοι δῶρά τε καὶ θγείας

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25 Καὶ ὁ διάκονος ἐπειπὼν τὸ ᾿Αμὴν καὶ ἀσπασάμενος τὴν τοῦ ἱερέως δεξιὰν ἐξέρχεται καὶ στὰς ἐν τῷ συνήθει τόπῳ λέγει

Πληρώσωμεν την δέησιν ημών 30 τῷ Κυρίφ

δ χορός

Κύριε έλέησον

Υπέρ τῶν προτεθέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν 35 Ύπὲρ τοῦ ἀγίου οἴκου τούτου καὶ τῶν μετὰ πίστεως εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων έν αὐτῷ τοῦ Κυρίου δεηθῶμεν

 Υ π $\stackrel{\circ}{\epsilon}$ ρ τοῦ $\stackrel{\circ}{\epsilon}$ γςθ $\stackrel{\circ}{\epsilon}$ η τοῦ $\stackrel{\circ}{\epsilon}$ η τός κινδύνου καὶ ἀνάγκης τοῦ $\stackrel{\circ}{K}$ υρίου $\stackrel{\circ}{\epsilon}$ ηθ $\stackrel{\circ}{\epsilon}$ μεν

'Αντιλαβοῦ σῶσον ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ σῆ χάριτι

Τὴν ἡμέραν πᾶσαν τελείαν ἀγίαν εἰρηνικὴν καὶ ἀναμάρτητον παρὰ τοῦ Κυρίου αἰτησώμεθα

δ χορόs

Παράσχου Κύριε

"Αγγελον εἰρήνης, πιστὸν όδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα

Συγγνώμην καὶ ἄφεσιν τῶν ἀμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ
Κυρίου αἰτησώμεθα

Τὰ καλὰ καὶ συμφέροντα ταῖς
ψυχαῖς ἡμῶν καὶ εἰρήνην
τῷ κόσμῳ παρὰ τοῦ Κυρίου
αἰτησώμεθα

Τον υπόλοιπον χρόνον τῆς ζωῆς
ἡμῶν ἐν εἰρήνῃ καὶ μετανοία ἐκτελέσαι παρὰ τοῦ
Κυρίου αἰτησώμεθα

πηεγματικάς ἡπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀΓνοημάτων καὶ καταξίωσον ἡμᾶς εἡρεῖν χάριν ἐνώπιόν σου τοῦ Γενέςθαι σοι εἰπρός ἐπισκηνώσαι τὸ πνεῆμα τῆς χάριτός τὸ ἀΓαθὸν ἐφ΄ ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου

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Χριστιανὰ τὰ τέλη τῆς ζωῆς
ἡμῶν ἀνώδυνα ἀνεπαίσχυντα εἰρηνικὰ καὶ καλὴν
ἀπολογίαν τὴν ἐπὶ τοῦ φο5 βεροῦ βήματος τοῦ Χριστοῦ
αἰτησώμεθα

Της παναγίας άχράντου ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου κτλ

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δ χορός Σοὶ Κύριε

δ ίερευς έκφώνως

διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου υίοῦ μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν
15 καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ χορόs ' $A \mu \eta \nu$.

(THE KISS OF PEACE)

'Ο ἱερεύς

Εἰρήνη πᾶσι

δ διάκονος

'Αγαπήσωμεν άλλήλους ΐνα έν δμονοία δμολογήσωμεν δ χορός

Πατέρα Υίδν καὶ ἄγιον Πνεῦμα τριάδα δμοούσιον καὶ ἀχώριστον

καὶ ὁ μὲν ἱερεὺς προσκυνήσας τρὶς ἀσπάζεται τὰ ἄγια οὕτως ὡς εἰσὶ κεκαλυμμένα λέγων μυστικώς

'Αγαπήςω ςε Κήριε ή ἰςχής μογ' Κήριος ςτερέωμά μογ καὶ καταφυγή μογ

έκ τρίτου

όμοίως καὶ ὁ διάκονος συμπροσκυνεῖ ἐν ιῷ ἴσταται τόπφ, ἀσπάζεται δὲ καὶ τὸ κράριον αὐτοῦ ἔνθα ἐστὶ σταυροῦ τύπος.

(THE CREED)

Καὶ οὕτως ἐκφωνεῖ

Τὰς θύρας, τὰς θύρας Έν σοφία πρόσχωμεν

δ δὲ ἱερεὺς ἄρας τὸν ἀέρα ἐπάνω τῶν δώρων κινεῖ αὐτὸν ἀνοικτόν ὁ λαὸς τό 5

Πιστεύω είς ένα Θεον Πατέρα παντοκράτορα ποιητήν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων. καὶ εἰς ἔνα Κύριον $^{\prime}I$ ησοῦν Xριστὸν τὸν υίὸν τοῦ Θ εοῦ τὸν μονο γ εν $\hat{\eta}$ τὸν ἐκ τοῦ Πατρός γεννηθέντα πρό πάντων των αίωνων, φως έκ φωτός, 10 θεὸν άληθινὸν ἐκ θεοῦ άληθινοῦ, γεννηθέντα οὐ ποιηθέντα, όμοούσιον τῶ Πατρί δι' οὖ τὰ πάντα ἐγένετο τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα έκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ένανθρωπήσαντα, σταυρωθέντα τε 15 ύπερ ήμων έπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ άναστάντα τῆ τρίτη ἡμέρα κατὰ τὰς γραφὰς καὶ ἀνελθόντα είς τούς ούρανούς καὶ καθεζόμενον έκ δεξιῶν τοῦ Πατρὸς καὶ πάλιν έρχόμενον μετὰ δόξης κρίναι ζώντας καὶ νεκρούς οὖ τῆς βασιλείας οὐκ ἔσται τέλος. καὶ εἰς τὸ Πνεῦμα τὸ ἄγιον τὸ κύριον 20 τὸ ζωοποιὸν τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον τὸ σὺν Πατρὶ καὶ Υίῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον τὸ λαλησαν διὰ τῶν προφητῶν εἰς μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν δμολογῶ εν βάπτισμα είς ἄφεσιν άμαρτιῶν προσδοκῶ ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος, ἀμήν. 25

(ANAPHORA)

Είτα δ διάκονος

Στῶμεν καλῶς, στῶμεν μετὰ φόβου, πρόσχωμεν τὴν ἁγίαν ἀναφορὰν ἐν εἰρήνῃ προσφέρειν

δ χορόs

*Ελεον είρήνης, θυσίαν αἰνέσεως

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καὶ ὁ μὲν ἰερεὺς ἐπάρας τὸν ἀέρα ἀπὸ τῶν ἀγίων ἀποτίθησιν αὐτὸν ἐν ἐνὶ τόπῳ· ὁ δὲ διάκονος προσκυνήσας εἰσέρχεται ἐν τῷ ἁγίῳ βήματι καὶ λαβὼν ριπίδιον ριπίζει τὰ ἄγια εὐλαβῶς

(THE THANKSGIVING)

Ο ίερεὺς στραφείς πρὸς τὸν λαὸν ἐκφωνεῖ

'Η χάρις τος κγρίος ήμῶν 'ΙΗςος Χριςτος καὶ ή ἀΓάπη τος Θεος καὶ Πατρὸς καὶ ή κοινωνία τος ἁΓίος Πνεςνατος είη μετὰ πάντων ἡμῶν

καὶ εὐλογεῖ τὸν λαόν

δ χορόs

Καὶ μετά τος πνεγματος σος

δ ίερεύς

"Ανω σχώμεν τὰς καρδίας δεικνύων ἄμα τῆ χειρί

δ χορόs

*Εχομεν πρός τὸν Κύριον

ὁ ἱερεύς

Εγχαριστήςωμεν τῷ Κγρίφ 6 χορός

20 *Αξιον καὶ δίκαιόν ἐστιν προσκυνεῖν Πατέρα Υίδν καὶ ἄγιον Πνεῦμα τριάδα ὁμοούσιον καὶ ἀχώριστον

δ ίερεὺς ἐπεύχεται μυστικῶς πρὸς ἀνατολὰς ἐστραμμένος

*Αξιον καὶ δίκαιον σὲ ὑμνεῖν σὲ εὐλογεῖν σὲ αἰνεῖν σοὶ εὐχαριστεῖν σὲ προσκυνεῖν ἐν παντὶ τόπω τῆς Δεςποτείας σου? 25 σὺ γὰρ εἶ Θεὸς ἀνέκφραστος ἀπερινόητος ἀόρατος ἀκατάληπτος, ἀεὶ ἄν, ὡσαύτως ἄν, σὺ καὶ ὁ μονογενής σου υίὸς καὶ τὸ πνεῦμά σου τὸ ἄγιον' σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες καὶ παραπεσόντας ἀνέστησας πάλιν καὶ οὐκ ἀπέστης πάντα ποιῶν ἔως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ 30 τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. 'Υπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεῖ σου υίῷ καὶ τῷ πνεύματί σου τῷ ἀγίῳ, ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν τῶν εἰς ἡμᾶς

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γεγενημένων εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης ἢν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας καίτοι σοι παρεςτήκαςι χιλιάδες ἀρχαγγέλων καὶ μγριάδες ἀργάροια τὰ χερουβὶμ καὶ τὰ ςεραφὶμ έξαπτέρυγα πολυόμματα μετάρσια πτερωτά

έκφώνως

τὸν ἐπινίκιον ὕμνον ἄδοντα βοῶντα κεκραγότα καὶ λέγοντα

δ χορόs

"ΑΓιος ἄΓιος ἄΓιος Κήριος ςαβαώθ
πλήρης ὁ οὐρανὸς καὶ ή Γῆ τῆς Δόἔης σου
ώςαννὰ ἐν τοῖς ὑψίστοις
εἦλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κγρίογ
ώςαννὰ ὁ ἐν τοῖς ἡψίςτοις

ένταῦθα πάλιν λαβών ὁ διάκονος τὸν ἀστερίσκον ἐκ τοῦ ἀγίου δίσκου ποιεῖ σταυροῦ τύπον ἐπάνω αὐτοῦ καὶ ἀσπασάμενος αὐτὸν ἀποτίθησιν ἐν μέρει τινί 15 ὁ δὲ ἰερεὺς ἐπεύχεται μυστικῶς

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων δέσποτα φιλάνθρωπε βοῶμεν καὶ λέγομεν «Αριος εἶ καὶ πανάγιος σὰ καὶ ὁ μονογενής σου υίὸς καὶ τὸ πνεῦμά σου τὸ ἄγιον ἄγιος εἶ καὶ πανάγιος καὶ μεραλοπρεπὰς ἡ λόἔα σου δς τὸν κόςμον σου 20 οὅτως ἀράπης ικαὶ τὸν γἱόν σου τὸν μονορενὰ λοῆναι ἵνα πῶς ὁ πιστείων εἰς αἰτὸν μὰ ἀπόληται ἀλλὶ ἔχμ Ζωὰν αἰώνιον δς ἐλθῶν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας τῷ νηκτὶ ἢ παρεδίδοτο μᾶλλον δὲ ἐαγτὸν παρεδίδογ ἡπὲρ τῆς τος κόςμος ζωῆς λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμω-25 μήτοις χερσὶν εἰχαριστής καὶ εἰλορής ας ἀγιάσας κλάς εἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών

έκφώνως

Λάβετε φάγετε· τογτό μογ ἐςτὶ τὸ ςῶμα τὸ ἡπὲρ ἡμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν

δ χορόs

A μήν

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[τούτου δὲ λεγομένου δεικνύει τῷ ἱερεῖ ὁ διάκονος τὸν ἄγιον δίσκον κρατῶν καὶ τὸ ἀράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς. ὁμοίως καὶ ὅταν λέγη ὁ ἱερεὺς τὸ Πίετε ἐξ αὐτοῦ πάντες συνδεικνύει καὶ αὐτὸς τὸ ἄγιον ποτήριον] ο

είτα μυστικώς ὁ ἱερεύς

'Ομοίως καὶ τὸ ποτήριου μετὰ τὸ Δειπυθίζαι λέγων ἐκφώνως

Πίετε ἐξ αγτοῦ πάντες τοῦτό ἐςτι τὸ αἶμά μον τὸ τῆς καινῆς Διαθήκης τὸ ἡπὲρ ἡμῶν καὶ πολλῶν ἐκχγνόμενον εἰς ἄφεςιν ἀμαρτιῶν

δ χορός' Αμήν.

(THE INVOCATION)

Ο ίερευς επεύχεται μυστικώς

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τ5 τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριημέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας

έκφώνως

τὰ cà ἐκ τῶν cῶν coì προσφέρομεν κατὰ πάντα καὶ διὰ πάντα δ χορός

Σε ύμνοῦμεν σε εὐλογοῦμεν σοὶ εὐχαριστοῦμεν Κύριε καὶ δεόμεθά σου ὁ θεὸς ἡμῶν

ο δε ερεύς κλίνας την κεφαλην επεύχεται μυστικώς

Ετι προσφέρομέν σοι την λογικήν ταύτην και αναίμακτον 25 λατρείαν και παρακαλουμέν σε και δεόμεθα και ίκετεύομεν κατάπεμψον το Πνευμά σου το "Αγιον έφ' ήμας και έπι τα προκείμενα δώρα ταυτα

καὶ ὁ μὲν διάκονος ἀποτίθησι τὸ ριπίδιον καὶ ἔρχεται ἐγγύτερον τῷ ἱερεῖ καὶ προσκυνοῦσιν ἀμφότεροι τρὶς ἔμπροσθεν τῆς ἄγίας τραπέζης

Σημ. ὅτι ἡ δεικτικὴ ἀντωνυμία 'Τοῦτό ἐστι τὸ σῶμά μου' καὶ πάλιν 'Τοῦτό ἐστι τὸ αἶμά μου' οὐκ ἀναφέρεται εἰς τὰ προκείμενα δῶρα ἀλλ' εἰς ἄπερ ὁ Ἰησοῦς λαβὼν τότε ἐν ταῖς χερσὶν αὐτοῦ καὶ εὐλογήσας ἔδωκε τοῖς μαθηταῖς αὐτοῦ· ἐνταῦθα δὲ τὰ δεσποτικὰ ἐκεῖνα λόγια ἐπαναλαμβάνεται διηγηματικῶς καὶ ἐπομένως περιττὴ ἡ δεῖξις μᾶλλον δὲ ἐναντία εἰς τὸ ὀρθὸν τῆς ἀνατολικῆς τοῦ Χριστοῦ ἐκκλησίας φρόνημα. (The rubric in the text is from Εὐχολόγιον τὸ μέγα Venice 1839.)

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εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος δεικνύει σὺν τῷ ὠραρίῳ τὸν ἄγιον ἄρτον λέγων μυστικῶς

Εὐλόγησον δέσποτα τὸν ἅγιον ἄρτον

καὶ δ ἱερεὺς ἀνιστάμενος σφραγίζει τρὶς τὰ ἄγια δῶρα λέγων Kαὶ ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ Xριστοῦ σου 5

δ διάκονος

'Αμήν

καὶ αὖθις ὁ αὐτὸς δεικνύων σὺν τῷ ὡραρίῳ τὸ ἄγιον ποτήριον Εὐλόγησον δέσποτα τὸ ἄγιον ποτήριον

και ὁ ἱερεύς εὐλογῶν λέγει

Tδ δ $\stackrel{\cdot}{\epsilon}$ $\stackrel{\cdot}{\epsilon}$ ν τ $\stackrel{\cdot}{\varphi}$ ποτηρί $\stackrel{\cdot}{\varphi}$ τούτ $\stackrel{\cdot}{\varphi}$ τίμιον α $\stackrel{\cdot}{\iota}$ μα το $\stackrel{\cdot}{\vartheta}$ Χριστο $\stackrel{\cdot}{\vartheta}$ σου

δ διάκονος

' Αμήν

καὶ αὖθις ὁ διάκονος δεικνύων μετὰ τοῦ ώραρίου ἀμφότερα τὰ ἄγια λέγει Εὐλόγησον δέσποτα τὰ ἀμφότερα

δ δὲ ἱερεὺς εὐλογῶν ἀμφότερα τὰ ἄγια λέγει Mετα β αλῶν τῷ Π νεύματί σου τῷ $^{\circ}$ Αγί φ

δ διάκονος

'Αμην άμην άμην

ίσταται ἐν ῷ πρότερον ίστατο τόπφ καὶ λαβών τὸ ῥιπίδιον ῥιπίζει τὰ ἄγια ὡς καὶ τὸ πρότερον

ό δε ερεύς επεύχεται μυστικώς

"Ωστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς 25 ἄφεσιν ἀμαρτιῶν, εἰς κοικωκίακ τοῦ ἀΓίογ σου πκεἡκατος, εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, κιὰ εἰς κρίκα ἡ εἰς κατάκριμα.

(THE INTERCESSION)

*Ετι προσφέρομέν σοι τὴν λογικὰν ταύτην λατρείαν ὑπὲρ 30 τῶν ἐν πίστει ἀναπαυσαμένων προπατόρων πατέρων πατριαρχῶν προφητῶν ἀποστόλων κηρύκων εὐαγγελιστῶν μαρτύρων

όμολογητῶν ἐγκρατευτῶν καὶ παντὸς πιεήματος Δικαίος ἐν πίστει τετελειωμένος

είτα θυμιών τὴν ἀγίαν τράπεζαν κατέμπροσθεν λέγει ἐκφώνως
'Εξαιρέτως τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου
5 δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας

καὶ ἐπιδίδωσι τὸ θυμιατήριον τῷ διακόνῳ ὅστις θυμιάσας τὴν ἀγίαν τράπεζαν κύκλῳ μνημονεύει ἔπειτα τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΚΕΚΟΙΜΗΜΕΝΩΝ, μνημονεύει δὲ καθ' ἐαυτὸν καὶ ὧν βού-

λεται ζώντων καὶ τεθνεώτων

δ δε ίερευς επεύχεται μυστικώς Τοῦ ἀγίου Ἰωάννου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν ἀγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων, τοῦ τοῦ δεῖνος άγίου οΰ καὶ την μνήμην έπιτελοθμεν καί πάντων σου τῶν άγίων ων ταις ικεσίαις επίσκεψαι ήμας δ Θεός καὶ μνήσθητι πάντων τῶν κεκοιμημένων έπ' έλπίδι άναστάσεως ζωής αίωνίου

μνημονεύει ένταθθα όνομαστὶ καὶ ὧν βούλεται τεθνεώτων καὶ ἀνάπαυσον αὐτοὺς ὁ θεὸς ἡμῶν ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προςώπος ςος

*Ετι παρακαλοῦμέν σε μνήσθητι Κύριε πάσης ἐπισκοπῆς ὀρθοδόξων τῶν ὀρθοτομογντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς

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έν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος

*Ετι προσφέρομέν σοι την λογικην ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἀγίας 5 καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἀγνεία καὶ σεμνῆ πολιτεία διαγόντων, ὑπὲρ τῶν ἡμῶν βασιλέων, το παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν δὸς αὐτοῖς Κύριε εἰρηνικὸν τὸ βασίλειον ἵνα καὶ ἡμεῖς ἐν τӊ γαλήνη αἤτῶν ἤρεμον καὶ ἡςίχιον Βίον τὸ Διάρωμεν ἐν πάς ἐς εβεία καὶ σεμνότητι

έκφώνως

'Εν πρώτοις μνήσθητι Κύριε τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος δν χάρισαι ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήνη σῶον 20 ἔντιμον ὑγιᾶ μακροημερεύοντα καὶ ὀρθοτομογητα τὸν λόγον τῆς σῆς ἀληθείας

καὶ ὁ διάκονος πρὸς τῆ θύρα στὰς λέγει

Τοῦ δεῖνος πατριάρχου μητροπολίτου ἡ ἐπισκόπου ὅστις ᾶν ἦ κτλ εἶτα μνημονεύει ὁ αὖτὸς τὰ ΔΙΠΤΥΧΑ ΤΩΝ ΖΩΝΤΩΝ ὁ δὲ ἰερεὺς ἐπεύχεται

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Μνήσθητι Κύριε τῆς πόλεως ἡ τῆς μονῆς ἐν ή παροικοῦμεν καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς

Mνήσθητι Kύρι ϵ πλ ϵ όντων όδοιπορούντων νοσούντων καμ-νόντων αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν 30

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον

έκφώνως

Καὶ δὸς ἡμῖν ἐν ἑνὶ ετόματι καὶ μιὰ καρΔία ΔοΞάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπες ὅνομά σου τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς διὰνας τῶν αἰώνων

δ. χορός ' Αμήν.

(THE BLESSING)

Καὶ στραφείς πρὸς τὸν λαὸν καὶ εὐλογῶν αὐτὸν λέγει

10 Καὶ ἔςται τὰ ἐλέη τοῦ μεγάλογ θεοῦ καὶ ςωτθρος θμών ΄ Ιμςοῦ Χριςτοῦ μετὰ πάντων ἡμῶν

δ χορόs

Καὶ μετὰ τοῦ πνεύματος σοῦ.

(THE LORD'S PRAYER)

15 'Ο δὲ διάκονος λαβών καιρὸν παρὰ τοῦ ἱερέως καὶ ἐξελθών καὶ στὰς ἐν τῷ συνήθει τόπῳ λέγει

Πάντων τῶν ἁγίων μνημονεύσαντες ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν

δ χορός

Κύριε έλέησον

Υπέρ τῶν προσκομισθέντων καὶ άγιασθέντων τιμίων 25 δώρων τοῦ Κυρίου δεηθῶμεν "Όπως ὁ φιλάνθρωπος θεὸς ήμῶν ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἄγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας πνευματικῆς ἀντι-

Ο ίερεὺς ἐπεύχεται μυστικῶς

Σοὶ παρακατατιθέμεθα τὴν ζωήν ήμῶν ἄπασαν καὶ τὴν έλπίδα δέσποτα φιλάνθρωπε καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν καταξίωσον ήμας μεταλαβείν των έπουρανίων σου καὶ φρικτών μυστηρίων ταύτης της ίερας καὶ πνευματικής τραπέζης μετά καθαροῦ συνειδότος είς ἄφεσιν άμαρτιῶν, είς συγχώρησιν πλημμελημάτων, είς Πηεήματος άρίος κοινωνίαν, είς βασιλείας οὐρανῶν κληρονομίαν, είς παρρησίαν την πρός σέ, μή είς κρίμα ή είς κατάκριμα

καταπέμψη ἡμιν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ ἀγίου Πνεύματος δεηθῶμεν 'Τπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς κτλ 'Αντιλαβοῦ σῶσον ἐλέησον κτλ Τὴν ἡμέραν πᾶσαν τελείαν κτλ γγελον εἰρήνης πιστὸν ὁδηγόν κτλ

Συγγνώμην καὶ ἄφεσιν κτλ Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς κτλ

Τον ύπόλοιπον χρόνον κτλ Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα κτλ

Τὴν ἐνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ ἀγίου Πνεύματος αἰτησάμενοι ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα

δ χορός Σοὶ Κύριε

δ ίερεὺς ἐκφώνως

καὶ καταξίωσον ήμᾶς δέσποτα μετὰ παρρησίας ἀκατακρίτως 25 τολμᾶν ἐπικαλεῖςθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα καὶ λέγειν δ λαδς το

Πάτερ ήμων ό ἐν τοῖς οἰρανοῖς ἁΓιαςθήτω τὸ ὅνομά ςογ, ἐλθέτω ἡ Βαςιλεία ςογ, Γενηθήτω τὸ θέλημά ςογ ὡς ἐν οἰρανῷ καὶ ἐπὶ τῆς Γῆς τὸν ἄρτον ἡμῶν τὸν ἐπιοίςιον Δὸς ἡμῶν τόμερον 30 καὶ ἄφες ἡμῶν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰςενέςκης ἡμῶς εἰς πειραςμὸν ἀλλὰ ἡῦςαι ἡμῶς ἀπὸ τοῦ πονηροῦ

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δ ίερεύς

ὅτι coŷ ἐcτικ ἡ Βαcιλεία καὶ ἡ Δήκαμις καὶ ἡ Δόξα τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὸς αἰῶκας τῶν αἰώνων

5

δ λαός 'Αμήν.

(THE INCLINATION)

'Ο ໂερεύς Εἰρήνη πᾶσι

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δ χορός Καὶ τῷ πνεύματι σοῦ

δ διάκονος

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίφ κλίνωμεν.

δ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

15 Εὐχαριστοῦμέν σοι Βαςιλεγ ἀόρατε ὁ τῆ ἀμετρήτφ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών αὐτὸς δέσποτα οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἐαυτῶν κεφαλάς οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ.
20 σὸ οὖν δέσποτα τὰ προκείμενα πᾶσι ἡμῖν εἰς ἀγαθὸν ἐξομά-

ο συ ουν οεσποτα τα προκειμενα πασι ημιν εις αγαθον εξομαλισον κατὰ τὴν ἐκάστου ἰδίαν χρείαν τοῖς πλέουσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον, τοὺς νοσοῦντας ἴασαι ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν

έκφώνησις

25 χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἱοῦ μεθ' οὖ εὐλογητὸς εἶ σὺν τῷ παναγίω καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

δ χορός 'Αμήν.

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(THE ELEVATION)

Ο ίερεὺς ἐπεύχεται μυστικῶς

Πρόςχες Κήριε Iησοῦ Xριστὲ ὁ θεὸς ἡμῶν ἐξ ἀγίου κατοικητηρίος τος καὶ ἀπὸ θρόνος Δόξης της Βαςιλείας τος καὶ ἐλθὲ

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είς το άγιάσαι ήμας ο ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὧδε ἡμῖν ἀοράτως συνὼν καὶ καταξίωσον τή κραταις coy χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου καὶ τοῦ τιμίου αἵματος καὶ δι' ἡμῶν παντὶ τῷ λαῷ

> εἶτα προσκυνεῖ ὁ ἱερεὺς ὁμοίως καὶ ὁ διάκονος ἐν ῷ ἐστι τόπφ λέγοντες μυστικῶς τρίς

> > Ο Θεός ίλάςθητί μοι τῷ ἐμαρτωλῷ

έν τοσούτω δὲ ὁ διάκονος ζώννυται καὶ τὸ ὤράριον αὐτοῦ σταυροειδως ὅταν δὲ ἴδη τὸν ἰερέα ἐκτείνοντα τὰς χεῖρας καὶ ἀπτόμενον τοῦ ἀγίου ἄρτου πρὸς τὸ ποιῆσαι τὴν ἀγίαν ὕψωσιν ἐκφωνεῖ

Πρόσχωμεν

καὶ ὁ ἱερεὺς ὑψῶν τὸν ἄγιον ἄρτον ἐκφωνεῖ

Τὰ ἄγια τοῖς άγίοις

δ χορός

E τη άγιος, εἷις κήριος Ἰμοοῆς Χριστός εἰς δόζαν Θεοῆ Πατρός. 15

(THE MANUAL ACTS AND THE COMMUNION)
("Αρχεται ψάλλειν ὁ χορὸς τὸ κοινωνικόν)

ηχος γ'

{ Επεφάνη ή χάρις τος Θεος ή σωτήριος παςιν ανθρώποις} αλληλούϊα

Εἶτα ὁ διάκονος εἰσέρχεται ἐν τῷ ἁγίῳ βήματι καὶ στὰς ἐκ δεξιῶν τοῦ ἱερέως κρατοῦντος τὸν ἄγιον ἄρτον λέγει

Μέλισον δέσποτα τὸν ἄγιον ἄρτον

δ δὲ ἱερεὺς μελίσας αὐτὸν εἰς μερίδας τέσσαρας μετὰ προσοχής καὶ εὐλαβείας λ έγει $_{25}$

Mελίζεται καὶ διαμερίζεται ὁ ἀμνὸς τοῦ Θεοῦ ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος καὶ μηδέποτε δαπανώμενος ἀλλὰ τοὺς μετέχοντας ἁγιάζων

καὶ τίθησιν αὐτὰς ἐν τῷ ἁγίῳ δίσκῳ σταυροειδῶς οὕτως

IΣ

NI KA

ΧΣ

καὶ ὁ διάκονος δεικνύων σὺν τῷ ὡραρίῳ τὸ ἄγιον ποτήριον λέγει Πλήρωσον δέσποτα τὸ ἄγιον ποτήριον

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δ δὲ ἰερεὺς λαβών τὴν ἄνω κειμένην μερίδα τὴν ἔχουσαν δηλαδὴ τὸ ὅνομα ΙΣ ποιεῖ σὺν αὐτῇ σταυρὸν ἐπάνω τοῦ ἁγίου ποτηρίου λέγων

Πλήρωμα ποτηρίου πίστεως, Πνεύματος άγίου καὶ οὕτως έμβάλλει αὐτὴν είς τὸ ἄγιον ποτήριον

δ διάκονος

'Αμήν

καὶ δεχόμενος ὁ αὐτὸς τὸ Ζέον λέγει πρὸς τὸν ἱερέα Εὐλόγησον δέσποτα τὸ ζέον ὁ δὲ ἱερεὺς εὐλογεῖ λέγων

10 Εὐλογημένη ή ζέσις τῶν ἁγίων σου πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

καὶ ὁ διάκονος ἐγχέει τοῦ ζέοντος τὸ ἀρκοῦν σταυροειδῶς ἔνδον τοῦ ἀγίου ποτηρίου λέγοντος τοῦ ἱερέως

Zέσις πίστεως πλήρης $\Pi \nu$ εύματος άγίου καὶ ἀποτιθέμενος τὸ ζέον ἵσταται μικρὸν ἄποθεν.

Ο δε ίερευς κλίνας κάτω την κεφαλήν προσεύχεται λέγων

Πιστεύω Κύριε καὶ όμολογῶ ὅτι εὰ εῗ ὁ Χριετὸς ὁ τίὸς τοἡ Θεοὴ τοῆ Ζῶντος, ὁ ἐλθῶν εἰς τὸν κός Μον ὁ ὁ Δραντον σῶμά σου καὶ πρῶτός εἰμι ἐςτῶ. ἔτι πιστεύω ὅτι τοῦτο αὐτό ἐστι τὸ ἄχραντον σῶμά σου καὶ τοῦτο αὐτό ἐστι τὸ τίμιον αἷμά 20 σου. δέομαι οὖν σου ἐλέησόν με καὶ συγχώρησόν μοι τὰ παραπτώματά μου τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοία, καὶ ἀξίωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου μυστηρίων εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. ἀμήν

καί

25 Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον υἱἐ Θεοῦ κοινωνόν με παράλαβε' οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἴπω' οὐ φίλημά σοι δώσω καθάπερ ὁ Ἰούδας ἀλλ' ὡς ὁ ληστὴς ὁμολογῶ σοι Μνήκθητί μογ Κήριε ἐν τɨß Βακιλεία κογ

καὶ τελευταῖον τό

Μή μοι εἰς κρίμα ἡ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἀγίων σου μυστη-30 ρίων Κύριε ἀλλ' εἰς ἵασιν ψυχῆς καὶ σώματος

είτα λαβών μίαν μερίδα τοῦ άγίου ἄρτου λέγει

Τὸ τίμιον καὶ πανάγιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοταί μοι τῷ δεῖνι ἱερεῖ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον

35 καὶ οῦτω μεταλαμβάνει τοῦ έν χερσὶ μετὰ φόβου καὶ πάσης ἀσφαλείας

είτα λέγει

'Ο διάκονος πρόσελθε

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καὶ προσελθών ὁ διάκονος ποιεῖ μετάνοιαν εὐλαβῶς αἰτῶν συγχώρησιν ὁ δὲ ἱερεὺς κρατῶν τὸν ἄγιον ἄρτον δίδωσι τῷ διακόνῳ καὶ ἀσπασάμενος ὁ διάκονος τὴν μεταδιδοῦσαν αὐτῷ χεῖρα λαμβάνει τὸν ἄγιον ἄρτον λέγων

Μετάδος μοι δέσποτα τὸ τίμιον καὶ ἄγιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

δ δὲ ἱερεὺς λέγει

Τῷ δεῖνι ἱεροδιακόνφ μεταδίδοταί σοι τὸ τίμιον καὶ ἄγιον καὶ ἄχραντον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσίν σου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον

καὶ ἀπέρχεται ὁ διάκονος ὅπισθεν τῆς ἱερᾶς τραπέζης καὶ κλίνας τὴν κεφαλὴν 10 προσεύχεται καὶ μεταλαμβάνει ὡς ὁ ἱερεύς

εἴτα ἀναστὰς ὁ ἰερεὺς λαμβάνει ταῖς χερσὶν ἀμφοτέραις μετὰ τοῦ καλύμματος τὸ ἄγιον ποτήριον καὶ μεταλαμβάνει τρίτον ἔξ αὐτοῦ καὶ οὕτω τά τε ἴδια χείλη καὶ τὸ ἰερὸν ποτήριον τῷ ἐν χερσὶ καλύμματι ἀποσπογγίσας καλεῖ τὸν διάκονον λέγων

Διάκονε πρόσελθε

καὶ ὁ διάκονος ἔρχεται καὶ προσκυνεῖ ἄπαξ λέγων Ἰδοὺ προσέρχομαι τῷ ἀθανάτῳ βασιλεῖ καὶ τό

Πιστεύω Κύριε καὶ όμολογῶ δλον καὶ λέγει ὁ ἱερεύς

Μεταλαμβάνει ό δοῦλος τοῦ Θεοῦ διάκονος ὁ δεῖνα τὸ τίμιον καὶ ἄγιον αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν αὐτοῦ άμαρτιῶν καὶ εἰς ζωὴν αἰώνιον

μεταλαβόντος δε τοῦ διακόνου λέγει ὁ ἱερεύς

Τοŷτο ήψατο τῶν χειλέων coy καὶ ἀφελεῖ τὰς ἀνομίας coy καὶ τὰς ἁμαρτίας coy περικαθαριεῖ

τότε λαβών τὸν ἄγιον δίσκον ὁ διάκονος ἐπάνω τοῦ ἁγίου ποτηρίου ἀποσπογγίζει τῷ ἁγίφ σπόγγφ πάνυ καλώς καὶ μετὰ προσοχῆς καὶ εὐλαβείας σκεπάζει τὸ ἄγιον ποτήριον τῷ καλύμματι, ὁμοίως καὶ ἐπὶ τὸν ἄγιον δίσκον ἀνατίθησι 30 τὸν ἀστέρα καὶ τὸ κάλυμμα

εἶτα ἐπιλέγει τὴν τῆς εὐχαριστίας εὐχὴν ὁ ἱερεὺς μυστικῶς

Εὐχαριστοῦμέν σοι δέσποτα φιλάνθρωπε, εὖεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τἢ παρούση ἡμέρα κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων ὀρθοτόμηκοι ἡμῶν τὴν ὁλόι, στήριξον ἡμᾶς ἐν τῷ φόβῷ σου τοὺς πάντας, φρού- 35 ρησον ἡμῶν τὴν ζωήν, ἀσφάλισαι ἡμῶν τὰ διαβήματα εὐχαῖς καὶ ἰκεσίαις τῆς ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν άγίων σου.

Καὶ οὕτως ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος καὶ ὁ διάκονος προσκυνήσας ἄπαξ λαμβάνει παρὰ τοῦ ἰερέως τὸ ἄγιον ποτήριον μετὰ εὐλαβείας καὶ ἔρχεται εἰς τὴν θύραν καὶ ὑψῶν δείκνυσι τῷ λαῷ λέγων

Μετά φόβου Θεοῦ πίστεως καὶ ἀγάπης προσέλθετε

δ χορός

Εγλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κγρίος Θεὸς Κήριος καὶ ἐπέφανεν ἡμιν

δ χορός

5 Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον υἱὲ Θεοῦ κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἴπω· οὐ φίλημά σοι δώσω καθάπερ το ὁ Ἰούδας ἀλλ' ὡς ὁ ληστὴς ὁμολογῶ σοι

Μημέσθητί μογ Κήριε ἐν τῆ Βασιλεία σογ. *[τότε δὲ καὶ ἀνέκαθεν προσήρχοντο οἱ πιστοὶ καὶ μετελάμβανον τοῦτο πολλαχοῦ γίνεται καὶ νῦν ὁσάκις εἶναι κοινωνοῦντες. λέγουσι δὲ τὰ καὶ ὑπὸ τῶν ἱερέων λεγόμενα

Πιστεύω Κύριε καὶ όμολογῶ κτλ
άλλὰ πολλαχοῦ νῦν μεταλαμβάνουσι
μετὰ τὸ τέλος τῆς λειτουργίας διὰ τὴν
εὐκολίαν ὅπερ δὲν εἶναι ὀρθόν]
⟨ὅ ἔερεὺς λέγει τῷ κοινωνοῦντι

Μεταλαμβάνει ὁ δοῦλος τοῦ θεοῦ ὁ δεῖνα τὸ τίμιον καὶ ἄγιον σῶμα καὶ αἷμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον).

Ο δέ ίερεὺς εὐλογεῖ τὸν λαὸν ἐπιλέγων ἐκφώνως

Σώς ον ό Θεὸς τὸν λαόν σογ καὶ εγλός που την κληρονομίαν σογ δ χορὸς τὸ ἀπολυτίκιον τῆς ἡμέρας

{ Έν Ἰορδάνη βαπτιζομένου σου Κύριε ἡ τῆς τριάδος ἐφανερώθη προσκύνησις τοῦ γὰρ γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι ἀγαπητόν σε γίὸν ὀνομάζουσα καὶ τὸ Πνεγμα ἐν εἴλει περιστερᾶς ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές

25 Ο έπιφανείς Χριστε ο Θεός και τον κόσμον φωτίσας δόξα σοι .

Καὶ ἐπιστρέφουσιν ὅ τε διάκονος καὶ ὁ ἱερεὺς εἰς τὴν ἁγίαν τράπεζαν καὶ ὁ μὲν διάκονος ἀποθέμενος ἐν αὐτῆ τὸ ἄγιον ποτήριον λέγει πρὸς τὸν ἱερέα
"Υψωσον δέσποτα

ό δὲ ἱερεὺς θυμιᾶ τρὶς λέγων καθ' ἐαυτόν

30 Ύψώθητι ἐπὶ τοὴς οἦρανοὴς ὁ Θεός καὶ ἐπὶ πᾶςαν τὴν γῆν ἡ Δόἔα ςογ εἶτα λαβὼν τὸν ἄγιον δίσκον τίθησιν ἐπὶ τὴν κεφαλὴν τοῦ διακόνου καὶ ὁ διάκονος κρατῶν αὐτὸν μετ' εὐλαβείας καὶ θεωρῶν ἔξω πρὸς τὴν θύραν οὐδὲν λέγων ἀπέρχεται εἰς τὴν πρόθεσιν καὶ ἀποτίθησιν αὐτόν ὁ δὲ ἰερεὺς προσκυνήσας καὶ λαβὼν τὸ ἄγιον ποτήριον καὶ ἐπιστραφεὶς πρὸς τὴν θύραν ὁρῷ τὸν λαὸν

a Rompotes Χριστιανική ήθική καὶ λειτουργική Athens 1869, p. 381.

15

20

λέγων μυστικώς

Εύλογητὸς ὁ θεὸς ἡμῶν

είτα έκφωνεί

πάντοτε νθν και άει και είς τους αίωνας των αίωνων. 'άμήν.'

(THANKSGIVING)

5

10

Καὶ ἐξελθῶν ὁ διάκονος καὶ στὰς ἐν τῷ συνήθει τόπῷ λέγει [']Ορθοὶ μεταλαβόντες τῶν θείων ἁγίων ἀχράντων ἀθανάτων ἐπουρανίων καὶ ζωοποιῶν φρικτῶν τοῦ Χριστοῦ μυστηρίων

ἀξίως εὐχαριστήσωμεν τῷ Κυρίφ ἀντιλαβοῦ σῶσον ἐλέησον κτλ

Την ημέραν πασαν τελείαν αγίαν είρηνικήν κτλ

έκφώνησις ὑπὸ τοῦ ἱερέως

"Οτι σὺ εἶ ὁ ἀγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶκαὶ τῷ Υἰῷ καὶ τῷ ἀγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

> δ χορός 'Αμήν.

(THE DISMISSAL)

'Ο ίερεύς

' Εν εἰρήνη προέλθωμεν

δ χορόs

Έν ὀνόματι Κυρίου

δ διάκονος

Τοῦ Κυρίου δεηθώμεν

δ χορός

25

20

Κύριε ἐλέησον, Κύριε ἐλέησον, Κύριε ἐλέησον Δέσποτα ἄγιε εὐλόγησον

εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη παρὰ τοῦ ἱερέως ἔξω τοῦ βήματος

'Ο εγλοςῶν τογε εγλοςογντάς τε Κύριε καὶ άγιάζων τοὺς ἐπὶ σοὶ πεποιθότας εῶςον τὸν λαόν τογ καὶ εγλός κου τὴν κληρο- 30 νομίαν τογ τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον ἀγίασον

τοὺς ἀΓαπῶντας τὴν εξπρέπειαν τοῦ οἴκογ ςογ σὰ αὐτοὺς ἀντιδόξασον τῆ θεϊκῆ σου δυνάμει καὶ κὰ ἐΓκαταλίπης ἡμᾶς τοὰς ἐλπίσοντας ἐπὶ ςἐ εἰρήνην τῷ κόσμῷ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, τῷ στρατῷ 5 καὶ παντὶ τῷ λαῷ σου ὅτι πᾶςα δόςις ἀΓαθὰ καὶ πᾶν δώρηκα τέλειον ἄνωθέν ἐςτι καταβαῖνον ἐκ σοῦ τοῦ πατρὸς τῶν φώτων καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Τἱῷ καὶ τῷ ἀγίῷ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ταύτης δὲ τελεσθείσης ὁ μὲν ἱερεὺς εἰσέρχεται διὰ τῶν ἄγίων θυρῶν καὶ ἀπελθών ἐν τῆ προθέσει λέγει τὴν παροῦσαν εὐχὴν μυστικῶς

Τὸ πλήρωμα τοῦ νόμου καὶ τῶν προφητῶν αὐτὸς ὑπάρχων Χριστὲ ὁ θεὸς ἡμῶν ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

'Ο διάκονος

Τοῦ Κυρίου δεηθῶμεν

ό ἱερεύς

Εγλοςία Κυρίου καὶ ἔλεος αὐτοῦ ἔλθοι ἐφ' ἡμῶς τῆ αὐτοῦ χάριτι καὶ φιλανθρωπία πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς 20 αἰῶνας τῶν αἰώνων

> δ χορός ' Αμήν

είτα ὁ ἱερεύς

Δόξα σοι ὁ θεὸς ἡμῶν δόξα σοι

δ λαός

Δόξα Πατρὶ καὶ Υίῷ καὶ ἀγίῷ Πνεύματι Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν καὶ γίνεται ἀπόλυσις

('Ο ἐν Ἰορδάνη ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος διὰ τὴν 30 ἡμῶν σωτηρίαν) Χριστὸς ὁ ἀληθινὸς θεὸς ἡμῶν κτλ (p. 361).

'Ο δὲ διάκονος εἰσελθών καὶ αὐτὸς διὰ τοῦ βορείου μέρους συστέλλει τὰ ἄγια μετὰ φόβου καὶ πάσης ἀσφαλείας ὥστε μηδέν τι τῶν ἄγαν λεπτοτάτων ἐκπεσεῖν ἢ καταλειφθῆναι καὶ ἀπονίπτεται τὰς χεῖρας ἐν τῷ συνήθει τόπῳ.

15

25

(THE EULOGIA)

Είτα ἀναγινώσκεται ὁ ἐπόμενος ψαλμὸς λγ΄ 'Ο δὲ ἱερεὺς ἐξελθών δίδωσι τῷ λαῷ τὸ 'Αντίδωρον.

Εγλογιίςω του Κήριου ἐν παντὶ καιρῷ *κτλ*.

5

(THE DISMISSAL OF THE MINISTERS)

Είτα εἰσελθών ἐν τῷ ἁγίῳ βήματι ἀποδύεται τὴν ἱερατικὴν στολὴν λέγων

Νγι ἀπολγεις του Δογλόν σογ κτλ

*Αγιος ὁ Θεός, ἄγιος ἰσχυρός, ἄγιος ἀθάνατος ἐλέησον ἡμᾶς

Δόξα. Καὶ νῦν

10

Παναγία τριὰς ἐλέησον ἡμᾶς Κύριε ἱλάσθητι ταῖς Δμαρτίαις ἡμῶν δέσποτα συγχώρησον τὰς ἀνομίας ἡμῦν ἄγιε ἐπίσκεψαι καὶ ἴασαι τὰς ἀσθενείας ἡμῶν ἔνεκεν τοῦ ὀνόματός σου

Κύριε έλέησον, Κύριε έλέησον, Κύριε έλέησον

Δόξα. Καὶ νῦν

15

Πάτερ ήμῶν

είτα τὸ ἀπολυτίκιον τοῦ Χρυσοστόμου

΄Η τοῦ στόματός σου καθάπερ πυρσὸς ἐκλάμψασα χάρις τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν ἀλλὰ σοῖς λόγοις παιδεύων πάτερ Ἰωάννη 20 Χρυσόστομε πρέσβευε τῷ Λόγῳ Χριστῷ τῷ Θεῷ σωθῆναι τὰς ψυχὰς ἡμῶν

τó

Κύριε έλέησον

δωδεκάκις

Δόξα. Καὶ νῦν

25

Τὴν τιμιωτέραν τῶν χερουβὶμ καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως θεοτόκον, σὲ μεγαλύνομεν

καὶ ποιεῖ ἀπόλυσιν

(΄Ο ἐν Ἰορδάνη ὑπὸ Ἰωάννου βαπτισθηναι καταδεξάμενος κτλ) καὶ προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πᾶσιν ἐξέρχεται.

30

Τέλος τῆς θείας λειτουργίας τοῦ Χρυσοστόμου

4. THE PRAYERS OF THE LITURGY OF S. BASIL

ACCORDING TO THE MODERN TEXT

(THE DISMISSALS)

Εύχη ὑπὲρ τῶν κατηχουμένων πρὸ τῆς άγίας ἀναφορᾶς ην ὁ ἱερεὺς λέγει μυστικῶς

Κύριε ὁ θεὸς ἡμῶν ὁ ἐν οὐρανοῖς κατοικῶν καὶ ἐπιβλέπων ἐπὶ πάντα τὰ ἔργα σου, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατη5 χουμένους τοὺς ὑποκεκλικότας τοὺς ἑαυτῶν αὐχένας ἐνώπιόν σου καὶ δὸς αὐτοῖς τὸν ἐλαφρὸν ζυγόν ποίησον αὐτοὺς μέλη τίμια τῆς ἁγίας σου ἐκκλησίας καὶ καταξίωσον αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας εἰς ἐπίγνωσιν σοῦ τοῦ ἀληθινοῦ θεοῦ 10 ἡμῶν.

(THE PRAYERS OF THE FAITHFUL)

Εύχη πιστών πρώτη

Σὺ Κύριε κατέδειξας ἡμῖν τὸ μέγα τοῦτο τῆς σωτηρίας μυστήριον, σὰ κατηξίωσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους 15 δούλους σου γενέσθαι λειτουργοὺς τοῦ ἀγίου σου θυσιαστηρίου σὰ ἱκάνωσον ἡμᾶς τῆ δυνάμει τοῦ ἀγίου σου πνεύματος εἰς τὴν διακονίαν ταύτην ἵνα ἀκατακρίτως στάντες ἐνώπιον τῆς ἀγίας δόξης σου προσάγωμέν σοι θυσίαν αἰνέσεως σὰ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι' δὸς Κύριε καὶ ὑπὲρ τῶν ἡμετέρων

άμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων δεκτὴν γενέσθαι τὴν θυσίαν ἡμῶν καὶ εὐπρόσδεκτον ἐνώπιόν σου.

Εύχη πιστών δευτέρα

'Ο Θεὸς ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ οἰκτιρμοῖς τὴν ταπείνωσιν ἡμῶν, ὁ στήσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἁμαρτωλοὺς καὶ ξ ἀναξίους δούλους σου κατενώπιον τῆς ἁγίας δόξης σου λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ σὰ ἐνίσχυσον ἡμᾶς τῆ δυνάμει τοῦ ἀγίου σου πνεύματος εἰς τὴν διακονίαν ταύτην καὶ δὸς ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν εἰς τὸ ἐπικαλεῖσθαι τὴν χάριν τοῦ ἁγίου σου πνεύματος ἐπὶ τῶν μελλόντων προτί- 10 θεσθαι δώρων.

(THE OFFERTORY)

Εύχη της Προσκομιδης

Κύριε ὁ θεὸς ἡμῶν ὁ κτίσας ἡμᾶς καὶ ἀγαγῶν εἰς τὴν ζωὴν ταύτην, ο υποδείξας ημίν οδους είς σωτηρίαν, ο χαρισάμενος 15 ήμιν οὐρανίων μυστηρίων ἀποκάλυψιν σὰ εί ὁ θέμενος ήμας είς την διακονίαν ταύτην έν τη δυνάμει τοῦ πνεύματός σου τοῦ άγίου εὐδόκησον δη Κύριε τοῦ γενέσθαι ήμας διακόνους της καινής σου διαθήκης, λειτουργούς των άγίων σου μυστηρίων πρόσδεξαι ήμας προσεγγίζοντας τῷ ἀγίω σου θυσιαστηρίω 20 κατὰ τὸ πληθος τοῦ ἐλέους σου ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι την λογικην ταύτην και άναίμακτον θυσίαν ύπερ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων ην προσδεξάμενος είς το άγιον και νοερόν σου θυσιαστήριον είς όσμην εὐωδίας ἀντικατάπεμψον ήμιν την χάριν τοῦ ἀγίου 25 σου πνεύματος. ἐπίβλεψον ἐφ' ἡμᾶς ὁ Θεὸς καὶ ἔπιδε ἐπὶ την λατρείαν ημών ταύτην καὶ πρόσδεξαι αὐτην ώς προσεδέξω "Αβελ τὰ δῶρα, Νῶε τὰς θυσίας, 'Αβραὰμ τὰς όλοκαρπώσεις, Μωσέως καὶ Άαρων τὰς ἱερωσύνας, Σαμουήλ τὰς εἰρηνικάς ώς προσεδέξω έκ τῶν ἀγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην 30 λατρείαν ούτω καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἀμαρτωλῶν πρόσδεξαι τὰ δῶρα ταῦτα ἐν τῆ χρηστότητί σου Κύριε ἵνα καταξιωθέντες λειτουργείν αμέμπτως τῷ άγίφ σου θυσιαστηρίφ

εὕρωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἐν τῆ ἡμέρα τῆ φιβερᾶ τῆς ἀνταποδόσεώς σου τῆς δικαίας.

(ANAPHORA)

Ο ών, δέσποτα Κύριε Θεε Πάτερ παντοκράτορ προσκυνητέ, 5 ἄξιον ως άληθως καὶ δίκαιον καὶ πρέπον τῆ μεγαλοπρεπεία τῆς άγιωσύνης σου σε αίνειν σε ύμνειν σε εύλογειν σε προσκυνείν σοὶ εὐχαριστεῖν σὲ δοξάζειν τὸν μόνον ὅντως ὅντα Θεὸν καὶ σοὶ προσφέρειν έν καρδία συντετριμμένη καὶ πνεύματι ταπεινώσεως την λογικην ταύτην λατρείαν ημών ότι συ εί ο χαρισάμενος 10 ήμεν την έπεγνωσιν της σης άληθείας. και τίς ίκανδος λαλήσαι τάς δυναστείας σου, άκουστάς ποιήσαι πάσας τάς αἰνέσεις σου ή διηγήσασθαι πάντα τὰ θαυμάσιά σου έν παντὶ καιρῷ; δέσποτα των άπάντων, κύριε οὐρανοῦ καὶ γῆς καὶ πάσης κτίσεως δρωμένης τε καὶ οὐχ δρωμένης, δ καθήμενος ἐπὶ θρόνου 15 δόξης καὶ ἐπιβλέπων ἀβύσσους, ἄναρχε ἀόρατε ἀκατάληπτε άπερίγραπτε άναλλοίωτε ὁ πατήρ τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ τοῦ μεγάλου θεοῦ καὶ σωτήρος τής ἐλπίδος ἡμῶν ος έστιν είκων της σης άγαθότητος, σφραγίς ισότυπος, έν έαυτῷ δεικνὺς σὲ τὸν Πατέρα, Λόγος ζῶν, Θεὸς ἀληθινός, 20 ή πρὸ αἰώνων σοφία ζωὴ άγιασμὸς δύναμις, τὸ φῶς τὸ ἀληθινὸν παρ' οὖ τὸ Πνεῦμα τὸ ἄγιον έξεφάνη, τὸ τῆς ἀληθείας πνεῦμα, τὸ τῆς υίοθεσίας χάρισμα, ὁ ἀρραβὼν τῆς μελλούσης κληρονομίας, ή ἀπαρχὴ τῶν αἰωνίων ἀγαθῶν, ἡ ζωοποιὸς δύναμις, ή πηγή τοῦ άγιασμοῦ παρ' οὖ πᾶσα κτίσις λογική τε καὶ 25 νοερά δυναμουμένη σοὶ λατρεύει καὶ σοὶ τὴν ἀΐδιον ἀναπέμπει δοξολογίαν ὅτι τὰ σύμπαντα δοῦλα σά, σὲ γὰρ αἰνοῦσιν άγγελοι άρχάγγελοι θρόνοι κυριότητες άρχαὶ έξουσίαι δυνάμεις καὶ τὰ πολυόμματα χερουβίμο σοὶ παρίστανται κύκλφ τὰ σεραφίμ, εξ πτέρυγες τῷ ἐνὶ καὶ εξ πτέρυγες τῷ ἐνί, καὶ ταῖς 30 μεν δυσὶ κατακαλύπτουσι τὰ πρόσωπα έαυτῶν, ταῖς δε δυσὶ τους πόδας και ταις δυσι πετόμενα κέκραγεν έτερον προς το ετερον ακαταπαύστοις στόμασιν ασιγήτοις δοξολογίαις

έκφώνως ὁ ἱερεύς

τὸν ἐπινίκιον ὕμνον ἄδοντα βοῶντα κεκραγότα καὶ λέγοντα

δ χορός

"Αγιος άγιος άγιος

δ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

Μετὰ τούτων τῶν μακαρίων δυνάμεων δέσποτα φιλάνθρωπε καὶ ἡμεῖς οἱ ἀμαρτωλοὶ βοῶμεν καὶ λέγομεν "Αγιος εἶ ὡς ἀληθῶς καὶ πανάγιος καὶ οὐκ ἔστι μέτρον τῆ μεγαλοπρεπεία τῆς άγιωσύνης σου καὶ όσιος έν πασι τοῖς έργοις σου ότι έν δικαιοσύνη καὶ κρίσει άληθινη πάντα ἐπήγαγες ἡμίν πλάσας γὰρ τὸν το άνθρωπον χοῦν λαβων ἀπὸ τῆς γῆς καὶ εἰκόνι τῆ σῆ ὁ Θεὸς τιμήσας τέθεικας αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς ἀθανασίαν ζωής καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῆ τηρήσει τῶν έντολών σου έπαγγειλάμενος αὐτῷ. άλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ τοῦ κτίσαντος αὐτὸν καὶ τῆ ἀπάτη τοῦ 15 όφεως ύπαχθέντα νεκρωθέντα τε τοις οίκείοις αύτου παραπτώμασιν έξώρισας αὐτὸν έν τῆ δικαιοκρισία σου ὁ Θεὸς έκ τοῦ παραδείσου είς τὸν κόσμον τοῦτον καὶ ἀπέστρεψας είς τὴν γην έξ ής έλήφθη οἰκονομών αὐτῷ τὴν έκ παλιγγενεσίας σωτηρίαν τὴν ἐν αὐτῷ τῷ χριστῷ σου οὐ γὰρ ἀπεστράφης 20 τὸ πλάσμα σου εἰς τέλος δ ἐποίησας ἀγαθὲ οὐδὲ ἐπελάθου έργα χειρῶν σου ἀλλ' ἐπεσκέψω πολυτρόπως διὰ σπλάγχνα έλέους σου προφήτας έξαπέστειλας, έποίησας δυνάμεις διά τῶν ἀγίων σου τῶν καθ' ἐκάστην γενεὰν εὐαρεστησάντων σοι, έλάλησας ήμιν διὰ στόματος τῶν δούλων σου τῶν προφητῶν 25 προκαταγγέλλων ήμιν την μέλλουσαν έσεσθαι σωτηρίαν, νόμον έδωκας είς βοήθειαν, άγγέλους έπέστησας φύλακας ὅτε δὲ ήλθε τὸ πλήρωμα τῶν καιρῶν ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ υίῷ σου δι' οδ καὶ τοὺς αίωνας ἐποίησας δς ων ἀπαύγασμα τῆς δόξης σου καὶ χαρακτήρ τῆς ὑποστάσεώς σου φέρων τε τὰ 30 πάντα τῶ ρήματι τῆς δυνάμεως αὐτοῦ οὐχ άρπαγμὸν ἡγήσατο τὸ είναι ίσα σοὶ τῷ Θεῷ καὶ Πατρὶ ἀλλὰ Θεὸς ὧν προαιώνιος έπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνθρώποις συνανεστράφη καὶ ἐκ

παρθένου άγίας σαρκωθείς έκένωσεν ξαυτόν μορφήν δούλου λαβών, σύμμορφος γενόμενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν ίνα ήμας συμμόρφους ποιήση της είκόνος της δόξης αύτου έπειδη γαρ δι' ανθρώπου η αμαρτία είσηλθεν είς τον κόσμον 5 καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, εὐδόκησεν ὁ μονογενής σου υίδς δ ων έν τοις κόλποις σου του Θεου και Πατρός γενόμενος έκ γυναικός της άγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, γενόμενος ύπο νόμον κατακρίναι την άμαρτίαν έν τη σαρκί αύτοῦ ΐνα οἱ ἐν τῷ ᾿Αδὰμ ἀποθνήσκοντες ζωοποιηθῶσιν ἐν αὐτῷ 10 τῷ χριστῷ σου καὶ ἐμπολιτευσάμενος τῷ κόσμῷ τούτῷ, δοὺς προστάγματα σωτηρίας, ἀποστήσας ήμᾶς τῆς πλάνης τῶν είδώλων προσήγαγε τη έπιγνώσει σοῦ τοῦ άληθινοῦ Θεοῦ καὶ Πατρὸς κτησάμενος ήμας ξαυτώ λαὸν περιούσιον, βασίλειον ίεράτευμα, έθνος άγιον καὶ καθαρίσας έν ΰδατι καὶ άγιάσας 15 τῷ Πνεύματι τῷ ἀγίῳ ἔδωκεν ἐαυτὸν ἀντάλλαγμα τῷ θανάτῳ έν ῷ κατειχόμεθα πεπραμένοι ὑπὸ τὴν ἁμαρτίαν καὶ κατελθών διὰ τοῦ σταυροῦ εἰς τὸν ἄδην ἵνα πληρώση ἐαυτοῦ τὰ πάντα έλυσε τὰς ὀδύνας τοῦ θανάτου καὶ ἀναστὰς τῆ τρίτη ἡμέρα καὶ όδοποιήσας πάση σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν, καθότι 20 ούκ ην δυνατόν κρατείσθαι ύπο της φθορας τον άρχηγον της ζωης, έγένετο ἀπαρχη των κεκοιμημένων πρωτότοκος έκ των νεκρών ἵνα ή αύτὸς τὰ πάντα ἐν πᾶσι πρωτεύων, καὶ ἀνελθών είς τούς ούρανούς έκάθισεν έν δεξιά της μεγαλωσύνης σου έν ύψηλοις δε και ήξει αποδούναι έκαστω κατά τὰ έργα αὐτοῦ. 25 κατέλιπε δὲ ἡμίν ὑπομνήματα τοῦ σωτηρίου αὑτοῦ πάθους ταῦτα ἃ προτεθείκαμεν κατὰ τὰς αὐτοῦ ἐντολάς μέλλων γὰρ έξιέναι έπὶ τὸν ἐκούσιον καὶ ἀοίδιμον καὶ ζωοποιὸν αὐτοῦ θάνατον τῆ νυκτὶ ἦ παρεδίδου ἐαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωής λαβων άρτον έπὶ των άγίων αύτοῦ καὶ άχράντων χειρών 30 καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ εὐχαριστήσας εὐλογήσας άγιάσας κλάσας είτα ἐκφώνως

ἔδωκε τοις άγίοις αὐτοῦ μαθηταις καὶ ἀποστόλοις εἰπών

Λάβετε φάγετε τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἀμαρτιῶν

δ χορὸς ψάλλει

'Αμήν

δ δὲ ἱερεὺς μυστικώς

'Ομοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβὼν κεράσας εὐχαριστήσας εὐλογήσας ἀγιάσας

εἶτα ἐκφώνως

ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών Πίετε ἐξ αὐτοῦ πάντες τοῦτό ἐστι τὸ αῗμά μου τὸ τῆς καινῆς διαθήκης 10 τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

δ χορός ψάλλει

' Αμήν

δ ίερευς κλίνας την κεφαλην έπευχεται μυστικώς

Τοῦτο ποιείτε εἰς τὴν ἐμὴν ἀνάμνησιν ὁσάκις γὰρ ἄν ἐσθίητε 15 τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε τὸν ἐμὸν θάνατον καταγγέλλετε καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

Μεμνημένοι οὖν δέσποτα καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν 20 σοῦ τοῦ Θεοῦ καὶ Πατρὸς καθέδρας καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας

είτα έκφώνως

τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ διὰ πάντα δ χορὸς ψάλλει τό

Σε ύμνοῦμεν σε εὐλογοῦμεν σοὶ εὐχαριστοῦμεν Κύριε καὶ δεόμεθά σου ὁ θεὸς ἡμῶν

δ ίερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστικῶς

Διὰ τοῦτο δέσποτα πανάγιε καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου οἱ καταξιωθέντες λειτουργεῖν τῷ ἀγίῳ σου 30 θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν, οὐ γὰρ ἐποιήσαμέν τι ἀγαθὸν ἐπὶ τῆς γῆς, ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου οὺς ἐξέχεας πλουσίως ἐφ' ἡμᾶς θαρροῦντες προσεγγί-

ζομεν τῷ ἀγίῳ σου θυσιαστηρίῳ καὶ προθέντες τὰ ἀντίτυπα τοῦ ἀγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν ἄγιε ἀγίων εὐδοκίᾳ τῆς σῆς ἀγαθότητος ἐλθεῖν τὸ Πνεῦμά σου τὸ Αγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προξεκίμενα δῶρα ταῦτα καὶ εὐλογῆσαι αὐτὰ καὶ ἀγιάσαι καὶ ἀναδεῖξαι τὸν μὲν ἄρτον τοῦτον αὐτὸ τὸ τίμιον σῶμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον αῖμα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς το καὶ σωτηρίας το καὶ συτηρίας το καὶ συτηρία

δ διάκονος

' Αμην άμην άμην δ δὲ ἱερεὺς ἐπεύχεται

'Ημᾶς δὲ πάντας τοὺς ἐκ τοῦ ἐνὸς ἄρτου καὶ τοῦ ποτηρίου 15 μετέχοντας ἐνώσαις ἀλλήλοις εἰς ἐνὸς Πνεύματος ἀγίου κοινωνίαν καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα ποιήσαις μετασχεῖν τοῦ ἀγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου ἀλλ΄ ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἀγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων προπατόρων πατέρων πατρι-20 αρχῶν προφητῶν ἀποστόλων κηρύκων εὐαγγελιστῶν μαρτύρων ὁμολογητῶν διδασκάλων καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου

εἶτα ἐκφώνως

έξαιρέτως τῆς παναγίας ἀχράντου ὑπερευλογημένης ἐνδόξου 25 δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας .

δ χορός ψάλλει

Έπὶ σοὶ χαίρει (κτλ) δ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

τοῦ ἀγίου Ἰωάννου προφήτου προδρόμου καὶ βαπτιστοῦ, τῶν 30 ἀγίων καὶ πανευφήμων ἀποστόλων, τοῦ ἀγίου τοῦ δεῖνος οὖ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων τῶν ἀγίων σου ὧν ταῖς

^{*} Τὸ ' Μεταβαλὰν τῷ Πνεύματί σου τῷ 'Αγίῳ' ἐκ τῆς τοῦ θείου Χρυσοστόμου λειτουργίας μεταγραφὲν θεωρούμενον κατὰ σύνταξιν οὐκ ἔχει χώραν οὐδεμίαν ἐνταῦθα εἰς τὴν τοῦ μ. Βασιλείου ἀλλ' ἔστι προσθήκη τολμηρῶς παρά τινος γενομένη ὡς καὶ Νικόδημος ὑπεσημείωσεν ἐν τῷ Πηδαλίῳ αὐτοῦ (Κανόνι ιθ' τῆς ἐν Λαοδικείᾳ Συνόδου).

ίκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός καὶ μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου

ένταθθα μνημονεύει ὀνομαστὶ καὶ ὧν βούλεται τεθνεώτων καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου

"Ετι σοῦ δεόμεθα μνήσθητι Κύριε τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἔως περάτων τῆς οἰκουμένης καὶ εἰρήνευσον αὐτὴν ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ χριστοῦ σου καὶ τὸν ἄγιον οἶκον τοῦτον στερέωσον μέχρι τῆς συντελείας τοῦ αἰῶνος

Μνήσθητι Κύριε τῶν τὰ δῶρά σοι ταῦτα προσκομισάντων καὶ ὑπὲρ ὧν καὶ δι' ὧν καὶ ἐφ' οἶς αὐτὰ προσεκόμισαν

Μνήσθητι Κύριε τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων: ἄμειψαι αὐτοὺς τοῖς πλουσίοις σου καὶ ἐπουρανίοις χαρίσμασι, 15 χάρισαι αὐτοῖς ἀντὶ τῶν ἐπιγείων τὰ ἐπουράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα

Μνήσθητι Κύριε των έν έρημίαις καὶ ὅρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς

Μνήσθητι Κύριε τῶν ἐν παρθενία καὶ εὐλαβεία καὶ ἀσκήσει 20 καὶ σεμνῆ πολιτεία διαγόντων

Μυήσθητι Κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων οῢς ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς ὅπλῷ ἀληθείας, ὅπλῷ εὐδοκίας στεφάνωσον αὐτούς ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτῶν ἐν ἡμέρᾳ πολέμου, ἐνίσχυσον αὐτῶν τὸν βραχίονα, 25 ὑψωσον αὐτῶν τὴν δεξιάν, κράτυνον αὐτῶν τὴν βασιλείαν ὑπόταξον αὐτοῖς πάντα τὰ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα χάρισαι αὐτοῖς βαθεῖαν καὶ ἀναφαίρετον εἰρήνην λάλησον εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας σου καὶ παντὸς τοῦ λαοῦ σου ἵνα ἐν τῆ γαλήνη αὐτῶν ἤρεμον καὶ 30 ἡσύχιον βίον διάγωμεν ἐν πάση εὐσεβείᾳ καὶ σεμνότητι

Μυήσθητι Κύριε πάσης άρχης καὶ έξουσίας καὶ τῶν έν

παλατίφ ἀδελφῶν ἡμῶν καὶ παντὸς τοῦ στρατοπέδου τοὺς ἀγαθοὺς ἐν τῷ ἀγαθότητί σου διατήρησον, τοὺς πονηροὺς ἀγαθοὺς ποίησον ἐν τῷ χρηστότητί σου

Μνήσθητι Κύριε τοῦ περιεστῶτος λαοῦ καὶ τῶν δι' εὐλόγους 5 αίτίας ἀπολειφθέντων καὶ έλέησον αὐτοὺς καὶ ἡμᾶς κατὰ τὸ πληθος του έλέους σου τὰ ταμεῖα αὐτῶν ἔμπλησον παντὸς άγαθοῦ, τὰς συζυγίας αὐτῶν ἐν εἰρήνη καὶ ὁμονοία διατήρησον. τὰ νήπια ἔκθρεψον, τὴν νεότητα παιδαγώγησον, τὸ γῆρας περικράτησον τους όλιγοψύχους παραμύθησαι, τους έσκορ-10 πισμένους έπισυνάγαγε, τοὺς πεπλανημένους έπανάγαγε καὶ σύναψον τῆ ἀγία σου καθολικῆ καὶ ἀποστολικῆ ἐκκλησία τοὺς όχλουμένους ύπὸ πνευμάτων ἀκαθάρτων ἐλευθέρωσον' τοῖς πλέουσι σύμπλευσον, τοις όδοιπορούσι συνόδευσον χηρών πρόστηθι, δρφανῶν ὑπεράσπισον, αἰχμαλώτους ρῦσαι, νοσοῦν-15 τας ΐασαι, τῶν ἐν βήμασι καὶ μετάλλοις καὶ ἐξορίαις καὶ πάση θλίψει καὶ ἀνάγκη καὶ περιστάσει ὅντων μνημόνευσον ὁ Θεὸς καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας καὶ τῶν ἀγαπώντων ἡμᾶς καὶ τῶν μισούντων καὶ τῶν ἐντειλαμένων ήμιν τοις αναξίοις εύχεσθαι ύπερ αὐτῶν

20 Καὶ παντὸς τοῦ λαοῦ σου μνήσθητι Κύριε ὁ θεὸς ἡμῶν καὶ ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου ἔλεος, πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα· καὶ ὧν ἡμεῖς οὐκ ἐμνημονεύσαμεν δι' ἄγνοιαν ἢ λήθην ἢ πλῆθος ὀνομάτων αὐτὸς μνημόνευσον ὁ Θεὸς ὁ εἰδὼς ἐκάστου τὴν ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς Σ΄ς ἕκαστον ἐκ κοιλίας μητρὸς αὐτοῦ· σὰ γὰρ εἶ Κύριε ἡ βοήθεια τῶν ἀβοηθήτων, ἡ ἐλπὶς τῶν ἀπηλπισμένων, ὁ τῶν χειμαζομένων σωτήρ, ὁ τῶν πλεόντων λιμήν, ὁ τῶν νοσούντων ἰατρός· αὐτὸς τοῖς πᾶσι τὰ πάντα γενοῦ ὁ εἰδὼς ἕκαστον καὶ τὸ αἴτημα αὐτοῦ, οἶκον καὶ τὴν χρείαν αὐτοῦ

30 'Ρῦσαι Κύριε τὴν πόλιν ἡ τὴν μονὴν ταύτην καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ λοιμοῦ σεισμοῦ καταποντισμοῦ πυρὸς μαχαίρας ἐπιδρομῆς ἀλλοφύλων καὶ ἐμφυλίου πολέμου

είτα έκφωνεί

Έν πρώτοις μνήσθητι Κύριε τοῦ ἀρχιεπισκόπου ἡμῶν τοῦ δεῖνος δν χάρισαι ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνη σῶον ἔντιμον ὑγιᾶ μακροημερεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας καὶ ὁ διάκονος λέγει πρὸς τῆ θύρα στάς

Τοῦ δεῖνος πανιερωτάτου μητροπολίτου ἡ ἐπισκόπου ὅστις ἃν ἢ καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἄγια δῶρα ταῦτα κτλ μέχρι τοῦ καὶ πάντων καὶ πασῶν

καὶ δ χορὸς ψάλλει Καὶ πάντων καὶ πασῶν

δ δὲ ἱερεὺς ἐπεύχεται μυστικῶς

Μυήσθητι Κύριε πάσης ἐπισκοπῆς ὀρθοδόξων τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας μνήσθητι Κύριε κατὰ
τὸ πλῆθος τῶν οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιότητος
συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, 15
καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσης τὴν χάριν τοῦ ἁγίου
σου πνεύματος ἀπὸ τῶν προκειμένων δώρων μνήσθητι Κύριε
τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος καὶ μηδένα ἡμῶν καταισχύνης τῶν κυκλούντων
τὸ ἄγιόν σου θυσιαστήριον

Έπίσκεψαι ἡμᾶς ἐν τῆ χρηστότητί σου Κύριε, ἐπιφάνηθι ἡμῖν ἐν τοῖς πλουσίοις σου οἰκτιρμοῖς. εὐκράτους καὶ ἐπωφελεῖς τοὺς ἀέρας ἡμῖν χάρισαι, ὅμβρους εἰρηνικοὺς τῆ γῆ πρὸς καρποφορίαν δώρησαι, εὐλόγησον τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν, σβέσον τὰ 25 φρυάγματα τῶν ἐθνῶν, τὰς τῶν αἰρέσεων ἐπαναστάσεις ταχέως κατάλυσον τῆ δυνάμει τοῦ ἀγίου σου πνεύματος. πάντας ἡμᾶς πρόσδεξαι εἰς τὴν βασιλείαν σου υἰοὺς φωτὸς καὶ υἰοὺς ἡμέρας ἀναδείξας. τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν Κύριε ὁ θεὸς ἡμῶν, πάντα γὰρ ἀπέδωκας ἡμῖν

έκφώνως

καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾳ καρδία δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς

καὶ τοῦ Υίοῦ καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰωνας των αἰωνων

εἶτα ἐπιστρέφει πρὸς τὴν θύραν καὶ εὐλογῶν λέγει ἐκφώνως Kαὶ ἔσται τὰ ἐλέη τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν 5 Ἰησοῦ Xριστοῦ μετὰ πάντων ὑμῶν.

(THE LORD'S PRAYER)

Ο θεδς ήμων ο θεδς τοῦ σώζειν σὸ ήμας δίδαξον εὐχαριστείν σοι άξίως ὑπὲρ τῶν εὐεργεσιῶν σου ὧν ἐποίησας καὶ ποιείς μεθ' ήμῶν σὸ ὁ θεὸς ἡμῶν ὁ προσδεξάμενος τὰ δῶρα ταῦτα 10 καθάρισον ήμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος καὶ δίδαξον άγιωσύνην ἐπιτελεῖν ἐν φόβφ σου ἵνα ἐν καθαρφ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ὑποδεχόμενοι τὴν μερίδα τῶν ἀγιασμάτων σου ἐνωθῶμεν τῷ ἀγίφ σώματι καὶ αἵματι τοῦ χριστοῦ σου καὶ ὑποδεξάμενοι αὐτὰ ἀξίως σχῶμεν τὸν Χριστὸν 15 κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν καὶ γενώμεθα ναὸς τοῦ άγίου σου πνεύματος, ναὶ ὁ θεὸς ἡμῶν καὶ μηδένα ἡμῶν ἔνοχον ποιήσης των φρικτών σου τούτων καὶ ἐπουρανίων μυστηρίων μηδε ἀσθενη ψυχη καὶ σώματι ἐκ τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν άλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς 20 άξίως ὑποδέχεσθαι τὴν μερίδα τῶν ἁγιασμάτων σου εἰς ἐφόδιον ζωης αίωνίου, είς ἀπολογίαν εὐπρόσδεκτον την ἐπὶ τοῦ φοβεροῦ βήματος τοῦ χριστοῦ σου ὅπως αν καὶ ἡμεῖς μετὰ πάντων τῶν άγίων των ἀπ' αἰωνός σοι εὐαρεστησάντων γενώμεθα μέτοχοι των αίωνίων σου άγαθων ων ήτοίμασας τοις άγαπωσί σε Κύριε

έκφώνησις παρά τοῦ ἱερέως

καὶ καταξίωσον ἡμᾶς δέσποτα μετὰ παρρησίας ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι σὲ τὸν ἐπουράνιον Θεὸν Πατέρα καὶ λέγειν

δ λαὸς τό

Πάτερ ἡμῶν

δ ίερεὺς ἐκφώνως

ότι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ Πατρὸς καὶ τοῦ Τίοῦ καὶ τοῦ ἀγίου Πνεύματος κτλ.

(THE INCLINATION)

Δέσποτα Κύριε ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς εὐλόγησον ἀγίασον ἐνδυνάμωσον ὀχύρωσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπόστησον, παντὶ δὲ ἔργω ἀγαθῷ σύναψον καὶ κατ- 5 αξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου τούτων καὶ ζωοποιῶν μυστηρίων εἰς ἄφεσιν ἁμαρτιῶν, εἰς Πνεύματος ἀγίου κοινωνίαν.

(THE COMMUNION)

Εἶτα τῆς μεταλήψεως τελειωθείσης καὶ τῶν λοιπῶν γενομένων ὄσα καὶ ἐν τῆ τοῦ 10 Χρυσοστόμου λειτουργία προείρηται ἐπεύχεται ὁ ἱερεὺς μυστικῶς

Εὐχαριστοῦμέν σοι Κύριε ὁ θεὸς ἡμῶν ἐπὶ τῆ μεταλήψει τῶν ἀγίων ἀχράντων ἀθανάτων καὶ ἐπουρανίων σου μυστηρίων ἀ ἔδωκας ἡμῖν ἐπ' εὐεργεσία καὶ ἀγιασμῷ καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, αὐτὸς δέσποτα τῶν ἀπάντων δὸς 15 γενέσθαι ἡμῖν τὴν κοινωνίαν τοῦ ἀγίου σώματος καὶ αἵματος τοῦ χριστοῦ σου εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφίας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐντολῶν σου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος 20 τοῦ χριστοῦ σου.

(IN THE PROTHESIS)

Εύχη έν τῷ συστείλαι τὰ ἄγια μυστικώς

*Ηνυσται καὶ τετέλεσται ὅσον εἰς τὴν ἡμετέραν δύναμιν Χριστὲ ὁ θεὸς ἡμῶν τὸ τῆς σῆς οἰκονομίας μυστήριον ἔσχομεν 25 γὰρ τοῦ θανάτου σου τὴν μνήμην, εἴδομεν τῆς ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσθημεν τῆς ἀτελευτήτου σου ζωῆς, ἀπηλαύσαμεν τῆς ἀκενώτου σου τρυφῆς ῆς καὶ ἐν τῷ μέλλοντι αἰῶνι πάντας ἡμᾶς καταξιωθῆναι εὐδόκησον χάριτι τοῦ ἀνάρχου σου πατρὸς καὶ τοῦ ἀγίου καὶ ἀγαθοῦ καὶ ζωοποιοῦ σου πνεύματος 30 νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Τέλος τῆς θείας λειτουργίας τοῦ μεγάλου Βασιλείου.

5. THE LITURGY OF THE ARMENIANS

(THE VESTING)

While the priest is vesting the choir sings
this hymn

The hymn of the vesting of the priest

O mystery deep unsearchable eternal which hast decked with splendid glory the heavenly dominions, the legions of fiery spirits in the chamber of LIGHT UNAPPROACHABLE

15

5

With wonderful power didst thou create Adam in a lordly image and didst clothe him with gracious glory in the garden of Eden, the abode of delights

When the priest will offer the sacrifice he must put on vestments privately on this wise

With the deacon he goes into the vestry where the vestments are kept

The ministers being vested each according to his order, they say in antiphon

Ktzord Let thy priests be clothed with righteousness and thy saints sing with joyfulness

Phokh Lord REMEMBER DAVID

and the rest of Ps. cxxxii

Glory be to the Father and to the Son and to the Holy Ghost

Now and ever and world without end. Amen

The deacon proclaims

Again in peace let us beseech the Lord

Let us in faith with one accord request of the Lord that he will bestow on us the grace of mercy

The almighty God our Lord save and have mercy

and they say twelve times

Lord have mercy.

Through the sufferings of thine onlybegotten all creatures are renewed and man hath again been made immortal, clad in a garment that none can take from him

O chalice of rain of fire that wast poured on the apostles in the holy upperroom, o Holy Ghost, pour thy wisdom on us also along with the vestment

Holiness becometh thine house, who art clothed with majesty. Like as thou art girt about with the glory of holiness, so also gird us about with truth

The priest says this prayer
O our Lord Jesus Christ who

DECKEST THYSELF WITH LIGHT AS WITH A GARMENT, thou didst show thyself UPON EARTH in unspeakable humility 5 and didst converse with men, who wast made eternal highpriest after THE ORDER OF MELCHISEDEC and didst adorn thine holy church: almighty Lord who hast granted us to put on the same Io heavenly garment, account me worthy, thine unprofitable servant, at this hour when I make bold to draw nigh to the same spiritual service of thy glory, to be stripped of all mine ungodliness 15 which is the garment of filthiness and be adorned with thy light: remove my wickedness from me and blot out my transgressions that I be accounted worthy of the light prepared of thee. 20 Grant me to enter with priestly glory upon the ministry of thine holy things in fellowship with them that have kept thy commandments innocently, so that I also be found ready for the 25 heavenly marriagefeast with the wise virgins there to glorify thee, o Christ, who didst take away the sins of all men. For thou art the holiness of our souls and thee, o beneficent God, 30 glory dominion and honour befitteth now and ever world without end. Amen.

Then the deacons draw near and vest him saying

35

In peace let us beseech the Lord Receive save and have mercy

The priest

Blessing and glory be to the Father and to the Son and to the Holy 40 Ghost now and ever and world without end. Amen

And first he puts the Saghavart upon his head saying

Lord, put upon me the helmet of 45 salvation to fight against the power

Thou who didst spread thy creating arms to the stars, strengthen our arms with 5 power to intercede when we lift up our hands unto thee

10

Bind our thoughts as the crown wreathes our head and our senses with the cross-decked stole woven with gold and flowers like Aaron's for the honour of the sanctuary

25

Supreme divine sovereign of 30 all beings, thou hast covered us with a robe as with love to be ministers of thine holy mystery

35

Heavenly king, keep thy 42 church immovable and maintain in peace the worshippers of thine holy name.

OF THE ENEMY: by the grace of our Lord Jesus Christ unto whom is fitting glory dominion and honour now and ever and world without end. Amen

For the Schapik

CLOTHE ME, O LOTD, WITH THE GAR-MENT OF SALVATION AND WITH THE ROBE OF gladness and gird me with vesture of salvation: by the grace

For the Ourar

Clothe my neck, o Lord, with righteousness and cleanse my heart from all filthiness of sin: by the grace

For the Goti

Let the girdle of faith bound in the midst of my heart and of my mind quench in them the thought of impurity and may the power of thy grace abide in them at all times: by the grace

For the Bazpan

Give strength, o Lord, to my hands and wash away all my filthiness that I be enabled to serve thee in cleanness of mind and body: by the grace

For the Vacas

Clothe my neck, o Lord, with righteousness and cleanse my heart from all filthiness of sin: by the grace

For the Schourdchar

Lord, of thy mercy clothe me with a bright garment and protect me against the wiles of the evil one that I be accounted worthy to glorify thy glorious name: by the grace

After putting on all his vestments the priest says

My soul shall be joyful in the Lord, for he hath clothed me with a garment of salvation and with a vesture of gladness: he hath put upon me a crown as upon a bridegroom and hath adorned me like a bride with her jewels: by the grace.

(THE PREPARATION OF THE MINISTERS)

Then the priest coming into the middle of the church washes his hands saying

Ktzord I WILL WASH MY HANDS IN INNOCENCY, O LORD: AND SO WILL I GO TO THINE ALTAR

Phokh BE THOU MY JUDGE, O LORD, FOR I HAVE WALKED 5

and the rest of Psalm xxvi

Glory be to the Father and to the Son and to the Holy

Now and ever world without end. Amen.

The priest

And for the sake of the holy mother of God, o Lord, accept our supplications and save us

The deacon

Let us make the holy mother of God and all the saints our 15 intercessors with the Father in heaven that he be pleased to have mercy and in his pity to save his creatures

Almighty Lord our God, save and have mercy

The priest

Receive, o Lord, our supplications through the intercession 20 of the holy mother of God, the immaculate mother of thine onlybegotten Son, and through the supplications of all thy saints. Hear us, o Lord, and have mercy: pardon expiate and forgive us our sins and account us worthy with praises to glorify thee with thy Son and the Holy Ghost now and ever 25 and world without end. Amen.

Then turning towards the people he says

I confess before God and the holy mother of God and before all the saints and before you, fathers and brethren, all the sins I have committed: for I have sinned in thought word and deed 30 and with every sin committed of men: I have sinned, I have sinned: I pray you request for me of God forgiveness

The [priests] standing by answer

God the potentate have mercy on thee and grant thee forgiveness of all thy trespasses past and present, deliver thee 35 from those in the time to come, confirm thee in every good work and give thee rest in the life to come. Amen

The priest answers

God the lover of men set you also free and forgive you all your trespasses, give you time for repentance and for the practice of good works and direct also your life in time to 5 come: through the grace of the Holy Ghost the potentate and merciful unto whom be glory for ever. Amen.

The bystanders

Remember us before the immortal lamb of God

The priest

Ye shall be remembered before the immortal lamb of God.

The clerks then say Ps. c in antiphon

O BE JOYFUL IN THE LORD ALL YE LANDS Glory be. Now and ever.

The deacon

15 Through the holy church let us beseech the Lord that through her he will deliver us from sins and save us through the grace of his mercy

Almighty Lord our God, save and have mercy

The priest

In the midst of this temple and in the presence of these divine and bright holy signs and holy place, bowing down in fear we worship, we glorify thine holy marvellous and triumphant {Resurrection} and unto thee with the Father and the Holy Ghost we offer blessing and glory now and ever 25 and world without end. Amen

The priest saying Ps. xliii in antiphon with the deacon goes up to the altar

Ktzord I WILL GO UNTO THE ALTAR OF GOD EVEN UNTO THE GOD OF MY JOY AND GLADNESS

The deacon

30 Phokh GIVE SENTENCE WITH ME, O GOD, AND DEFEND MY CAUSE AGAINST THE UNGODLY PEOPLE

and the rest of Ps. xliii

Glory be. Now and ever.

The deacon

35 Again in peace let us beseech the Lord

Let us bless the Father of our Lord Jesus Christ who hath vouchsafed unto us to stand in this place of praise and to sing spiritual songs

Almighty Lord our God, save and have mercy

The priest

In this abode of holiness and in this place of praise, the dwelling of angels and expiatory of men, in presence of these divine and bright holy signs and holy place, bowing down in fear we worship, we bless and glorify thine holy marvellous and triumphant {Resurrection} and unto thee with the Father 10 and the Holy Ghost we with the host of heaven offer blessing and glory now and ever and world without end. Amen.

If the celebrant be a bishop he shall draw over his breast the venerable emiphoron: and approaching to the table of gifts and falling on his knees with copious flow of tears, he shall say, silently and without whispering, prayers to the Holy Ghost 15 who is the dispenser of the work

Prayer of S. Gregory of Narek [the 33rd chap. of his Book of prayer]

O almighty beneficent lover of men, God of all, creator of all things visible and invisible, saviour and preserver, provider and peacemaker, mighty Spirit of the Father, we entreat thee with open arms with loud groanings of prayer 20 in thine awful presence: we draw nigh in great fear and trembling to offer this reasonable sacrifice, first to thine unsearchable power, being as thou art sharer in throne, in glory and in creation with the unchangeable majesty of the Father and searcher as thou art also of the hidden deep mysteries of the almighty will of the Father of Emmanuel who sent thee, who is the saviour 25 and quickener and creator of all. Through thee was made known to us the threefold personality of God undivided, whereof thou art known as one, o thou incomprehensible. By thee and through thee did the offspring of the patriarchal family of old, called seers, declare aloud and clearly things past and things to come, things wrought and things not yet come to effect. Thou, 30 o energy illimitable whom Moses proclaimed Spirit of God moving on the FACE OF THE WATERS, by thine immense brooding and by thy tender sheltering of the new generations under the overspreading of thy wings madest known the mystery of the font: who after the same pattern spreading first the liquid element as a veil on high didst in lordly wise form out of nothing, o mighty, 35 the complete natures of all things that are. By thee all creatures made by thee shall be renewed at the resurrection, the which day is the last of this existence and the first of the land of the living. Thee also did the firstborn Son, thy fellow and of the same essence with the Father, in our likeness, obey with oneness of will, as he did his Father. Thee he announced as the true 40 God equal and of the same substance with his mighty Father: he declared that blasphemy against thee should never be forgiven, and stopped the impious mouths of thy gainsayers as fighters against God, while he the just

and spotless saviour of all forgave his own accusers, even he who was DELIVERED FOR OUR SINS AND ROSE AGAIN FOR OUR JUSTIFICATION. Unto him be glory through thee, unto thee be praise with the Father almighty world without end. Amen

5 It shall again be repeated to the same effect until confidence through upward contemplation of light be wonderfully certified and revealed, the bishop again announcing a second peace

We entreat and beseech with sighs and tears from all our souls thy glorious creatorship, o incorruptible uncreated timeless merciful Spirit, who art our 10 advocate with the Father of mercies with groanings unutterable, who keepest the saints and cleansest sinners and makest them temples of the living and saving will of the most high Father: set us now free from all unclean deeds that are not conformable to thine indwelling, that the light of thy grace which ENLIGHTENETH THE EYES OF OUR MIND be not quenched within us, for 15 that we are taught that it is by prayer and the incense of a godly life that we are united with thee. And forasmuch as one of the Trinity is being offered and another accepteth, wellpleased in us through the reconciling blood of his firstborn Son, do thou receive our supplications and make us an habitation unto honour with every preparation for partaking of the heavenly lamb and 20 for receiving without punishment of damnation this manna of life, of new salvation, that maketh immortal. And let our every offence be consumed by this fire, like as was the prophet's by the live coal brought in the tongs, that in all thy mercy may be proclaimed as the Father's lovingkindness manifested through the Son, who brought the prodigal son into the inheritance of his 25 father and directed harlots to the heavenly kingdom, the bliss of the righteous. Yea, yea, I also am one of them: receive me also with them as requiring great lovingkindness and save me by thy grace who have been purchased by the blood of Christ: that in all this and in all thy godhead be made manifest unto all, which is glorified together with the Father in like honour with one 30 will and in one power of praise

The deacon proclaims
Sir, give a blessing
The bishop aloud

For thine is the clemency, the power, the mercy, the strength 35 and the glory world without end. Amen.

(THE PROTHESIS)

[The curtain is drawn to and so remains during the whole prothesis]

Meanwhile the clerks sing a meghedi proper to the day or else the following which is the Hymn of Censing

In this abode of votive offerings in the Lord's temple Then the celebrant comes to the table of gifts where the protodeacon brings the wafer and the celebrant takes it and places it on the paten saying

In remembrance of our Lord Jesus Christ assembled together for the mystery of worship and supplication for the holy sacrifice, here round about in the upper hall of this altar we form

a choir, with sweet spices
Favourably receive our prayers as the savour of sweetsmelling incense, myrrh and
cinnamon

Keep firm us who offer it to thee to serve thee now and ever in holiness

Through the intercession of thy virgin mother accept the supplications of thy ministers Then taking the wine he pours it in the form of a cross into the chalice saying

For the remembrance of the saving dispensation of the Lord God and our 5 Saviour Jesus Christ

Then he says privately this prayer of S. John Chrysostom

O God, even our own God, who didst send forth the heavenly bread, 10 the food of the whole world, our Lord Jesus Christ, to BE A SAVIOUR RE-DEEMER and benefactor, to BLESS and to sanctify us: do thou, o Lord, thyself bless now H this presentation: receive 15 it on thine heavenly table. Remem. ber, good and lover of man as thou art, both them that offer it and them for whom it is offered, and keep us without rebuke in the priestly minis- 20 tration of thy divine mysteries. For holy and glorious is the most honourable majesty of thy glory, of the Father and of the Son and of the Holy Ghost, now and ever and world 25 without end. Amen.

Then he covers (the oblation) saying
THE LORD IS KING AND HATH PUT
ON GLORIOUS APPAREL

and the rest of Psalm xciii

30

Glory be. Now and ever.

Then he burns incense saying

I offer incense before thee, o Christ, a spiritual fragrance: receive it for a sweetsmelling savour on to thine 35 holy heavenly and immaterial place of offering: do thou in its stead send upon us the graces and gifts of thine Holy Spirit: for unto thee we offer glory with the Father and the Holy 40 Ghost now and ever and world without end, Amen,

O Christ who with thy blood hast made thy church brighter than the heavens and hast appointed within her after 5 the pattern of heavenly hosts orders of apostles prophets and holy teachers: we, priests deacons readers and clergy assembled here, burn incense 10 before thee as Zachariah did of old

Accept from us our prayers which we offer with the incense, like the sacrifice of Abel, of

5 Noah and of Abraham

Through the intercession of thine heavenly hosts maintain ever firm the throne of the Armenians

The Hymn of the church

REJOICE GREATLY, O ZION, DAUGHTER of light, holy mother-church with thy children: adorn and embellish thyself, o fair ²⁵ spouse and heavenlike sanctuary, for the anointed God, being of being, is ever sacrificed in thee unconsumed in reconciliation of the Father ³⁰ and distributeth his own body and blood in expiation of us for the fulfilment of his dispensation

May he grant forgiveness to the founder of this temple The holy church confesseth the pure virgin Mary mother of God, from whom hath been Then the curtain is drawn aside and the priest comes down censing into the midst of the church along with the deacons and censes the church and the people and then returning bows three times to the altar. given us the bread of immortality and the cup of rejoicing. Give ye him blessings in spiritual songs.

(ENARXIS)

5

The protodeacon standing in the midst of the church proclaims Sir, give a blessing

The priest aloud

Blessed be the kingdom of the Father and of the Son and of the Holy Ghost now and ever and world without 10 end. Amen

The clerks say the Shamamout according to the profer of the day {On ordinary Sundays

Onlybegotten Son and Word, God and immortal being, thou who didst endure to take flesh of the holy mother of God 15 and evervirgin: thou unchangeable didst become man and wast crucified: o Christ our God, thou by death didst overcome death, thou one of the holy Trinity, glorified with the Father and the Holy Ghost: save us}

The deacon proclaims

20

30

Again in peace let us beseech the Lord Receive save and have mercy

Sir, give a blessing

The priest

Blessing and glory be to the Father and to the Son and to 25 the Holy Ghost now and ever and world without end. Amen

Peace ⋠ be to all

The clerks

And with thy spirit

The deacon

Let us worship God

The clerks

Before thee, o Lord

The priest aloud

Lord our God whose power is unsearchable and thy 35 glory incomprehensible, whose mercy is unmeasurable and thy

clemency boundless: look down according to thine abundant love towards mankind upon thy people and upon this holy temple and abundantly perform thy mercy and pity on us and on them that pray with us: for unto thee is fitting glory dominion and honour now and ever and world without end. Amen

Then the clerks sing the psalm and hymn appointed for the day

⁸{THE LORD IS KING AND HATH PUT ON GLORIOUS APPAREL

 Christ the king, consubstantial with the Father, who for us hast been made man of the holy virgin

King of glory, o Christ, glory to thee

Thou who by voluntary death hast slain death and by thine incorruptible resurrection hast renewed the world

King of glory, o Christ, glory to thee}

While they sing the priest says privately

Lord our God, SAVE THY PEOPLE AND BLESS THINE IN-HERITANCE, guard the fulness of thy church, sanctify them that in LOVE come to greet THE BEAUTY OF THINE HOUSE: glorify us, o Lord, by thy divine power and forsake not them that put their trust in thee: for thine is the power and the dominion and the glory world without end. Amen

Peace be to all

Thou that didst teach us all to pray thus in common and with one accord and didst promise to grant the requests of two or three gathered TOGETHER IN thy NAME: fulfil now the petitions of thy servants as shall be most expe-DIENT FOR THEM, granting us in this world the knowledge of thy truth and in the world to come life everlasting: for thou, o God, art good and a lover of man and unto thee is fitting glory dominion and honour world without end. Amen

30

25

15

20

35

^a One of the eight alternatives appointed for ordinary Sundays.

Glory be to the Father and to the Son and to the Holy Ghost

Now and ever and world without end. Amen

{Thou who by thy lifegiving blood hast enlightened the holy church, we sing to thee with angels saying

King of glory, o Christ, glory to thee}

Then while the clerks give glory they all bow before the sanctuary and the priest bowing to the holy table says privately the prayer following

Lord God who hast dis- 5 posed in heaven the troops and armies of angels and archangels for the ministry of thy glory, cause that along with our entrance there be an entrance of holy angels ministering with us and with us glorifying thy goodness

The deacon proclaims

Sir, give a blessing

The priest aloud

For thine is the power and the dominion and the glory for ever. Amen.

(MASS OF THE CATECHUMENS)

(THE LITTLE ENTRANCE)

20

15

Then they kiss the holy table and the deacon proclaims

Proschūmen

Then one of the deacons takes up the holy Gospel [from the altar and going round the altar offers the book to one of the people to kiss]

The clerks sing the proper Trisagion of the feast

Holy God
holy and mighty
holy and immortal
who {didst rise from death}
have mercy upon us

Holy God
holy and mighty
holy and immortal
who {didst rise from death}
have mercy upon us

The priest says privately

HOLY God who DWELLEST IN THE HOLY PLACE and with the song of the trisagion the seraphim praise thee and the cherubim glorify and all the heavenly hosts adore thee: thou who 30 didst out of nothing bring all creatures into being, who didst make man AFTER thine own IMAGE AND LIKENESS and didst adorn him with all thy graces and didst teach him to seek wisdom 35 and good understanding and didst not pass over the sinner but didst ordain for him repentance unto salvation: thou hast youchsafed unto us thine

15

Holy God
holy and mighty
holy and immortal
who {didst rise from death}
have mercy upon us.

humble unworthy servants in this hour to STAND BEFORE THE GLORY of thine holy altar and to offer thee the worship and praise that is due. Receive. o Lord, out of the mouth of us sinners the hymn of the trisagion and keep us by thy goodness, forgive us all our trespasses voluntary and involuntary, sanctify our souls and minds and bodies and grant us to SERVE THEE IN HOLINESS ALL THE DAYS OF OUR LIFE: through the intercession of the holy mother of God and of all thy saints who since the world began have been wellpleasing unto thee: for holy art thou, o Lord our God, and unto thee is fitting glory dominion and honour now and ever and world without end. Amen.

Then the deacon proclaims
20 Again in peace let us beseech
the Lord

The clerks

Lord have mercy

For the peace of the whole world and for the stability of the holy church let us beseech the Lord

Meanwhile the priest with open arms says this prayer privately

O Lord our God, accept the fervent supplications of thy servants: have mercy upon us AFTER THY GREAT GOODNESS: send down thy compassion on us and on all this people that awaiteth the abundant mercy which is of thee

For all the holy and orthodox bishops let us be seech the Lord For the long life of our patriarch lord N and for the salvation of his soul let us be seech the Lord

For the doctors priests deacons clerks and for every order of the church's children let us beseech the Lord

For religious kings and Godloving princes, their generals and their armies let us beseech the Lord

35 For the souls of them that rest in death, who are fallen asleep in Christ in the true and orthodox faith let us beseech the Lord

The clerks

Lord remember and have mercy

30

Again in unity for our true and holy faith let us beseech the Lord

The clerks

Lord have mercy

Let us commit ourselves and one another unto the Lord the 5 almighty God

The clerks

Let us, o Lord, be committed unto thee

HAVE MERCY UPON US, O LORD OUR GOD, AFTER THY GREAT 10 GOODNESS. Let us all say with one accord

The clerks

Lord have mercy Lord have mercy Lord have mercy

The deacon proclaims

Sir, give a blessing

The priest aloud

For albeit thou art God, thou art merciful and a lover of man, and unto thee is fitting glory dominion and honour now and 20 ever and world without end. Amen.

Then he kisses the altar and goes and sits on the steps,

(THE LECTIONS)

Then the clerks begin to sing the Saghmos Jashou appointed for the day Thou, o God, art praised in Sion AND UNTO THEE SHALL THE VOW BE PERFORMED IN JERUSALEM ?.

Then the Prophet is read

{HEAR, O HEAVENS.... YOUR HANDS ARE FULL OF BLOOD Isa. i 2-15}.

Then the clerks sing the Mesedi

Ktzord {HOLY IS THY TEMPLE WONDERFUL IN RIGHTEOUSNESS Phokh THOU, O GOD, ART PRAISED IN SION AND UNTO THEE SHALL THE VOW BE PERFORMED IN JERUSALEM .

Then the Apostle is read

{ Let not sin therefore reign eternal life through 35 JESUS CHRIST OUR LORD Rom. vi 12-23 .

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The clerks sing the Alelou Jashou
Alleluia Alleluia

{Lord thou hast become gracious unto thy land thou hast turned away the captivity of Jacob}.

The deacon proclaims

Orthi

The priest

Peace 4 be to all

The clerks

And with thy spirit

A deacon

Hearken with fear

The deacon

The holy Gospel according to {Matthew}

The clerks

Glory be to thee, o Lord our God

The deacon

Proschūmen

The clerks

God speaks

Then the deacon reads the holy Gospel

{At that time Jesus went on the sabbathday even of the sabbathday S. Matt. xii 1-8}

and at the end of it the clerks say

Glory be to thee, o Lord our God.

(MASS OF THE FAITHFUL)

(THE CREED)

And after this the deacon says the Nicene creed in full

We believe in one God the Father almighty, maker of heaven 30 and earth, of things visible and invisible. And in one Lord Jesus Christ, the Son of God begotten of God the Father, only-begotten, that is, of the essence of the Father: God of God, Light of Light, very God of very God, an offspring and not a thing made: of the very nature of the Father: by whom all

things were made in heaven and upon earth, both visible and invisible: who for us men and for our salvation came down from heaven and was incarnate, was made man, was born perfectly of the holy virgin Mary by the Holy Ghost, by whom he took body soul and mind and everything that is in man, truly 5 and not in semblance: who having suffered, been crucified and buried and rising again the third day, ascending into heaven in the same body, sat down at the right hand of the Father: he shall come again in the same body and in the glory of the Father to judge the quick and the dead: whose kingdom shall 10 have no end. We also believe in the Holy Ghost uncreated and perfect who spake in the law and in the prophets and in the gospels, who came down upon the Jordan, preached athe apostlea and dwelt in the saints. We also believe in one only universal and apostolic church: in one b baptism, 15 in repentanceb, in propitiation and forgiveness of sins: in the resurrection of the dead, in the everlasting judgment of souls and bodies, in the kingdom of heaven and in the life everlasting

But those who say there was when the Son was not, or that 20 there was when there was no Holy Ghost, or that they came into being out of nothing, or who say that the Son of God or the Holy Ghost be of a different essence and that they be changeable or alterable, such doth the catholic and apostolic holy church anathematize 25

> The deacon proclaims Sir, give a blessing

The priest says after S. Gregory the Illuminator

But we will glorify him who was before all worlds by adoring the holy Trinity and the one godhead of the Father and of the 30 Son and of the Holy Ghost now and ever and world without end. Amen.

o. c. p. 16.

^a So printed editions and some MSS. Other MSS. and Nerses iii (cent. vii) have 'in the apostles.' Nerses of Lampron (cent. xii) implies both forms. See Catergian *De fidei symbolo quo Armenii utuntur* Viennae 1893, p. 15.

^b On 'baptism of repentance' as probably the original reading see Catergian

(THE PRAYERS)

The deacon proclaims

Again in peace let us beseech
the Lord

The clerks
Lord have mercy

Again in faith let us beseech
and request of the Lord
God and of our Saviour
Jesus Christ at this hour
of worship and of prayer,
that he will make us
worthy of acceptation,
that the Lord will
hearken to the voice of
our supplications, that he
will receive the requests
of our hearts, forgive our
trespasses and have mercy

While they sing the priest says this prayer privately

O our Lord and Saviour Jesus Christ who art great in mercy and abundant in gifts of thy bounty: thou who at this hour of thine own will didst endure the sufferings of the cross and of death on account of our sins and didst abundantly grant the gifts of thine Holy Spirit on the blessed apostles: make us also, o Lord, we beseech thee, partakers of thy divine gifts, of the forgiveness of our sins and of receiving the Holy Ghost

upon us. May our prayers and requests at all times enter into the presence of his great majesty and may he grant us united in one faith to labour in good works in righteousness

That he will bestow on us his grace of mercy

25 May the almighty Lord save and have mercy

The clerks
Save us, o Lord

That we may pass in peace this hour of the sacrifice and the day now before us let us ask of the Lord

30

The clerks
Grant it, o Lord

The angel of peace to guard our souls let us ask of the Lord

The expiation and forgiveness of our sins let us ask of the

Lord

35 The great and powerful strength of the holy cross for the help of our persons let us ask of the Lord

25

30

Again in unity for our true and holy faith let us beseech the Lord

The clerks
Lord have mercy

Let us commit ourselves and one another unto the Lord the 5 almighty God

The clerks

Let us, o Lord, be committed unto thee

Have mercy upon us, o Lord our God, after thy great 10 goodness. Let us all say with one accord

The clerks
Lord have mercy
Lord have mercy
Lord have mercy

The deacon proclaims
Sir, give a blessing

The priest aloud

That so we be accounted worthy to praise and glorify thee with the Father and the Holy Ghost now and ever world 20 without end. Amen.

(THE INCLINATION)

The priest

Peace 4 be to all

The clerks

And with thy spirit

The deacon

Let us worship God

The clerks

Before thee, o Lord

The priest aloud

With thy PEACE, o Christ our Saviour, which PASSETH ALL UNDERSTANDING and words, defend us and keep us fearless from all evil, enrol us among thy TRUE WORSHIPPERS who WORSHIP thee IN SPIRIT AND IN TRUTH: for unto the allholy 35

Trinity is fitting glory dominion and honour now and ever and world without end

Blessed be our Lord Jesus Christ. Amer.

The deacon proclaims

5

The deacon proclaims

Sir, give a blessing

The priest makes the sign of the cross over the people saying aloud

The Lord God bless **you all ...

The clerks
Amen.

10

(THE GREAT ENTRANCE)

The deacon

Let none of the catechumens, none of little faith, none of the penitents nor of the unclean draw nigh to this divine mystery.

The clerks

The body of the Lord and the blood of the Saviour are set 20 forth: the heavenly hosts sing unseen and say with unceasing voice

Holy holy holy Lord of hosts

The deacon

Sing unto our Lord God, ye clerks, spiritual songs with sweet voice

Then the clerks shall sing the Hagiology according to the proper of the day

{For Palm Sunday, Pentecost, the Church and the feast of the Angels and for other sundays

With the angelic order, o God, 35 thou hast filled thine holy church. Thousand thousand archangels STAND BEFORE THEE The priest takes off his saghavart: if a bishop he takes off his emīphoron as well: and then he bows before the holy table and prays in secret

None of us that are bound by FLESHLY passions and LUSTS is worthy to approach thy table or to serve thy kingly glory: for to minister to thee is a great thing and a fearful even for the heavenly hosts themselves. Yet through thy measureless goodness thou, infinite Word of the Father, wast made man and didst appear as our highpriest, and as lord of all didst commit unto us the priesthood for this ministry and unbloody immolation, for that thou art the Lord our God who rulest over things in heaven and things on earth, who sittest on the cherubic throne, o lord of seraphim and KING OF ISRAEL, who alone art HOLY and DWELLEST IN THE HOLY PLACE. I beseech thee who alone art good and ready to hear, look upon me thy sinful and unprofitable servant and cleanse my soul and my mind from all filthiness of the evil one and by the power of thine Holy Spirit enable me, that have been clothed with the grace of the priesthood, to stand at this holy table and to sacrifice thine immaculate body and thy AND TEN THOUSAND TIMES TEN
THOUSAND angels MINISTER
UNTO thee, o Lord: yet thou
art wellpleased to accept praise
from men in mystic song
Holy Holy Holy Lord of
HOSTS?

precious blood. I entreat thee with neck bowed down, turn not thy face away from me and reject me not from among thy servants, but vouchsafe that these gifts be offered unto thee by me 5 a sinner and unworthy servant: for thou art he that offereth and is offered, that receiveth and giveth, o Christ our God, and to thee we offer glory with thine eternal Father and thine allholy 10 and good Spirit now and ever and world without end. Amen

Meanwhile the gifts are removed [by a deacon] to the table

[In some churches and on some days the following is done. When the hagiology is finished as they come burning incense to the holy mystery the deacon proclaims 15

IN THEM HATH HE SET A TABERNACLE FOR THE SUN WHICH COMETH FORTH AS A BRIDEGROOM OUT OF HIS CHAMBER

The clerks

AND REJOICETH AS A GIANT TO RUN HIS COURSE

The deacon

We who the cherubim

20

The clerks

mystically figure forth

then coming towards the east the
deacon says 25

CAST UP AN HIGHWAY FOR HIM THAT RIDETH UPON THE HEAVEN OF HEAVENS TOWARDS

THE EAST

30

and sing the thriceholy hymn to the lifegiving Trinity

then coming towards the south the deacon says

GOD SHALL COME FROM THE SOUTH AND THE HOLY ONE 35 FROM MOUNT PARAN

lay we aside all worldly cares

then coming to the steps of the altar the bearer of the holy mystery says attentively

LIFT UP YOUR HEADS, O YE

GATES, AND BE YE LIFT UP, YE EVERLASTING DOORS, AND THE KING OF GLORY SHALL COME IN

5

15

35

The celebrant censes and says
Who is the king of glory?
The Lord strong and mighty,
EVEN THE LORD MIGHTY IN
BATTLE

that we may receive the king of all

The deacon

LIFT UP YOUR HEADS, O YE GATES: YEA LIFT THEM UP, YE EVERLASTING DOORS, AND THE KING OF GLORY SHALL COME IN

The priest

Who is the king of glory?
The Lord of hosts

and solemnly represent the order of the angels

The deacon

This is the king of glory

Then the celebrant receives the gifts from the hands of the deacons and with them makes the sign of the cross towards the people saying

25 Blessed is he that cometh in the name of the Lord

The clerks

Alleluia].

And the priest burns incense.

And he washes his hands saying

3º I WILL WASH MY HANDS IN INNOCENCY, O LORD, AND SO WILL I GO TO THINE ALTAR.

The deacon

Again in peace let us beseech the Lord

The clerks

Lord have mercy
Again in faith and purity let us

A prayer of Athanasius

Lord God of hosts and maker of all beings, who didst bring all things into existence out of nothing, who also in love towards mankind didst honour

stand in prayer with awe before the holy table of God: not with scruple or offence, not with guile or fraud, not with wiles or deceit, not with doubt and not with little faith: but with a right conversation, a pure mind, a single heart, a perfect faith, being filled with love, full and overflowing with all good works let us stand in prayer before the holy table of God and find the grace of mercy in the day of his appearing and at the second coming of our Lord and Saviour Jesus Christ. May he save and have mercy

our earthly nature by raising us to the estate of ministers of so awful and inexplicable a mystery: thou, o Lord to whom we offer this sacrifice, 5 accept from us this presentation and consummate it into the mystery of the body and blood of thine onlybegotten and grant this bread and cup to for a remedy of forgiveness of sins to us that taste of it

15

20

The clerks
Save, o Lord, and have mercy

The deacon proclaims
Sir, give a blessing

25

The priest aloud

Through the grace and love towards mankind of our Lord and Saviour Jesus Christ with whom unto thee, o Father, and to the Holy Ghost is fitting glory dominion and honour now and 30 ever and world without end. Amen.

(THE KISS OF PEACE)

The priest

Peace be 4 with you all

The clerks

And with thy spirit

F f

The deacon

Let us worship God

The clerks

Before thee, o Lord

The deacon

GREET YE ONE ANOTHER WITH AN HOLY KISS and those among you that are not able to partake of this divine mystery go without the doors and pray

The clerks

- 10 Christ hath been manifested amongst us: God, which is, hath seated himself here: the peace hath been proclaimed, this holy greeting hath been enjoined: the church hath become one soul, the kiss hath been given to be a BOND OF PERFECTNESS: enmity hath been removed and love been spread abroad
- 15 Now, o ye ministers, raise your voice and bless with one accord the united godhead unto whom seraphim sing the hallowing song

Meanwhile they kiss the holy table and one another

On festivals some add this

The deacon

Ye who with faith stand before the holy royal table, see the king Christ sitting and surrounded with the heavenly hosts

The clerks

25 We lift our eyes upwards and implore on this wise saying Remember not our sins but in thy compassion expiate them

With the angels we bless thee
and with thy saints, o Lord, we give thee glory.

(ANAPHORA)

The deacon

Stand we with awe, stand we with fear, stand we well and look upwards with good heed

The clerks
To thee, o God

The deacon

Christ the Lamb of God is offered in sacrifice

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The clerks

Mercy and peace and a sacrifice of praise

(THE THANKSGIVING)

The deacon

Sir, give a blessing

The priest

The grace, the love and the divine sanctifying power of the Father and the Son and the Holy Ghost be with you 4 and with all

The clerks

Amen and with thy spirit

The deacon

The doors, the doors
With all wisdom and caution
Lift up your minds with divine fear

The clerks

We lift them up unto thee, o Lord almighty

The deacon

And give thanks unto the Lord with the whole heart

The clerks

It is MEET and right

On festivals in some places the deacon adds

And we give thee thanks, o Christ, for the true salvation always and everywhere, through which the hosts praise thy marvellous {Resurrection}, the seraphim tremble 25 and the cherubim shudder and the supreme powers in heaven make a choir and shout with sweet voice and say

While they sing the priest says privately with clasped hands the prayer following

It is very meet and right with earnest diligence always to 30 adore and glorify thee, Father almighty, who by thine immaterial and fellowcreator Word didst remove the hindrance of the curse: who having made the church his own people reckoned all those who believe in thee his property and was pleased to dwell among us in a material nature taken by dispensation 35 from the virgin and as a divine architect framed a new work,

making earth into heaven: for that he before whom even the legions of watchers endured not to stand, awestruck at the dazzling and UNAPPROACHABLE LIGHT of the godhead, even he became man for our salvation and granted to us to join the 5 spiritual choirs of the inhabiters of heaven

> The deacon proclaims Sir, give a blessing

> > The priest aloud

and with seraphim and cherubim to frame songs in hallowing 10 concert and with boldness to shout and cry aloud with them and say

The clerbs

HOLY HOLY LORD GOD OF HOSTS heaven and EARTH are FULL of thy GLORY

Blessing in the highest

BLESSED art thou THAT didst come and COMEST IN THE NAME OF THE LORD

HOSANNA IN THE HIGHEST

While they sing the priest says privately with his arms extended

20 HOLY HOLY HOLY art thou truly and allholy: and who is he that will presume to compass in words thine infinite outflowings of lovingkindness towards us? Thou who from of old in divers manners didst take care of and comfort man fallen in sin, by prophets, by giving the law, by priesthood and the 25 typical offering of kine, but in these last days, having torn up utterly the sentence of condemnation touching all our debts, didst give us thine onlybegotten Son, both debtor and debt, immolation and anointed, lamb and bread of heaven, highpriest and sacrifice: for he it is that distributeth and himself that 30 is distributed in the midst of us without ever being consumed. For having been made man truly and not in semblance and becoming incarnate by union without confusion from the mother of God and holy virgin Mary, he journeyed through life with all the passions of our human life with-35 out sin and of his free will came to the cross whereby he gave life to the world and wrought salvation for us. Then TAKING THE BREAD in his holy divine immortal immaculate

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15

and creative hands he blessed, GAVE THANKS, BRAKE IT AND GAVE IT TO his chosen and holy disciples sitting at meat with him saying

The deacon

Sir, give a blessing

The priest aloud

TAKE EAT: THIS IS MY BODY WHICH IS distributed FOR YOU and for many for the expiation and remission of sins

The clerks
Amen

The priest privately

LIKEWISE TAKING THE CUP he blessed, GAVE THANKS, drank and GAVE to his chosen and holy disciples sitting at meat with him SAYING

The deacon

Sir, give a blessing

The priest aloud

Drink ye all of this: this is my blood of the new testament which is shed for you and for many for the expiation and remission of sins

The clerks
Amen

Heavenly Father who didst give thy Son unto death for our sakes as debtor of our debts, we beseech thee through the shedding of his blood, have mercy on thy rational flock

The priest privately

And thy good onlybegotten Son delivered us the commandment always to do this in remembrance of him, and having descended into the nether abode of death in the body which he took of our nature and having broken asunder with might 30 the bolts of hell, made thee known unto us the only true God, God of quick and dead.

(THE INVOCATION)

And he takes the gifts in his hands and says privately

We therefore, o Lord, presenting unto thee according to 35 this commandment this saving mystery of the body and blood of thine onlybegotten, do remember the saving sufferings he

10

endured for us, his lifegiving crucifixion, his burial of three days, his blessed resurrection, his divine ascension and his session at thy righthand, o Father, and we confess and bless his fearful and glorious second coming

The deacon
Sir, give a blessing

The priest then raising the gifts a little offers them unto the Father, and then he places them on the holy table saying acoud

And we offer unto thee thine own of thine own in all and for all

The clerks

In all things thou art blessed, o Lord We bless thee, we praise thee, we give thanks to thee and we beseech thee, o Lord our God

While they sing the priest says privately with open arms

We do indeed praise thee and give thanks unto thee, o Lord our God, continually, who passing over our unworthiness hast made us ministers of this fearful and unspeakable mystery, not for any good works of ours, whereof we are wholly bereft and always find ourselves utterly destitute: but ever trusting in thine overflowing indulgence we presume to approach the ministry of the body and blood of thine onlybegotten our Lord and Saviour Jesus Christ, unto whom is fitting glory dominion and honour now and ever and world without end. Amen

The deacon proclaims
Sir, give a blessing

The priest aloud

Peace be with you all

The clerks

And with thy spirit

The deacon

Let us worship God

The clerks

Before thee, o Lord

35 Son of God, sacrificed for our reconciliation to the Father, thou art being distributed among us for bread of life: through the shedding of thine holy blood, we beseech thee have mercy on the flock saved by thy blood

25

While they sing the priest humbling himself bows to the holy table and says privately

We adore and we beseech and ask thee, o good God, send upon us and upon these gifts here set forth thy coeternal and consubstantial Holy Spirit

then the deacon standing close to the priest with great fear and reverence says softly at every blessing Amen. Sir, give a blessing

and the priest signs the gifts with the sign of the cross saying in a low voice by whom blessing this bread 4 thou wilt make it truly the body 10 of our Lord and Saviour Jesus Christ thrice repeated, and blessing this cup 4 thou wilt make it really the blood of our Lord and Saviour Jesus Christ thrice repeated: by whom blessing this bread and this wine 4 thou wilt make them truly the body and blood of our Lord and Saviour Jesus Christ, changing them by thine 15 Holy Spirit thrice repeated

> The deacon proclaims Sir, give a blessing The priest aloud

So that this be to us all who draw nigh to it for release from 20 condemnation and for the expiation and remission of sins

Spirit of God who coming down from heaven dost operate by our hands the mystery of him who shares thy glory, we beseech thee through the shedding of his blood grant rest to 25 the souls of our departed.

(THE INTERCESSION)

Henceforth the priest does not raise his hands spread over the gifts but holds them low and keeping his eyes on them he prays thus privately

Through this grant love stability and longed-for peace to the 30 whole world, to the holy church and to all orthodox bishops, to priests, deacons, kings of the earth and princes, to peoples, to travellers, to seafarers, to prisoners, to those in danger, to those that labour and to them that are at war among barbarians 35

Through this grant also mild weather and to the fields fruitfulness and to those afflicted with divers diseases a speedy return to health

25

30

Through this give rest to all those who aforetime have fallen asleep in Christ, to our forefathers, to the patriarchs prophets apostles martyrs bishops presbyters deacons and the whole clergy of thine holy church and to all laity, men and women, who have died in the faith

The deacon proclaims
Sir, give a blessing

The priest aloud

With whom we also beseech thee, good God, to visit us

The clerks

Remember, o Lord, and have mercy

The priest

We beseech thee that in this holy sacrifice remembrance be made of the mother of God the holy virgin Mary, and of John 15 the baptist, of the protomartyr Stephen and of all the saints

The clerks
Remember, o Lord, and have mercy

Then the deacons go to the right side of the table and proclaim with clasped hands

We beseech thee that in this holy sacrifice remembrance be made of the holy apostles prophets doctors martyrs and all holy patriarchs, apostolic bishops, presbyters, orthodox deacons and of all saints

The clerks
Remember, o Lord,
and have mercy

(On feasts of our Lord

We adore the blessed praised
glorious admirable and
divine { Resurrection } of
Christ

The priest privately

Remember, o Lord, and have mercy and bless thine holy catholic and apostolic church which thou didst save with the precious blood of thine onlybegotten and didst deliver by his holy cross: grant her unshaken peace

Remember, o Lord, and have mercy and bless all orthodox bishops who RIGHTLY DIVIDE THE WORD OF TRUTH among us

The clerks Glory be to thy Resurrection}, o Lord

On Saints' days

We beseech that in this holy sacrifice remembrance be made of the holy prophet or patriarch or apostle or martyr N dear to God, whose commemoration we have made today

The clerks

Remember, o Lord, and have mercy)

We beseech that in this holy sacrifice remembrance be made of our leaders and our first holy illuminators, the apostles Thaddaeus and Bartholomew, and Gregory the illuminator

Aristaces Gregory of Narec Verthanes Nerses Cla-Hysic Gregoris vetsi John Orot-Nerses Sahac netsi Daniel Gregory and Moses Tathe-Khat Mesrob the vatsi

and of all the pastors and chief pastors of Armenia

doctor

We beseech that in this holy sacrifice remembrance be made of the holy anchorets and God-instructed monks

Paulus Antony 5

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Polus Evagrius
Macarius Barsūmas
Onuphrius John
Mark the Simeon
abbat Oski and his
Serapion companions

Nilus Sukias and his Arsenius companions and of all the holy fathers

and of all the noily lathers and of their disciples in the whole world

We beseech that in this holy sacrifice remembrance be made of the christian kings

Abgar Constantine Tiridates Theodosius and of all holy and pious kings and Godloving princes

We beseech that in this holy sacrifice remembrance be made of all the faithful in general, men and women, old men and children and of all of every age who are fallen asleep in Christ in faith and holiness

The deacon proclaims

Sir, give a blessing

The priest aloud

30 And especially grant us our archbishop the venerable patriarch of all Armenians, reverend N, for length of days in sound doctrine

Then the deacons go to the left side of the table and proclaim

35 We offer thee, o Lord our God, thanks and glory for this holy and immortal sacrifice While they sing the priest says this prayer privately

Remember, o Lord, and have mercy and bless thy people here present and us that offer which is on this holy table, that thou grant it to us for holiness of life

Through this grant love stability and longed-for peace to the whole world, to the holy church and to all orthodox bishops, especially to our archbishop the venerable patriarch of all Armenians, reverend *N*, and to the priest who offers this sacrifice

Let it be for the strength and victory of christian kings and of pious princes

Let us also beseech and entreat for the souls of those who are at rest and especially for our departed prelates, for the founders of this holy church and for all those who rest under the shadow thereof, for the deliverance of those our brethren who are taken captive and for grace upon the congregation here present and for the rest of those who have died in Christ in faith and holiness: let remembrance of them be made in this sacrifice

The clerks
In all and for all.

this sacrifice and grant unto them what is necessary and profitable

Remember, o Lord, and have mercy and bless the pilgrims 5 and them that bring forth fruit unto thine holy church: also them that remember the poor with alms and render them their dues according to thy 10 wonted bounty, an hundred-fold here and in the world to come

Remember, o Lord, and have mercy and have pity on the 15 souls of the departed: give them rest and light and rank them among thy saints in thy kingdom of heaven and make them worthy of thy mercy. 20 Remember also, o Lord, the soul of thy servant N and have mercy on him after thy great goodness and give him by thy visitation rest in the 25 light of thy countenance and if he be living save him from all snares of soul and body

Remember also, Lord, them that have bidden us remember 30 in our prayers any that are alive or departed: direct the purpose of their prayers and ours to what is right and ACCOMPANIETH SALVATION and 35 reward them all with thine imperishable and blessed good things

And having cleansed our thoughts, make us temples fit to receive the body and blood of thine onlybegotten Son our Lord and Saviour Jesus Christ, with whom to thee, o Father almighty, with thy lifegiving and liberating Holy Spirit is fitting glory dominion and honour now and ever and world without end. Amen.

(THE BLESSING)

The deacon proclaims
Sir, give a blessing

The priest making the sign of the cross on the people says aloud

And the mercy of our great God and Saviour Jesus Christ

be with *\frac{1}{2}\$ you all

The clerks
Amen and with thy spirit.

20

25

(THE LORD'S PRAYER)

The deacon

Again in peace let us beseech the Lord

The clerks
Lord have mercy

With all the saints whom we have commemorated especially let us beseech the Lord

30 For the holy and divine sacrifice which is now on this holy table let us beseech the Lord

That the Lord our God who hath accepted it on his holy

While the deacon makes this proclamation the priest says this prayer privately

O God of truth and Father of mercies, we thank thee for that thou hast been pleased to exalt our defaulting nature above the blessed patriarchs: because thou wast called their God, but in pity for us thou hast been pleased to be called Father. Now, Lord, we beseech thee grant to shine and flourish more and more this new and venerable name in the midst of thine holy church

heavenly and immaterial place of offering send down	
on us in recompense thereof	
the grace and gifts of his	
Holy Spirit let us beseech	5
the Lord	
Receive save and have mercy	
and keep us, o Lord, by thy	
grace The clerks	10
Save us, o Lord	
by thy grace	
Making mention of the allholy	
mother of God the ever-	
virgin Mary with all the	15
saints let us beseech the	
Lord The clerks	
Remember, o Lord	
and have mercy	20
Again in unity for our true	
and holy faith let us beseech	
the Lord	
The clerks	
Lord have mercy	25
Let us commit ourselves and	
one another unto the Lord	
the almighty God	
The clerks Let us, o Lord, be	30
committed unto thee	30
Have mercy upon us, o Lord	
our God, after thy great	
goodness. Let us all say	
with one accord	
The clerks	35
Lord have mercy	
three times	
The deacon proclaims	
Sir, give a blessing	40

The priest

And grant us with bold voice to open our mouth and to call upon thee heavenly Father and to sing and say

The clerks then sing with open arms

5 OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME, THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR CONTINUAL BREAD AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL

While they sing the priest prays in silence

LORD OF LORDS, GOD OF GODS, KING ETERNAL. Creator of all things created, Father of our Lord Jesus Christ, lead us not into temptation but deliver us from evil and save us from temptation

The deacon proclaims
Sir, give a blessing

The priest

FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY FOR 20 EVER. AMEN.

(THE INCLINATION)

The priest
Peace ♣ be to all

The clerks

And with thy spirit

The deacon

Let us worship God

The clerks

Before thee, o Lord

30 The priest then bows his head and all the people bow down while the priest prays privately

Holy Ghost which art the FOUNTAIN OF LIFE and the spring of mercy, have mercy on this people which bowed down adoreth thy godhead: keep them entire and stamp upon 35 their hearts the posture of their bodies for the inheritance and possession of good things to come

The deacon proclaims
Sir, give a blessing

The priest

Through Jesus Christ our Lord with whom to thee, o Holy Ghost, and the Father almighty glory dominion and honour 5 is fitting now and ever and world without end. Amen.

(THE ELEVATION)

Then the priest takes the holy bread in his hand while the deacon proclaims

Proschūmen

and the priest elevating it in the sight of the whole congregation says aloud

10

Unto the holiness of the holies

The clerks in a loud voice

One holy, one Lord Jesus Christ to the glory of God the Father. Amen

The deacon

1.5

Sir, give a blessing

The priest

Blessed be the holy Father, true God

The clerks

Amen

20

25

The deacon

Sir, give a blessing

The priest

Blessed be the holy Son, true God

The clerks

Amen

The deacon

Sir, give a blessing

The priest

Blessed be the Holy Ghost, true God

30

The clerks

Amen

The deacon

Sir, give a blessing

The priest

Blessing and glory be to the Father and to the Son and to the Holy Ghost now and ever and world without end. Amen

> The clerks Amen

The Father is holy the Son is holy the Holy Ghost is holy

Blessing be to the Father and to the Son and to the Holy Ghost now and ever and world without end Amen.

And while they sing the priest bows himself and says this prayer privately

Look upon us, o our Lord Jesus Christ, FROM HEAVEN THINE holy DWELLINGPLACE and from the throne of the glory of thy kingdom: come and purify and quicken us, o thou who sittest with the Father and art here sacrificed: vouchsafe to give us of thine immaculate body and of thy precious blood, and by our hands to this whole people

Having said this he worships and kisses the holy table, and taking the holy body he dips it whole into the precious blood and says

Lord our God, who hast called us christians after the name of thine only begotten Son and hast granted us the remission of sins by the baptism of the spiritual font and hast vouchsafed us to communicate in the holy body and blood of thine onlybegotten: we now beseech thee, o Lord, account us worthy to receive this holy mystery for the remission of our sins and with thanks to glorify thee with the Son and the Holy Ghost now and ever and world without end. Amen

15

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25.

30

The deacon proclaims Sir, give a blessing

Then the priest elevates it in the sight of the congregation and says

Let us taste in holiness of the holy holy and precious body and blood of our Lord and Saviour Jesus Christ who having 5 come down from heaven is being distributed among us

This is life a hope resurrection a expiation and forgiveness of sins

Sing psalms unto the Lord our God, sing psalms unto our immortal king of heaven, who sitteth in the chariot of the rocherubim.

(FRACTION COMMIXTURE AND COMMUNION)

[The curtain is drawn to]

The deacon proclaims

Sing psalms to our Lord
God, ye clerks, and spiritual
songs with sweet voice:
for unto him are fitting
PSALMS AND HYMNS alleluias
AND SPIRITUAL SONGS

Ye ministers, sing psalms with spiritual songs and bless the Lord who is in heaven

The clerks sing

Christ is sacrificed and distributed among us

Alleluia

He gives us his body for food and he sprinkles his holy blood upon us Alleluia

Draw nigh unto the Lord and take of his light Alleluia The priest takes the body in his hand and he kisses it with tears, saying 15 privately

What blessing and what thanksgivings shall we render unto thee for this bread and for this cup? But, o Jesus, we bless thee alone with 20 the Father and the allholy Spirit now and ever world without end. Amen

he adds this also

I confess and believe that THOU ART
CHRIST THE SON OF GOD, who didst 25
TAKE AWAY THE SIN OF THE WORLD

then breaking it he puts it into the chalice of the blood saying

The fulness of the Holy Ghost.

Then taking one piece of the bread in 30 his hand he says privately with tears and thanksgiving to the Father and to the Son

Holy Father who hast called us by the name of thine onlybegotten and 35 hast enlightened us through the baptism of the spiritual font, vouchsafe

a Older reading 'hope of resurrection.'

O TASTE AND SEE HOW GRA-CIOUS THE LORD IS Alleluia

O PRAISE THE LORD OF
HEAVEN
Alleluia

Praise him in the height Alleluia

Praise him all ye angels
of his
Alleluia

Praise him all his host Alleluia

Then they sing if necessary other hymns according to the day.

to receive this holy mystery for the forgiveness of our sins, stamp upon us the graces of the Holy Ghost as thou didst on the holy apostles who tasted of it and became cleansers of the whole world. Now then, o Lord and good Father, make this communion a part of the supper of the disciples by removing the darkness Look not upon mine unof sins. worthiness neither withhold from me the graces of thine Holy Spirit, but according to thine infinite love towards mankind grant that this be for the expiation of sins and the remission of trespasses. As our Lord Jesus Christ promised and said Whoso EATETH MY FLESH AND DRINKETH MY BLOOD SHALL LIVE FOR EVER: make it now to be to us for the expiation of sins, that those who shall eat and drink of it may bless and glorify the Father and the Son and the Holy Ghost now and ever world without end. Amen

Peace be to all

I thank thee, Christ o king, for that thou hast made me unworthy worthy to partake of thine holy body and blood. Therefore now I beseech thee, let it not be to me for condemnation but for expiation and forgiveness of sins, for health of soul and body and for the fulfilment of all virtuous works, so that it purify my spirit and my soul and body and so make me the temple and abode of the allholy Trinity and to be worthy with thy saints to glorify thee with the Father and the Holy Ghost now and ever world without end. Amen

Prayer of S. John Chrysostom

I praise and magnify and glorify thee, o Lord my God, that thou hast accounted me worthy, unworthy as

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25

30

35

I am, this day to partake of thy divine and awful mystery of thine immaculate body and precious blood. Wherefore having these for intercessors I beseech thee to keep me in 5 thine holiness every day and during the whole time of my life, so that remembering thy tender mercies I may live unto thee, who for our sake didst suffer and die and rise again. Let not, 10 my Lord and God, the destroyer come near to me, for that my soul is sealed with thy precious blood. Do thou, almighty, cleanse me through these from all my dead works, thou who alone art 15 without sin: strengthen my life, o Lord, against all temptation and let mine adversary turn back from me ashamed and confused so often as he riseth against me: strengthen the goings of my mind 20 and of my tongue and all the ways of my body: be thou with me always according to thy neverfailing promise WHOSO EATETH MY FLESH AND DRINK-ETH MY BLOOD DWELLETH IN ME AND 25 I IN HIM. Thou didst say so, o thou lover of man: stablish the divine and unchangeable words of thy mouth: for thou art the God of mercy, of pity and of love towards mankind and the 30 giver of all good things, and unto thee is fitting glory with the Father and thine allholy Spirit now and ever world without end. Amen

Then the priest signs himself and 35 prays of the true God the sundry things he desires for himself, for the congregation and for the whole world: he also shall pray for the pardon of them that have offended him, his enemies and them 40

that hate him

And then with fear and trembling he tastes of the body and drinks of the chalice saying

In faith do I believe in the allholy 45

10

Trinity, in the Father, the Son and the Holy Ghost

In faith do I taste of thine holy lifegiving and saving body, o Christ my God Jesus, for the forgiveness of my sins

In faith do I drink thy sanctifying and cleansing blood, o Christ my God Jesus, for the forgiveness of my sins

Let thine incorruptible body be to me for life and thine holy blood for the propitiation and forgiveness of sins.

The deacons also communicate.

[The curtain is withdrawn]

The deacon proclaims to the congregation

Draw near with fear and partake in holiness

Then all who are worthy communicate

The clerks sing

Mother of faith, thou shrine of holy spousals, heavenly bridechamber

Home of thine immortal bridegroom who hath adorned thee for ever

25 A marvellous second heaven art thou from glory to glory exalted

Which by the laver dost regenerate us children radiant

30 like the light

Thou that dost distribute this spotless bread and givest us to drink this pure blood

Who dost lift us up to an higher station than the angels can attain unto

Come then, o children of the new Sion, meet our Lord in holiness [The people come one by one and stand in front of the bema and the priest communicates them from the chalice in which is the sacred bread steeped in the wine: and he says each time

The body and blood of our Lord and Saviour Jesus Christ be to thee for salvation and for a guide to eternal life.

O taste and see how gracious	
our Lord is and mighty	
The ancient tabernacle was	
a type of you, but ye are	
of higher pattern	5
It burst the adamantine gates:	
ye raze the gates of hell to	
their foundations	
It parted Jordan: ye cleave	
the sea of universal sin	10
Its leader was Joshua the cap-	
tain: thine is Jesus the only	
Son of the Father	
This bread is the body of	
Christ, THIS CUP IS THE BLOOD	15
OF THE NEW TESTAMENT	
The greatest of mysteries is	
revealed to us, God himself	
is manifested to us herein	
This is the same Christ the	20
divine Word who sitteth at	
the right hand of the Father	
And who sacrificed here	
amongst us taketh away	
THE SIN OF THE WORLD	2 5
He is blessed for ever with	
the Father and the Spirit	
Now and ever for the time	
to come and world without	
end.	30
When all have communicated the clerks sing in a loud voice	
Our God and our Lord hath appeared to us	

Blessed is he that cometh in the name of the Lord

Then the priest makes over them the sign of the cross with the sacred gifts

and says

SAVE THY PEOPLE, O LORD, AND BLESS THINE INHERITANCE: GOVERN THEM AND LIFT THEM UP FOR EVER

[The curtain is drawn to again].

(THANKSGIVING)

The clerks sing

We have been filled, o Lord, from thy good things, tasting of thy body and blood
Glory be on high to thee

who hast fed us

Thou who continually feedest us, send down upon us thy spiritual blessing

Glory be on high to thee who hast fed us

The deacon proclaims

Again in peace let us beseech the Lord

The clerks
Lord have mercy

Render again in faith thanks unto the Lord ye who have received this divine holy heavenly immortal immaculate and incorruptible mystery

The clerks

We render thanks unto
thee, o Lord, who hast fed
us at thine immortal table,
distributing thy body and
blood for the salvation of
the world and for the life
of our souls.

Meanwhile the priest prays privately on this wise

We thank thee, o Father almighty who didst prepare for us the holy church for a haven of rest and a temple of holiness where the holy Trinity is glorified. Alleluia

We thank thee, Christ o king, who hast bestowed upon us life by thy lifegiving body and thine holy blood. Grant forgiveness and great mercy. Alleluia

We thank thee, o true Spirit, who hast renewed the holy church. Keep her spotless by faith in the Trinity henceforth and for ever. Alleluia

The priest says privately

We render thanks unto thee. o Christ our God, for that thou hast granted to us such a taste of thy good things unto holiness of life. Keep us through it HOLY AND WITHOUT BLAME by dwelling among us through thy divine protection. Feed us in the fields of thine holy and benevolent will, whereby being protected against every attack of the adversary we may be accounted worthy to hear thy voice alone and to follow thee as our only most mighty and true shepherd and to receive from thee the PLACE PRE-

25

PARED FOR us in the kingdom of heaven, o our God and our Lord and Saviour Jesus Christ, who art blessed with the Father and with the Holy Ghost now 5 and ever and world without end. Amen

Peace be to all

To the unsearchable incomprehensible triple personality, 10 creating embracing and indivisible consubstantial holy Trinity, is fitting glory dominion and honour now and ever and world without end. Amen. 15

(THE DESCENT FROM THE ALTAR)

[The curtain is drawn back] and the priest takes the gospel and after kissing the altar comes down into the middle of the church

The deacon proclaims
Sir, give a blessing

The priest aloud

O Lord, who blessest them that bless thee and sanctifiest them that put their trust in thee: save thy people and bless thine inheritance, guard the fulness of thy church: sanctify these who in love came to greet the beauty of thine 25 house: glorify us with thy divine power and forsake not them that put their trust in thee Grant peace to the whole world, to the churches, to priests, to christian kings, to their armies and to all this people: for every good gift and every perfect gift cometh down from thee above, that art 30 the father of light: and unto thee is fitting glory dominion and honour now and ever and world without end. Amen

The clerks three times

THE LORD'S NAME BE PRAISED FROM THIS TIME FORTH AND FOR EVERMORE

35

The priest turns to the people and says aloud

Thou art the fulness of the law and of the prophets, Christ, o God our Saviour, who didst fulfil all the dispensation commanded of the Father: fill us also with thine Holy Spirit.

5

10

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(THE LAST GOSPEL)

The deacon
Orthi

The priest

Peace 4 be to all

The clerks

And with thy spirit

The deacon

Hearken we in fear

The priest

The holy Gospel according to John

The clerks

Glory be to thee, o Lord our God

The deacon

Proschūmen

The clerks

God speaks

The priest

From the father of light

In the beginning was the Word....full of grace and 25 truth. S. John i 1-14

or from Easterday to the eve of Pentecost

So when they had dined Follow me. S. John xxi 15-19.

The clerks

Glory be to thee, o Lord our God.

30

(THE DISMISSAL)

The deacon

Let us beseech the Lord that through his holy cross he save us from our sins and keep us in life by the grace of his mercy Almighty Lord our God, save and have mercy

The priest

Keep us in peace, o Christ our God, under the protection of thine holy and venerable cross: save us from enemies visible and invisible and account us worthy to glorify thee with thanksgiving with the Father and the Holy Ghost now and ever and 5 world without end Amen

The deacon

I WILL ALWAY GIVE THANKS UNTO THE LORD HIS PRAISE SHALL EVER BE IN MY MOUTH

The priest making the sign of the cross over the people says aloud

Be ye blessed with the grace of the Holy Ghost

GO IN PEACE and THE LORD BE WITH YOU ALL. Amen.

(THE EULOGIA)

The clerks say

My soul shall make her boast in the Lord the humble shall hear thereof and be glad

and the rest of Psalm xxxiv

Glory be. Now and ever.

and while the clerks sing the psalm the Neschkar is distributed.

Then he turns to the east and bows three times before the holy table and says 20

Lord Jesus, o God, have mercy upon me.

Then going into the vestry he takes off his vestments and he comes before the altar and bows again three times and goes in peace.





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APPENDIX A

THE LITURGICAL FORMS OF THE SAHIDIC ECCLESIASTICAL CANONS

P. A. de Lagarde Aegyptiaca

1. Cap. 64 sq. Mass at the consecration of a bishop (pp. 274-277).

Let one among the bishops place the sacrifice on the hands of him that shall have been consecrated and let the bishops also seat him on the throne that appertains to him,

And when they have greeted him with the greeting in the Lord let them read in the holy Gospels.

And when they have finished reading the Gospel let the bishop who has been consecrated greet all the church saying

The grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Ghost be with you all

and let them all answer
And with thy spirit

15

TO

and when they have finished saying this let him also speak to the people words of exhortation.

And when he has finished instructing let the deacon ascend on a high place and proclaim

20

Let no unbeliever remain here.

And so when the bishop has finished all the prayers which it is meet that he make as well for the sick as for the rest

let the deacon say to them all

Greet one another with an holy kiss

25

and let the clergy greet the bishop and the laymen greet one another and the women also greet the women.

Let the little children stand near the bema and let a deacon also stand over them that they wanton not one with another: let deacons also go to watch the men and the women that there be no disturbance amongst them and that none make signs to 30 another or whisper or sleep: let a subdeacon stand at the men's door and a deacon

stand at the women's door that no one go out nor the doors be opened at the time of the holy oblation even though it be a believer who is at the door.

And let a subdeacon bring water that the priests may wash their hands for a sign of the purity of their souls dedicated to almighty God.

And let the deacon also shout aloud

Let none of the catechumens remain here

Let none of them that hear the word only but do not communicate in the holy mystery stand here

Let none of the unbelievers remain here

10 Let none of the heretics stand here with us today

Mothers, lay hold of your children

Let none allow a quarrel in his heart against any

Let none stand here in dissimulation or in hypocrisy

Be ye all erect unto the Lord God

15 Stand we to offer in fear of God and trembling.

And when these things are done let the deacons bring the gifts to the bishop at the holy altar.

And the presbyters shall stand at the right hand and the left of the bishop in quietness with the bearing of disciples standing by their master. And let two deacons 20 stand one on each side of the altar holding light fans made of some light substance or peacocks' feathers or light aliena to drive away the little flying creatures that they light not on the chalice.

And likewise let the pontiff pray over the oblation that the Holy Ghost descend on it making the bread the body of Christ and the chalice the blood of Christ.

25 And when he has finished the prayers which it is meet that he say let the bishop receive first, after him the presbyters, after them the deacons and in like sort also all the clergy in order; after them let all the people receive

and when the bishop gives [the communion] let him say

This is the body of Christ

let him also that receives say

and in like manner again let the deacon who gives the chalice say

This is the blood of Christ, this is the cup of life

let him again that receives say

Amen

and let them sing while they are giving [the communion] until they have finished
all the congregation

and when all [the men] have received let the women also receive.

And when the singer ceases singing let the deacon cry aloud saying
40 Having all received the body and the precious blood of Christ let us give thanks
to him for that he hath accounted us worthy to partake of his holy and
immortal heavenly mystery

phakiarion, i.e. φακιάλιον, facialis (Pallad. hist. Lausiac i οὖτος ὁ ἄγιος μέχρις αὐτῆς τῆς τελευτῆς οὐκ ὀθόνην ἐφόρησεν ἐκτὸς φακιαλίου) οτ φακιόλιον (Jo. Moschus P. S. 196 οἱ δὲ τοῖς φακιολίοις ἐρρίπιζον).

30

and then let the bishop pray giving thanks for the eating of the body and the drinking of the blood of Christ.

And when he has finished praying let the deacon say

Bow down your heads unto the Lord that he may bless you

and when they have received a blessing let the deacon say to them

Go in peace.

5

20

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Whatsoever remains over let the presbyters and the deacons gather up, taking careful heed that there be not much over that so there be not exceeding great judgement upon them like the sons of Aaron and the sons of Eli whom the Holy Ghost smote because they refrained not from setting at nought the Lord's sacrifice: 10 how much more them that shall think scorn of the body and blood of the Lord deeming that it is only bodily food that they receive, not spiritual.

And these things we command you, o bishops and presbyters and deacons, touching the holy ministry of the mystery.

2. Cap. 31. Mass at the consecration of a bishop (p. 249).

And let the deacons bring the oblation to him.

And when he has laid his hand upon the oblation with the presbyters

let him say a thanksgiving

Ο Κυριος μετα παντων υμων

Let all the people say

Μετα του πνευματος σου

Let him say

Ανω υμων τας καρδιας

Let the people say

Εχομέν προς τον Κυριον

Let him say again

Ευχαριστησωμέν τω Κυριω

Let all the people say

Αξιον και δικαιον

and let him pray in like sort saying what follows after these things according 30 to the custom of the holy oblation.

3. Cap. 46. Baptismal mass (p. 257 sq.).

[Let the deacons bring the oblation to the bishop.

And he shall give thanks over a loaf because it is the symbol of the flesh of Christ and over a chalice of wine because it is the blood of Christ which was outpoured for all 35 that believe on him and \(\langle over \rangle \) milk and honey mixed for the fulfilling of the promises unto the fathers: for he hath said I will give unto you a land flowing with milk

and honey]. This is the flesh of Christ which he gave unto us that they that believe on him might be nourished therefrom like babes to cast out bitterness of heart through the sweetness of the word. So of all these things shall the bishop discourse to them that receive baptism.

5 And when the bishop has now broken the bread let him give a fragment to every one of them saying

This is the bread of heaven, the body of Christ Jesus let him also that receives say

Amen

10 and if there be not there a presbyter besides let the deacons take the chalice and stand in fair order and give them the blood of Christ Jesus our Lord and the milk and the honey: and let him that giveth the chalice say

This is the blood of Jesus Christ our Lord let him also that receives again answer Amen.

15

25

a In the bracketed passage Lagarde uses Tattam's 'memphitic' to supply a lacuna in the sahidic.

APPENDIX B

THE LITURGY OF PALESTINE IN THE FOURTH CENTURY

S. Cyril of Jerusalem Catecheses

Η ΣΥΝΑΞΙΣ 1

(MASS OF THE CATECHUMENS)

Τὰ 'Αναγνώσματα 2.

Ή Προσομιλία 3.

.

(MASS OF THE FAITHFUL)

(THE LAVATORY)

30 'Ο διάκονος νίψασθαι δίδωσι τῷ ἱερεῖ καὶ τοῖς κυκλοῦσι τὸ θυσιαστήριον τοῦ Θεοῦ πρεσβυτέροις ⁵.

(ΤΗΕ ΚΙSS OF PEACE)
Εἶτα βοᾳ ὁ διάκονος
'Αλλήλους ἀπολάβετε

καί

'Αλλήλογο ἀσπαζώμεθα 6.

(ANAPHORA)

(THE THANKSGIVING)

Μετὰ τοῦτο βοᾶ ὁ ἱερεύς

"Ανω τὰς καρδίας εἶτα ἀποκρίνεσθε

"Εχομέν πρός τον Κήριον

είτα ὁ ἱερεὺς λέγει

Εγχαριστήσωμεν τῷ Κγρίω

είτα λέγετε

"AZION KAI DIKAION ?

Μετὰ ταῦτα μνημονεύομεν οἰρανοῖ καὶ Γὰς καὶ θαλάςςκι, ἡλίογ καὶ ςελήνης, ἄςτρων, πάςης κτίςεως λογικῆς τε καὶ ἀλόγου, ὁρατῆς τε καὶ ἀορότογ, ὰςτέλων 15 ἀρχαγτέλων Δγνάμεων κγριοτήτων ἀρχῶν ἐξογςιῶν θρόνων τῶν χερογβὶν τῶν ποληπροςώπων, δυνάμει λέγοντες τὸ τοῦ Δαβὶδ Μεγαλύνατε τὸν Κύριον σὺν ἐμοί μνημονεύομεν καὶ τῶν ςεραφὶν ἃ ἐν Πνεύματι ἀγίφ ἐθεάσατο Ἡσαΐας παρεστηκότα κύκλφ τοῦ θρόνου τοῦ Θεοῦ καὶ ταῖς μὲν Δγςὶ πτέργξι κατακαλήπτοντα τὸ πρόςωπον ταῖς Δὲ Δγςὶ τοὴς πόδας καὶ ταῖς Δγςὶ πετόμενα καὶ λέγοντα

"Αγιος άγιος άγιος Κήριος ςαΒαώθ

διὰ τοῦτο γὰρ τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν σεραφὶμ ΘεολοΓίΑΝ ταὐτην λέγομεν ὅπως κοινωνοὶ τῆς ὑμνωδίας ταῖς ὑπερκοσμίοις γενώμεθα στρατιαῖς ⁸

[ὅντως γὰρ εὐχαριστεῖν ὀφείλομεν ὅτι ἀναξίους ὅντας ἡμᾶς ἐκάλεσεν εἰς τὴν τηλικαύτην χάριν, ὅτι ἐχθροὺς ὅντας ἡμᾶς κατήλλαξεν, ὅτι πνεύματος υἱοθεσίας 25 κατηξίωσεν . . . εὐχαριστοῦντες γὰρ ἡμεῖς ἄξιον ποιοῦμεν πρᾶγμα καὶ δίκαιον, αὐτὸς δὲ οὐ δίκαιον ἀλλὶ ὑπὲρ τὸ δίκαιον ποιῶν ἡμᾶς εὐηργέτησε καὶ τηλικούτων ἡξίωσεν ἀγαθῶν ὁ Διὰ κόμος καὶ προφητῶν εἰς Χριστὸν παιδαρωρήτας 10 ἐκ τἢ κγκτὶ ἢ παρεδίδοτο ὁ κγριος ἡμῶς Ἰηκος Χριστὸς λαβῶν ἄρτον—ἐπὶ τῶν ἀχράντων αὐτος χειρῶν 30 — καὶ εὐχαριστήτας ἔκλαςε καὶ ἔδωκε τοῖς ἑαγτος μαθηταῖς λέγων Λάβετε φάρετε τοςτό μος ἐστι τὸ cῶμα. καὶ λαβῶν τὸ ποτήριον καὶ εὐχαριστήτας εἴπε Λάβετε πίετε τοςτό μος ἐστι τὸ αῖμα—τὸ ἡπὲρ πολλῶν ἐκχγνόμενον εἰς ἄφεςιν ἀμαρτιῶν 11].

(THE INVOCATION)

Εἶτα άγιάσαντες έαυτοὺς διὰ τῶν πνευματικῶν τούτων ὕμνων παρακαλοῦμεν τὸν φιλάνθρωπον Θεὸν τὸ ἄγιον Πνεγμα—τὸ ἐν νόμω καὶ προφήταις, παλαιᾳ τε καὶ καινή Διαθήκη λαλήςαν, τὸ ἐπὶ τὸν κγριον ἸΗςογν Χριςτὸν ἐν εἴδει περιστερᾶς κατελθόν, τὸ ἐν τῆ πεντηκοςτῆ κατελθὸν ἐπὶ τογς ἀποςτόλογς ἐν εἴδει πρρίνων γο κατεκθον ἐνταῦθα ἐν τῆ Ἱερουσαλὴμ ἐν τῆ ἀνωτέρα τῶν ἀποστόλων 40 ἐκκλησία— ἐΣαποςτεῖλαι ἐπὶ τὰ προκείμενα ἵνα ποιής τὸν μὲν ἄρτον ςῶμα Χριςτογ, τὸν δὲ οἶνον αἷμα Χριςτογ 12.

(THE INTERCESSION)

Εἶτα μετὰ το ἀπαρτισθήναι τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν, 5 ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παρακαλοῦμεν τὸν Θεὸν ἡπὲρ κοινῆς τῶν ἐκκληςιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κός Μος εἰςταθείας, ὑπὲρ Βαςιλέων, ὑπὲρ στρατιωτῶν καὶ συμμάχων, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν καταπονογμένων καὶ ἀπαξαπλῶς ὑπὲρ πάντων Βοηθείας Δεομένων δεόμεθα πάντες ἡμεῖς καὶ ταὴτην προςφέρομεν τὴν θγείαν εἶτα μνημωνοκοκ καὶ τῶν προκεκοιμημένων 10 πρῶτον πατριαρχῶν προφητῶν ἀποςτόλων μαρτίρων ὅπως ὁ Θεὸς ταῖς εἰχαῖς αἰτῶν καὶ πρεξβείαις προσδέξηται ἡμῶν τὴν δέησιν εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἀγίων πατέρων καὶ ἐπισκόπων καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων ¾ςίων πατέρων καὶ ἐπισκόπων καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων ¾ςίων πατέρων καὶ ἐπισκόπων καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων ¾ςίων πατέρων καὶ ἐπισκόπων καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων ¾ςίων πατέρων καὶ ἐπισκόπων καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων ¾ςίων πατέρων καὶ ἐπισκόπων καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων ¾ςίων με δελείων ἐν ἡμῖν προκεκοιμημένων ¾ςίων με δελείων ἐν ἡμῖν προκεκοιμημένων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων ἀγιών ἐν ἡμῦν ἀν ἐν ἡμῦν ἐν ἡμῦν ἀν ἀν ἀν ὰν ἐν ἡμῦν ἀν ἐν ἡμῦν ἀν ἐν ἡμῦν ἀν ἀν ὰν ἐν ἐν

(THE LORD'S PRAYER)

15 Εἶτα μετὰ ταῦτα τὴν εὐχὴν λέγομεν ἐκείνην ἡν ὁ σωτὴρ παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς

μετὰ καθαρᾶς συνειδήσεως πατέρα ἐπιγραφόμενοι τὸν Θεὸν καὶ λέγοντες Πάτερ ਜκῶν καὶ κὰ εἰςενέγκης ਜκᾶς εἰς πειραςκὸν ΚΎριε ἀλλὰ ῥῆςαι ਜκᾶς ἀπὸ τοῦ πονηροῦ

εἶτα μετὰ πλήρωσιν τῆς εὐχῆς λέγεις

' Amhn 14.

(THE ELEVATION)
Μετά ταῦτα λέγει ὁ ἱερεύς
Τὰ ἄΓια τοῖς ἄΓίοις

είτα ύμεις λέγετε

Εῖς ἄριος, εῖς κύριος Ἰнсογς Χριστός 15.

(THE COMMUNION)

Μετά ταῦτα ἀκούετε τοῦ ψάλλοντος μετὰ μέλους θείου προτρεπομένου ὑμᾶς 30 εἰς τὴν κοινωνίαν των ἀγίων μυστηρίων καὶ λέγοντος

> Γεγαασθε καὶ ἴΔετε ὅτι χρηστὸς ὁ Κγριος 18.

Προσιών οὖν—πρὸς τὸ ἄγιον τοῦ Θεοῦ θυσιαστήριον—μὴ τεταμένοις τοῖς τῶν χειρῶν καρποῖς προσέρχου μηδὲ διῃρημένοις τοῖς δακτύλοις ἀλλὰ τὴν ἀριστερὰν θρόνον ποιήσας τῆ δεξιῷ ὡς μελλούση βασιλέα ὑποδέχεσθαι καὶ κοιλάνας τὴν παλάμην δέχου τὸ σῶμα τοῦ Χριστοῦ ἐπιλέγων τό

'AMHN

μετ' ἀσφαλείας οὖν ἁγιάσας τοὺς ὀφθαλμοὺς τῷ ἐπαφῷ τοῦ ἀγίου σώματος μεταλάμβανε προσέχων μὴ παραπολέσης τι ἐκ τούτου αὐτοῦ

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εἶτα προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος μὴ ἀνατείνων τὰς χεῖρας ἀλλὰ κύπτων καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τό

'AMHN

άγιάζου καὶ ἐκ τοῦ αἴματος μεταλαμβάνων Χριστοῦ· ἔπ δὲ καὶ τῆς νοτίδος ἐνούσης τοῖς χείλεσί σου χερσὶν ἐπαφώμενος καὶ ὀφθαλμοὺς καὶ μέτωπον καὶ τὰ λοιπὰ ἀγίαζε αἰσθητήρια ¹⁷. I

(THANKSGIVING)

Εἶτα ἀναμείνας τὴν εὐχὴν εὐχαρίστει τῷ Θεῷ τῷ καταξιώσαντί σε τῶν τηλικούτων μυστηρίων 18.

The Catecheses of S. Cyril were delivered in Jerusalem in 348 (ed. Reischl, Munich 1848, p. cxli). The Peregrinatio S. Silviae, an account of her pilgrimage 15 in the east by a lady of Aquitaine in about 385, in which she describes the offices and ceremonies of Jerusalem (Gamurrini S. Silviae aquitan, peregrinatio ad loca sancta Roma 1888: Bernard The pilgrimage of S. Silvia of Aquitania to the holy places [Palest, Pilg. Text Soc. 16] Lond. 1891), has an account (pp. 72 sq.) of the process of initiation to which the Catecheses belong and to many details 20 of which they allude. The φωτιζύμενοι having given in their names (Procat. 1, 4, 13: iii. 2), their instruction in the faith preparatory to baptism (Procat., i-xviii: for their scope see xviii. 32) began forty days before Easter (Procat. 4: i. 5) and was continued at intervals till the week before Palm Sunday (iv. 3: xviii. 32). In holy week they made the redditio symboli one by one to the bishop (not 25 mentioned in Cyr.), and there was a further preliminary instruction on the details of the baptismal rite immediately before Easter (xviii. 32: this instruction is not found among the Catccheses nor mentioned in Silvia). The competents were baptized and received their first communion on Easter night (Procat. 15: xix. 1, xviii. 32), and the five Mystagogic Catecheses (numbered here xix-xxiii), 30 being instructions on the doctrine and rites of baptism (xix sq.), confirmation (xx) and the eucharist (xxii sq.), were delivered on successive days from monday to friday in Easter week (xx. 1: xviii. 33, according to which there must have been a sixth, which is not extant: Silvia describes the instructions as covering the whole octave). All the Catecheses were delivered within the precincts of 35 Constantine's buildings at the Holy Sepulchre (xiv. 14), Procat. and i-xviii in the basilica (Silv. 72 in ecclesia majore: 58 quae in Golgotha est: cp. Cat. i. 1: iv. 10, 14: x. 19: xiv 6), and xix-xxiii at the Anastasis (xviii. 33) i.e. at the Holy Sepulchre itself (Silv. 73 stat episcopus incumbens in cancello interiore qui est in spelunca Anastasis. Cp. Duchesne Origines du culte chrétien Paris 1889, p. 470). 40 Silvia does not describe the liturgy ('inissa' means 'dismissal' and perhaps in no case means 'mass' simply: the translation in the P. P. T. S. ed. is not to be relied on in this respect). S. Jerome, who is quoted below for a few points, lived at Bethlehem from 386 to 420.

1 Σύναξις i. 6, iv. 25, x. 14, xiv. 26, xviii. 33, xxiii. 1. The orders mentioned, 45 besides the lay faithful, are the κατηχούμενοι (Procat. 6: i. 4, v. 1), the φωτιζύμενοι (Procat. 1, 12: cp. 15, vi. 29), the religious (iv. 24 τῶν μοναζύντων καὶ τῶν παρθένων τάγμα, vi. 35, xii. 34) and the clergy (Procat. 4 κανονικῶν παρουσίπ, including ψαλμωδοί xiii. 26: cp. ὁ ψαλλων xxiii. 20. Their orderly distribution (cp. p. 13. 16: 28 sq. above) is alluded to in Procat. 4 βλέπεις μοι τὸ σεμνὸν τοῦτο τῆς ἐκκλησίας 50

κατάστημα; θεωρείς μοι τάξιν και έπιστήμην, γραφών ανάγνωσιν, κανονικών παρουσίαν,

διδασκαλίας ἀκολουθίαν; cp. vi. 35.

² Γραφῶν ἀνάγνωσις Procat. 4, cp. 6: τὰ ἀναγνώσματα iv. 1, xiv. 24. The number of the lections is undefined. The Gospel is particularized in vi. 29 τὸ μὲν γὰρ 5 ἀκοῦσαι τοῦ εὐαγγελίου πᾶσιν ἐφίεται. S. Jerome writing at Bethlehem in 406 mentions the Gospel lights as universal in the east: c. Vigilant. 8 (ii. 394 D) per totas orientis ecclesias quando legendum est evangelium accenduntur luminaria iam sole rutilante, non utique ad fugandas tenebras sed ad signum laetitiae demonstrandum. In Silvia at the sunday vigil incense is lighted before the

To Gospel: thimiataria inferuntur intro spelunca Anastasis ut tota basilica Anastasis repleatur odoribus: et tunc ubi stat episcopus intro cancellos prendet evangelium et accedet ad hostium et leget resurrectionem domnus episcopus ipse (p. 57). Perhaps it was the same at the liturgical Gospel. Where Syriac was the vernacular the lections were 'interpreted,' e.g. at Scythopolis, Passio S. Procopii ap. Ruinart

15 Acta sincera (Paris 1789) p. 372 ibi ecclesiae tria ministeria praebebat, unum in legendi officio, alterum in syri interpretatione, etc.: cp. Silv. 73 sq. quoniam in ea provincia pars populi et grece et siriste novit, pars etiam alia per se grece, aliqua etiam pars tantum siriste, itaque quoniam episcopus licet siriste noverit tamen semper grece loquitur et nunquam siriste, itaque ergo stat semper 20 presbyter qui episcopo grece dicente siriste interpretatur ut omnes audiant quae

exponuntur: lectiones etiam quaecunque in ecclesia leguntur quia necesse est grece legi semper stat qui siriste interpretatur propter populum ut semper discant. sane quicumque hic latini sunt id est qui nec siriste nec grece noverunt, ne contristentur, et ipsis exponit episcopus quia sunt alii fratres et

25 sorores greci latini qui latine exponunt iis. Cp. S. Epiph. de Fide 21. The lectionary is alluded to in xiv. 24 τη χθες ημέρα κατά την κυριακήν κατ οἰκονομίαν της θείας χάριτος ἐν τη συνάξει της των ἀναγνωσμάτων ἀκολουθίας τὰ περὶ της εἰς οὐρανοὺς ἀνόδου τοῦ σωτήρος ἡμῶν περιεχούσης. There is no allusion to psalms among the lections: but ψαλμωδοί and psalmody are mentioned xiii. 26: cp. 30 Silv. 59 dum predicant vel legent singulas lectiones vel dicunt ymnos omnia

tamen apta ipsi diei.

³ Procat 4 ἀνάγνωσις γραφῶν.. διδασκαλίας ἀκολουθία: iv. I ἡ ἐκκλησία νουθετεῖ: Procat. II αἱ συνήθεις προσομιλίαι as distinguished from τὰ παρόντα διδασκαλεία (iv. I), the special instructions addressed to the φωτιζόμενοι. The form of the 35 sermon with its text and its final doxology is illustrated by the catecheses: the hom. in Paralyticum has no text. Several sermons, Silv. 58 hic consuctudo sic

hom. in Paralyticum has no text. Several sermons, Silv. 58 hic consuetudo sic est ut de omnibus presbiteris qui sedent quanti volunt predicent et post illos omnes episcopus predicat: quae predicationes propterea semper dominicis diebus sunt ut semper erudiatur populus in scripturis et in Dei dilectione. For

40 applause see Silv. 73.

The distinction of *missae* is implied in the *disciplina arcani* which is often alluded to (*Procat.* 12: vi. 29), and in the fact that S. Cyril in xxiii expounds only the mass of the faithful, that is, what is new to the neophytes. But there is no explicit allusion to the prayers for the catechumens etc. (but the end of

45 the *Procat.* may contain reminiscences), the dismissals or the prayers of the faithful. At the offices there were prayers and blessings of the catechumens and the faithful. Silv. 56 (at vespers) ad ubi perducti fuerint (sc. ymni vel antiphonae) iuxta consuetudinem, lebat se episcopus et stat ante cancellum, id est ante speluncam, et unus ex diaconibus facit commemorationem singulorum solet esse consuetudo, et diacono dicente singulorum nomina semper.

50 sicut solet esse consuetudo. et diacono dicente singulorum nomina semper pisinni plurimi stant respondentes semper Kyrie eleyson quod dicimus nos Miserere Domine, quorum voces infinitae sunt. et at ubi diaconus perdixerit omnia quae dicere habet dicet orationem primum episcopus et orat pro omnibus et sic orant omnes tam fideles quam et cathecumini simul: item mittet vocem diaconus ut

55 unusquisque quomodo stat cathecuminus inclinet caput et sic dicet episcopus stans benedictionem super cathecuminos; item fit oratio et denuo mittet diaconus vocem et commonet ut unusquisque stans fidelium inclinet capita sua; item

benedicet fideles episcopus. No doubt the form was the same in the liturgy.

Cp. pp. 9-12, 38-40 above.

5 xxiii. 2. P. 82. Ps. xxvi. 6 is quoted as an illustration, not as a formula, The words οὐδὲ γὰρ βύπον σώματος ἔχοντες τὴν ἀρχὴν εἰσηείμεν εἰς τὴν ἐκκλησίαν may allude to the use of the cantharus at which the people washed before 5 entering the basilica: cp. Euseb. H. E. x. 4 (of the basilica at Tyre) ἰερῶν δ' ἐνταῦθα (in the atrium) καθαρσίων ἐτίθει σύμβολα κρήνας ἄντικρυς εἰς πρόσωπον ἐπισκευς ζων τοῦ νεὼ πολλῷ τῷ χεύματι τοῦ νάματος τοῖς περιβόλων ἰερῶν ἐπὶ τὰ ἔσω προϊοῦσι τὴν ἀπόρρυψιν παρεχομένας.

⁶ xxiii. 3. P. 44, 84. There is no mention of the Offertory, but the quotation 10 of S. Matt. v. 23 sq. and the order of *Ap. const.*, p. 13 above, suggest that it

followed the kiss of peace.

⁷ xxiii. 4, 5. P. 50, 85.

8 xxiii. 6: cp. ix. 16. P. 50, 85 sq.

* xxiii. 5, the exposition of εὐχαριστήσωμεν τῷ Κυρίω etc. From n. 8 S. Cyril 15 passes at once to εἶτα ἀγιάσωντες κτλ below n. 12, omitting all explicit reference to what intervenes between the Sanetus and the words of Invocation: but he is only expounding the salient points of the rite and for the purposes of his exposition the whole passage between the Sanctus and the Intercession would be a single paragraph with the form of Invocation for its essential point. The 20 inserted passages (9-11) may be assumed to represent the contents of the paragraph.

10 iv. 33. P. 51. 16: 86. 30.

11 xxii. 1, 7. P. 51, 86. The Institution is not mentioned as recited here: but for S. Cyril it does not belong to the 'form' of consecration (xix. 7, xxi. 3, 25 xxiii. 7) and he has already given lecture xxii to the exposition of it. Notice the form τοῦτό μού ἐστι compared with p. 52. 2, 13; and λάβετε πίετε compared with p. 87. 14, and Euseb. Dem. ev. viii. 1 (p. 380 c.) οῦ παραδέδωκεν αὐτὸς τοῖς ἐαυτοῦ μαθηταῖς εἰπὰν Λάβετε πίετε τοῦτό μού ἐστι τὸ αἶμα τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον εἰς άφεσιν ἀμαρτιῶν τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Cp. p. 177. 23: 30 232. 29. The reference to the hands is from xx. 5 Χριστὸς ἐδέξατο ἐπὶ τῶν ἀχρώντων αὐτοῦ χειρῶν καὶ ποδῶν ἥλους. Cp. p. 51. 27: 87. 2.

12 xxiii. 7; the addition τὸ ἐν νόμω κτλ from iv. 16, xvi 4. P. 53, 88. The 'upper church of the apostles' is the Coenaculum on Zion, the oldest church in Jerusalem (S. Epiph. περὶ μέτρων 14), the church of Zion or S. Mary of the 35

crusaders, the present Neby Dâûd.

18 xxiii. 8, 9. P. 54-58, 89-96. Ταις εὐχαις αὐτῶν καὶ πρεσβείαις, p. 35. 14: 48. 12: cp. 57. 9 sqq. Euseb. Vit. Const. iv. 45 θυσίαις ἀναίμοις καὶ μυστικαις ἱερουργίαις τὸ θείον ἰλάσκοντο, ὑπὲρ τῆς κοινῆς εἰρήνης, ὑπὲρ τῆς ἐκκλησίας τοῦ Θεοῦ αὐτοῦ τε βασιλέως, ὑπὲρ τοῦ τοσούτων αἰτίου παίδων τ' αὐτοῦ θεοφιλῶν ἱκετηρίους εὐχὰς τῷ 40 Θεῷ προσαναφέροντες. S. Ερίρh. Haer. lxxv. 7 (i. 911 B) ὑπὲρ δικαίων ποιούμεθα τὴν μυήμην καὶ ὑπὲρ ἀμαρτωλῶν ὑπὲρ μὲν ἀμαρτωλῶν ὑπὲρ ἐλέους Θεοῦ δεόμενοι, ὑπὲρ δὲ δικαίων καὶ πατέρων καὶ πατραρχῶν, προφητῶν καὶ ἀποστόλων καὶ εὐαγγελιστῶν καὶ μαρτύρων καὶ διρλογητῶν, ἐπισκόπων τε καὶ ἀναχωρητῶν καὶ πατνός τοῦ τάγματος του κύριον Ἰησοῦν Χριστὸν ἀφορίσωμεν ἀπὸ τῆς τῶν ἀνθρώπων τάξεως. The 45 conclusion of the intercession in S. James, αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος (p. 57. 30: cp. 51. 23), is alluded to by S. Jerome c. Pelag. ii. 23 (ii. 757 B) ipse solus hanc non ingreditur civitatem quam aedificavit Cain in nomine fili sui Enoch, quae omnia sacerdotum quotidie ora concelebrant ὁ κόνιος ἀνακάρτητος του ἀναρώπος τὰς μόνος του ἀναρώπος τὰς μόνος του ἀναρώπος του διαμάρτητος ii. 10, ἀναμ. ὧν iii. 11, ὁ ἀναμ. xiii. 23.

14 xxiii. 11-18. P. 59. 29: 100. S. Jer. c. Pelag; iii. 15 (ii. 786 A) sic docuit apostolos suos ut quotidie in corporis illius sacramento credentes AUDEANT LOQUI PATER NOSTER etc. Notice κύριε after πειρασμόν: cp. p. 60. 9. S. Jer. in Ezech. xlviii. 16 (v. 609 A) quotidie in oratione dicentes Ne inducas nos in 55 Tentationem Quam ferre non fossumus: in Matt. xxvi. 41 (vii. 220 B) in oratione dominica dicimus Ne inducas... possumus. Cp. p. 100. 12, which

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also represents the reading of the greek in codd. Messan., Vat., Barber., Paris 476 (δν ὑπενεγκεῖν οὐ δυνάμεθα: cp. 1 Cor. x. 13: Swainson Gk. Litt. pp. 306 sq.). But the addition is found in other Latin fathers (S. Hil. tract. in Ps. cxviii. i 15 [250 c]: Chromat. tract. in Matt. xiv. 7 [Migne P. L. xx. 362 B]: [Ambr.] de Sacr. 5 v. 29 [ii. 380 B] = [Aug.] Serm. lxxxiv. 4 [v. app. 153 D]) and may not be derived by Jer. from the Palestinian liturgy. Cp. Chase The Lord's Prayer in the Early Church Camb. 1891, pp. 66 sqq.

15 xxiii. 19. P. 62, 101.

16 xxiii. 20. P. 63. 35: cp. 25. 14. S. Jer. *in Esai. v.* 20 (iv. 82 d) quotidie
10 coelesti pane saturati dicimus Gustate et videte quam suavis est Dominus.

17 xxiii, 21, 22, xviii, 32. P. 64, 104. Cp. below p. 484. 10.

18 xxiii, 22. P. 65, 104. In Silvia the faithful are blessed one by one by the bishop at the end of the offices: 56 et sic exiens [episcopus] de cancellos, similiter ei ad manum acceditur. Cp. 57.

APPENDIX C

THE LITURGY OF ANTIOCH FROM WRITINGS OF S. CHRYSOSTOM

Η ΣΥΝΑΞΙΣ

(MASS OF THE CATECHUMENS)

(THE LECTIONS AND THE SERMON)

Ο ίερεὺς ἀναβαίνων ἐπὶ τὸν θρόνον

Εἰρήνη ύμιν

δ λαός

Καὶ τῷ πνεγματι coỹ 1.

Ο ἀναγινώσκων τὸν Προφήτην

Τάδε λέγει Κύριος {

'Ο ἀναγινώσκων τὸν 'Απόστολον

 ${Eπεφάνη ἡ χάρις τοῦ Θεοῦ Tit. ii. 11 sqq.}^3$.

[Ο ψάλλων ψάλλει καὶ πάντες ὑπηχοῦσιν?] *.

Τὸ Εὐαγγέλιον

{S. Matt. iii ?}5.

'Ο δμιλῶν

Είρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

δ δμιλών

{Πάντες ὑμεῖς ἐν εὐθυμία τήμερον χάριτι καὶ φιλανθρωπία τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ μεθ` οὖ τῷ Πατρὶ ἄμα τῷ ἀγίφ Πνεύματι ἡ δόξα καὶ τὸ κράτος καὶ ἡ προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν]6,

(THE DISMISSALS)

Οἱ κατηχούμενοι χάμαι κεῖνται καὶ ὁ διάκονος λέγει

Υπέρ των κατηχουμένων έκτενως δεηθωμεν

δ λαός

Κύριε έλέησον

5

Στώμεν καλώς δεηθώμεν

Τυα δ παντελεήμων και οικτίρμων Θεος επακούση των δεήσεων αὐτων

"Ινα διανοίξη τὰ ὧτα τῶν καρδιῶν αὐτῶν καὶ κατηχήση αὐτοὺς τὸν λόγον τῆς ἀληθείας

"Ινα κατασπείρη τὸν φόβον αὐτοῦ ἐν αὐτοῖς καὶ βεβαιώση τὴν πίστιν αὐτοῦ ἐν 10 ταῖς διανοίαις αὐτῶν

Ίνα ἀποκαλύψη αὐτοὺς τὸ εὐαγγέλιον τῆς δικαιοσύνης

*Ινα αὐτοῖς δῷ νοῦν ἔνθεον, σωφρόνα λογισμὸν καὶ ἐνάρετον πολιτείαν, διαπαντὸς τὰ αὐτοῦ νοεῖν, τὰ αὐτοῦ φρονεῖν, τὰ αὐτοῦ μελετᾳν, ἐν νόμω αὐτοῦ καταγίνεσθαι ἡμέρας καὶ νυκτός, τὰς ἐντολὰς αὐτοῦ μνημονεύειν, τὰ δικαιώματα 15 αὐτοῦ φυλάσσειν

Ετι έκτενέστερον ύπερ αὐτῶν παρακαλέσωμεν

Τινα εξέληται αὐτοὺς ἀπὸ παντὸς πονηροῦ καὶ ἀτόπου πράγματος, ἀπὸ παντὸς άμαρτήματος διαβολικοῦ καὶ πάσης περιστάσεως τοῦ ἀντικειμένου

"Ινα καταξιώση αὐτοὺς ἐν καιρῷ εὐθέτῷ τῆς τοῦ λουτροῦ παλιγγενεσίας, τῆς 20 ἀφέσεως τῶν άμαρτιῶν, τοῦ ἐνδύματος τῆς ἀφθαρσίας

"Ίνα εὐλογήση τὰς εἰσόδους αὐτῶν καὶ τὰς εξόδους, πάντα τὸν βίον αὐτῶν, τοὺς οἴκους αὐτῶν καὶ τὰς οἰκετίας, τὰ τέκνα αὐτῶν ἵνα αὐξήσας εὐλογήση καὶ εἰς μέτρον ήλικίας ἀγαγῶν σοφίση

Ίνα κατευθύνη αὐτοῖς πάντα τὰ προκείμενα πρὸς τὸ συμφέρον

25

30

Έγείρεσθε

Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε οι κατηχούμενοι

Είρηνικὰ ὑμίν πάντα τὰ προκείμενα

Εἰρηνικὴν τὴν παροῦσαν ἡμέραν καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν αἰτήσασθε

Χριστιανά ύμῶν τὰ τέλη

Τὸ καλὸν καὶ τὸ συμφέρον

Έαυτοὺς τῷ ζῶντι Θεῷ καὶ τῷ Χριστῷ αὐτοῦ παράθεσθε

Κλίνατε τὰς κεφαλάς

δ ίερεύς

Είρήνη πασιν

35

δ λαός

Καὶ τῷ πνεύματι σοῦ οῦτω τῆς εὐλογίας ἄρχεται

40

'Αμήν 7

Ο ξιάκονος

Υπέρ των ενεργουμένων (εκτενώς δεηθωμεν)

δ λαός

5

10

Κύριε έλέησον

Κλίνατε τὰς κεφαλάς

δ ໂερεύς

Ελρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ

ούτω της εὐλογίας ἄρχεται 8

Ο διάκονος

15 Υπέρ των έν μετανοία (έκτενως δεηθωμεν)

δ λαός

Κύριε ελέησον

δ ໂερεύς

20

Εἰρήνη πᾶσιν

o Ados

Καὶ τῷ πνεύματι σοῦ οὕτω τῆς εὐλογίας ἄρχεται?

25

⁷Οσοι εν μετανοία ἀπελθετε πάντες 10. Αι θύραι κλείονται 11.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

30

Πάντες ὁμοίως ἐπ' ἐδάφους κεῖνται 12

δ διάκονος

Δεηθώμεν ύπερ της οἰκουμένης άπάσης

δ λαὸς καὶ τὰ παιδία

Κύριε έλέησον

35 Υπέρ τῆς ἐκκλησίας τῆς μέχρι περάτων τῆς γῆς ἐκτεταμένης
Υπέρ ἐπισκόπων ἀπάντων, ὑπέρ πρεσβυτέρων καὶ τῆς ἀντιλήψεως καὶ ἴνα
ὀρθοτομῆ τὸν λόγον τῆς ἀληθείας

Υπέρ βασιλέων καὶ τῶν κρατούντων	
Υπέρ τῶν ἐνταῦθα καὶ τῶν ἀπανταχοῦ	
Υπέρ των έν νόσοις, έν μετάλλοις, έν σκληραίς δουλείαις	
Ύπερ των ενεργουμένων	
Υπέρ γης καὶ θαλάσσης	5
Υπέρ ἀέρων ¹⁸	
πάντες δμοίως ἀνιστάμεθα ¹²	
δ διάκονος	
Τὸν ἄΓΓΕΛΟΝ τῆς εἰρήνης αἰτησώμεθα	
Τὰ προκείμενα πάντα είρηνικὰ αίτησωμεθα	10
δ ໂερεύς	
Ελρήνη πᾶσιν	
δ λαός	
Καὶ τῷ πνεύματι σοῦ	
ουτω τής εὐλογίας ἄρχεται 16	15
(THE KISS OF PEACE)	
'Ασπάζονται άλλήλους μέλλοντης τοῦ δώρου προσφέρεσθαι 15.	
(THE OFFERTORY)	
Ο διάκονος	20
'Απέλθετε οί μη Δγνάμενοι Δεμθήναι	
'Επιγινώςκετε ἀλλήλογς	
'Ορθοὶ CΤῶΜΕΝ ΚΑΛῶC ¹⁶	
(ANAPHORA)	25
. (THE THANKSGIVING)	
Ο ίερεύς	
'Η χάρις τογ κγρίογ ήμων Ίησοῦ Χριστοῦ καὶ Η ἀΓάπΗ τογ Θεοῦ καὶ Πατρός αὶ Η κοινωνία τογ ἀΓίογ Πνεγματος εἴΗ μετὰ πάντων γμών	
δ λαὸς ἐπιφθέγγεται	30
Καὶ μετά τοῦ πνεύματος coῦ 17	
δ ξερεύς	
Ανω cχῶμεν ήμῶν τὸν νοῦν καὶ τὰς καρΔίας	
δ λαός	
Εχομέν πρός τόν Κήριον	35
δ ίερεύς	
Εγχαριστήσωμεν τῷ Κγρίφ	
1 1 1	

δ λαός

"Azion kai Dikaion

τότε ἄρχεται ὁ ἱερεὺς τῆς εὐχαριστίας 18

Εὐχαριστίαν δὲ ὅταν εἴπω πάντα ἀναπτύσσω τὸν τῆς εὐεργεσίας τοῦ Θεοῦ 5 θησαυρὸν καὶ τῶν μεγάλων ἐκείνων ἀναμιμνήσκω δωρεῶν καὶ γὰρ καὶ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ [τῆς εὐλογίας] τὰς ἀφάτους εὐεργεσίας τοῦ Θεοῦ καὶ ὅσων ἀπολελαύκαμεν οὕτως αὐτὸ προσάγομεν καὶ κοινωνοῦμεν εὐχαριστοῦντες ὅτι τῆς πλάνης ἀπήλλαξε τὸ τῶν ἀνθρώπων γένος, ὅτι μάκραν ὅντας ἐγγὺς ἐποίησεν, ὅτι ἐλπίδα μὴ ἔχοντας καὶ ἀθέους ἐν τῷ κόσμῳ ἀδελφοὺς ἑαυτοῦ το κατεσκεύασε καὶ συγκληρονόμους ὑπὲρ τούτων καὶ τῶν τοιούτων ἀπάντων εὐχαριστοῦντες οὕτω πρόσιμεν 19

Έννόησον μετὰ τίνων έστηκας κατὰ τὸν καιρὸν τῶν μυστηρίων, μετὰ τῶν χερουβίμ, μετὰ τῶν σεραφὶμ . . . πῶς οὖν δυνήση σὺ μετ' ἐκείνων λέγειν

"Arioc arioc arioc 20

πλήρης ὁ ογρανός καὶ ή Γή της Δόξης αγτογ 21

Ή προσφορὰ ἡ αὐτή ἐστιν.. ἡν ὁ Χριστὸς τοῖς μαθηταῖς ἔδωκε καὶ ἡν νῦν οἱ ἱερεῖς ποιοῦνται... ὡσπερ γὰρ τὰ ῥήματα ἄπερ ὁ Θεὸς ἐφθέγξατο τὰ αὐτίι ἐστιν ἄπερ ὁ ἱερεὺς καὶ νῦν λέγει οὕτω ἡ προσφορὰ ἡ αὐτή ἐστι ²².

(THE INVOCATION)

20 Εστηκε πρό τῆς τραπέζης ὁ ἱερεὺς τὰς χεῖρας ἀνατείνων εἰς τὸν οὐρανὸν καλῶν τὸ Πνεῦμα τὸ Ἅγιον τοῦ παραγενέσθαι καὶ ἄψασθαι τῶν προκειμένων—ἵνα ἡ χάρις ἐπιπεσοῦσα τῆ θυσία δι' ἐκείνης τὰς ἀπάντων ἀνάψη ψυχὰς καὶ ἀργυρίου λαμπροτέρας ἀποδείξη πεπυρωμένου 23

ποιεί σταυρον έπὶ τὰ προκείμενα 24.

(THE INTERCESSION)

Τὸ κοινὸν τῆς οἰκουμένης κείται καθάρσιον διὰ τοῦτο θαρροῦντες ὑπὲρ τῆς οἰκουμένης δεόμεθα τότε—ὑπὲρ τῆς καθολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἔως περάτων τῆς οἰκουμένης—πρόσεισι [ὁ ἱερεὺς] τῷ Θεῷ δεόμενος τοὺς ὑπανταχοῦ πολέμους σβεσθῆναι, λυθῆναι τὰς ταραχάς εἰρήνην, εὐετηρίαν, πάντων τῶν ἐκάστῷ 30 κακῶν ἐπικειμένων καὶ ἰδίᾳ καὶ δημοσίᾳ ταχεῖαν αἰτῶν ἀπαλλαγήν 25. Μνήμην ποιούμεθα τῶν ἀπελθόντων ἐπὶ τῶν θείων μυστηρίων καὶ ὑπὲρ αὐτῶν πρόσιμεν δεόμενοι τοῦ ἀμνοῦ τοῦ κειμένου τοῦ λαβόντος τὴν ὑμαρτίαν τοῦ κόσμου 26

είς τογς αἰῶνας τῶν αἰώνων

δ λαόs

'AMHN 27.

(THE LORD'S PRAYER)

'Ο ίερεὺς καὶ ὁ λαός

Πάτερ ήμων ὁ ἐν τοῖς ογρανοῖς κτλ 28.

35

25

15

(THE MANUAL ACTS)

'Ο διάκονος παρεστώς τῷ θυσιαστηρίῳ 'Ο ίερεὺς κλᾶ τὸν ἄρτον 29.
βοᾶ
Δεηθῶμεν πάντες κοινῆ
'Υπὲρ πάντων τῶν ἐν Χριστῷ κεκοιμημένων καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν
ἐπιτελούντων
29

'Ανέλκεται τὰ ἀμφίθυρα καὶ ἐκφέρεται ἡ θυσία 30

δ ίερεύς

Τὰ ἄρια τοῖς άρίοις ³¹

(THE COMMUNION)

Οἱ ψάλται ψαλμόν ρμδ΄ Ύψώσω σε ὁ θεός μου ὁ βασιλεύς μου Οἱ πιστοὶ προσέρχονται καὶ οἱ διακον- 15 ούμενοι διανέμουσι τὰ δῶρα 33.

ὑποψάλλει ὁ λαὸς καθ' ἔκαστον στίχον Οἱ ὀφθαλμοὶ πάντες εἰς σὲ ἐλπίζουσι καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρία ³².

20

10

(THANKSGIVING)
'Η ἐσχάτη Εὐχαριστία ³⁴.

(THE DISMISSAL)

Ο διάκονος

25

Πορεγεσθε εν είρηνη 85.

The Antiochene writings of S. Chrysostom belong to the years 370-398 and mostly to 381-398. Of the works quoted below it is doubtful whether the de Poenitentia ix and the in illud Vidi Dominum i belong to the Antiochene period or to the Constantinopolitan, and there is some doubt as to the genuineness of 30 the latter (see monita in the Benedictine ed., ii. p. 278, vi. p. 94): ad eos qui scandalizantur was written in the exile (ib. iii. p. 465). Some of the references are derived from an article by Dr. Probst in the Zeitschr. f. kath. Theol. 1883.

Chrysostom mentions the beggars at the gates of the atrium $(a \dot{v} \dot{v} \dot{\eta})$ of the basilica $(de\ verbis\ Habentes\ eundem\ spiritum\ iii.\ II [iii.\ 289\ D])$, the cantharus at 35 which the people washed their hands $(ib.\ κρήναs\ εἶναι\ ἐν\ ταῖs\ αὐλαῖs\ τῶν\ εὐκτηρίων οἴκων νενόμισται ἵνα οἱ μέλλοντες εὕχεσθαι τῷ Θεῷ πρότερον ἀπονιψάμενοι τὰs χεῖραs οὕτωs αὐτὰs εἰs εὐχὴν ἀνατείνωσιν), the doors where they kissed the threshold or the posts on entering <math>(in\ 2\ Cor.\ xxx.\ 2\ [x.\ 650\ D]\ \mathring{\eta}\ οὐχ\ ὁρᾶτε ὅσοι καὶ τὰ πρόθυρα τοῦ ναοῦ τούτου φιλοῦσιν οἱ μὲν κίψαντες, οἱ δὲ τἢ χειρὶ κατέχοντες καὶ τῷ στόματι τὴν χεῖρα 40$

προσάγοντες;), the barriers separating the men from the women in the nave (in Matt. lxxiii al. lxxiv. 3 [vii. 712 B] έχρην μὲν οὖν ἔνδον ἔχειν τὸ τεῖχος τὸ διεῖργον ὑμᾶς τῶν γυναικῶν ἐπειδη δὲ οὐ βούλεσθε ἀναγκαῖον ἐνόμισαν εἶναι οἱ πατέρες κᾶν ταῖς σανίσιν ὑμᾶς ταύταις διατειχίσαι ὡς ἔγωγε ἀκούω τῶν προσθυτέρων ὅτι τὸ παλαίν, οὐκὲ ταῦτας ἄν τὰ τειχία) the sanctuary (βῶνα de s Peute, i. e. in p. 20

5 παλαιὸν οὐδὲ ταῦτα ἦν τὰ τειχία), the sanctuary (βῆμα de s. Pentec. i. 4 in n. 23 below) with the episcopal throne (θρόνος n. 1) and the altar (τὸ θυσιαστήριον n. 29, ἡ τράπεζα n. 20, 22, 24; sometimes of silver, in Matt. l al. li. 3 [vii. 518 n]) within its curtains (τὰ ἀμφίθυρα n. 29, τὰ παραπετάσματα n. 32), with a cross (n. 24, but this may only refer to the use of the sign of the cross 'in the sacred

10 banquet') and its costly vessels (ποτήριον χρυσοῦν καὶ λιθοκόλλητον in Matt, l al. li. 3 [vii. 518 A]) the silk veils (ib. Β σηρικὰ ἱμάτια), and the candelabrum (λυχνία ib. xxxii. 6 [vii. 373 c.]); the albs of the ministers (in Matt. lxxxii al. lxxxiii. 6 [vii. 789 D] τοῦτο ὑμῶν ἡ ἀξία, τοῦτο ἡ ἀσφάλεια, τοῦτο ὁ στέφανος ἄπας, οὐχ ἵνα λευκὸν χιτωνίσκον καὶ ἀποστίλβοντα περιβαλλόμενοι περιίητε: and the stoles of the

15 deacons in de Fil. prod. 3 [viii app. 37 A] τῶν λειτουργῶν τῆς θείας ἱερουργίας τῶν μιμουμένων τὰς τῶν ἀγγέλων πτέρυγας ταῖς λεπταῖς δθύναις ταῖς ἐπὶ τῶν ἀριστερῶν ἄμων κειμένοις: but this is not Chrysostom's; possibly it is by Severian of Gabala; see monitum p. 33). For the behaviour of Antiochene congregations see im Matt. xxxii. 7 (vii. 374 D), in 1 Cor. xxxvi. 7 (x. 341 C). Ἡ Σύναξις in Matt. v. 1

20 (vii. 72 A).

The most inclusive passage on the liturgy is in 2 Cor. xviii. 3 (x. 568 B) ἔστι δὲ ὅπου οὐδὲ διέστηκεν ὁ ἱερεὺς τοῦ ἀρχομένου, οἶον ὅταν ἀπολαύειν δέη τῶν φρικτῶν μυστηρίων (33) ὁμοίως γὰρ πάντες ἀξιούμεθα τῶν αὐτῶν, οὐ καθάπερ ἐπὶ τῆς παλαιᾶς [διαθήκης] τὰ μὲν ὁ ἱερεὺς ἤσθιε τὰ δὲ ὁ ἀρχόμενος καὶ θέμις οὐκ ἦν τῷ λαῷ μετέχειν

25 ὧν μετείχεν ὁ ἱερεύς ἀλλ' οὐ νῦν ἀλλὰ πᾶσιν ἔν σῶμα πρόκειται καὶ ποτήριον ἕν. καὶ ἐν ταίς εὐχαῖς δὲ πολὺ τὸν λαὸν ἴδοι τις ἀν συνεισφέροντα: καὶ γὰρ (8) ὑπὲρ τῶν ἐνεργουμένων, (9) ὑπὲρ τῶν ἐν μετανοία κοιναὶ καὶ παρὰ τοῦ ἱερέως καὶ παρ' αὐτῶν γίνονται αὶ εὐχαὶ καὶ πάντες μίαν λέγουσιν εὐχήν, εὐχήν τὴν ἐλέου γέμουσαν. πάλιν ἐπειδὰν (11) εἴρξωμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν

30 τραπέζης (12) ἐτέραν δεῖ γενέσθαι εὐχὴν καὶ πάντες δμοίως ἐπ' ἐδάφους κείμεθα καὶ πάντες δμοίως ἀνιστάμεθα. (15) ὅταν εἰρήνης πάλιν μεταλαμβάνειν καὶ μεταδιδόναι δέη πάντες δμοίως ἀσπαζόμεθα. (17) ἐπ' αὐτῶν πάλιν τῶν φρικωδεστάτων μυστηρίων ἐπεύχεται δίερ ὑς τῷ λαῷ, ἐπεύχεται καὶ δ λαὸς τῷ ἰερεῖ τὸ γὰρ Μετὰ τοῷ πιεψματος Coŷ οὐδὲν ἄλλο ἐστὶν ἡ τοῦτο. (18) τὰ τῆς εὐχαριστίας πάλιν κοινά οὐδὲ γὰρ

35 ἐκείνος εὐχαριστεῖ μόνος ἀλλὰ καὶ ὁ λαὸς ἄπας· πρότερον γὰρ αὐτῶν λαβὼν φωνήν, εἶτα συντιθεμένων ὅτι ἀΞίως καὶ Δικαίως τοῦτο γίνεται τότε ἄρχεται τῆς εὐχαριστίας. καὶ τί θαυμάζεις εἴ που μετὰ τοῦ ἰερέως ὁ λαὸς φθέγγεται ὅπου γε καὶ (20) μετὰ αὐτῶν τῶν χερουβὶμ καὶ τῶν ἄνω δυνάμεων κοινῆ τοὺς ἰεροὸς ἐκείνους ὕμνους ἀναπέμπει. This is referred to below as 'the introductory passage' and the numbers in 40 the text refer to the notes following.

1 Adv. Jud. iii. 6 (i. 614 c) εἰσιὰν ὁ πατηρ οὐ πρότερον ἐπὶ τὸν θρόνον ἀναβαίνει τοῦτον ἔως ἀν ἄπασιν ὑμῖν εἰρήνην ἐπεύξηται καὶ ἀναστὰς οὐ πρότερον ἄρχεται τῆς πρὸς ὑμᾶς διδασκαλίας ἕως ἀν ἄπασι δῷ την εἰρήνην κοὶ μέλλοντες εὐλογεῖν οἱ ἱερεῖς πρότερον τοῦτο ὑμῖν ἐπευξάμενοι οὕτω τῆς εὐλογίας ἄρχονται: de s. Pentecoste i. 4

45 (ii. 463 B) διὰ τοῦτο οὐκ ἀναβαίνοντι μόνον οὐδὲ διαλεγομένω πρὸς ὑμᾶς οὐδὲ εὐχομένω ὑπὲρ ὑμῶν ταύτην ἐπιφθέγγεσθε τὴν ρῆσιν . . . καὶ ὑμεῖς ἐπιφθέγξησθε αὐτῷ Καὶ τῷ πνεύματι σοῦ: in Matt, xxxii. 6 (vii. 374 A) ἐνταῦθα δέξασθε μετὰ ἀγάπης εἰσιόντας ἡμᾶς πρὸς ὑμᾶς καὶ ὅταν εἴπω Εἰρήνη ὑμῖν εἶτα εἴπητε Καὶ τῷ πνεύματι σοῦ. Cp. pp. 33, 35 above.

50 ² În Rom. xxiv. 3 (ix. 697 E) δ μάτην ἐνταῦθα εἰσελθὰν εἰπὲ τίς προφήτης, τίς ἀπόστολος σήμερον διελέχθη ἡμῖν καὶ περὶ τίνων; ad pop. Ant. vii. 1 (ii. 85 E) τὸ σήμερον ἡμῖν ἀναγνωσθὲν μεταχειριοῦμαι βιβλίον καὶ εἰ δοκεῖ τὴν ἀρχὴν αὐτοῦ καὶ τὸ προοίμιον (Gen. i. 1): μι Cor. xxxvi. 6 (x. 341 A) ὅταν ἀκούσης τοῦ προφήτου λέγοντος Τάδε λέγει Κύριος, ἀπόστηθι τῆς γῆς, ἀνάβηθι καὶ αὐτὸς εἰς τὸν οὐρανόν.

55 Cp. in Act. ap. xix. 5, in 2 Thess. iii. 4 quoted below p. 531, n. 5, from which it becomes probable that at Antioch also Τάδε λέγει Κύριος was the standing introduction to the Old Testament lection. Cp. n. 4.

3 See n. 2 and de baptismo Christi 2 (ii. 369 c) ἢκούσατε σήμερον Παύλου Τίτφ διαλεγομένου καὶ λέγοντος οὕτω περὶ μὲν τῆς παρούσης Ἐπεφάνη ἢ τοῦ Θεοῦ χάρις κτλ, περὶ δὲ τῆς μελλούσης Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα κτλ from which it appears that Tit. ii. 11–13 was part of the Apostle for the Theophania, Jan. 6. Cp. p. 371. 11 above. In Eastertide the Acts took the place of the Apostle: cur 5 in Pentecoste 5 (iii. 89 d) τοῦτο οῦν ἐστι λοιπὸν τὸ ζητούμενον, τίνος ἕνεκεν αἱ Πράξεις τῶν ἀποστόλων ἐν τῆ πεντηκοστῆ ἀναγινώσκονται: and passim. Cp. n. 4.

4 In τ Cor. xxxvi. τ (x. 342 c) διὰ τοῦτο καὶ δ ἀναγννωσκων μόνος φθέγγεται καὶ αὐτὸς δ τὴν ἔπισκοπὴν ἔχων ἀνέχεται σιγῆ καθήμενος καὶ δ ψάλλων ψάλλει μόνος: κὰν πάντες ὑπηχοῦσιν ὡς ἐξ ἐνὸς στόματος ἡ φωνὴ φέρεται: καὶ δ ὁμιλῶν ὁμιλεῖ μόνος. το This may well refer to psalms between the lections: but there seems to be no certain evidence of this use in Chrysostom. In expos. in Ps. cxvii. τ (v. 317 A) he refers to the Easter refrain Ps. cxviii. 24 (This is the day etc.). The people only responded (ὑπηχεῖν, ὑποψάλλειν) with the refrain: ὑ. τοῦ μὲν γὰρ στίχου οἱ πατέρες ἄτε ἦχον ὄντα καὶ τι ὑψηλὸν ἔχοντα δόγμα τὸ πλῆθος ὑπηχεῖν ἐνομοθέτησαν το ἐπειδὴ τὸν ἄπαντα ἠγνόουν ψαλμόν : in Matt. ii. 5 (vii. 29 c) τίς γὰρ ὑμῶν εἰπέ μοι τῶν ἐνταῦθα ἑστηκότων ψαλμὸν ἕνα ἀπαιτηθεὶς εἰπεῖν δύναιτ' ἀν ἢ ἄλλο τι μέρος τῶν θείων γραφῶν ; οὐκ ἔστιν οὐδείς. Cp. in Ps. cxliv. τ (v. 466 E) and p. 29. 30 above.

5 In Joan. x al. xi. I (viii. 62 B) κατὰ μίαν σαββάτων ἢ καὶ κατὰ σάββατον τὴν μέλλουσαν ἐν ὑμῖν ἀναγνωσθήσεσθαι τῶν εὐαγγελίων περικοπήν, ταύτην πρὸ τούτων τῶν 20 ἡμερῶν μετὰ χεῖρας λαμβάνων ἔκαστος οἴκοι καθήμενος ἀναγινωσκέτω συνεχῶς: in Matt. i. 6 (vii. I3 B) ὥστε δὲ εὐμαθέστερον γενέσθαι τὸν λόγον δεόμεθα καὶ παρακαλοῦμεν ὅπερ καὶ ἐπὶ τῶν ἄλλων γραφῶν πεποιήκαμεν προλαμβάνειν τὴν περικοπὴν τῆς γραφῆς ἢν ἄν μέλλωμεν ἐξηγεῖσθαι. The homily de baptismo Christi (ii. 367 sqq.) follows S. Matt. iii., which was probably the Gospel for the 25

Theophania. Cp. p. 372. 36 above.

6 See n. I and in I Cor. xxxvi. 4 (x. 339 d) ἐπειδὰν ἀρξώμεθα λέγειν ὁ λαδς ἀντιφθέγγεται Τῷ πνεύματι σοῦ δεικνὺς ὅτι τὸ παλαιὸν οὕτως ἑλεγον οὖκ οἰκεία σοφία ἀλλὰ τῷ πνεύματι κινούμενοι. Cp. n. 4. Hom. de bapt. Christi (ii. 367) was preached on the Theophania. For several sermons at one synaxis (cp. 30 p. 29. 41) see in I Cor. xxxvi. 4 (x. 339 c) ἀλλὰ νῦν τὰ σύμβολα κατέχομεν τῶν χαρισμάτων ἐκείνων μόνον καὶ γὰρ καὶ νῦν δύο ἡ τρεῖς λέγομεν καὶ ἀνὰ μέρος καὶ ἐτέρου σιγῶντος ἔτερος ἄρχεται (I Cor. xiv. 27–29). For applause at sermons, de incompr. Dei nat. iii. 7 (i. 471 λ) ἐπρνέσατε τὰ εἰρημένα; μετὰ πολλοῦ θορύβου καὶ κρότου τὴν παραίνεσιν ἐδέξασθε; ad pop. Antioch. ii. 4 (ii 25 λ) τί μοι τῶν κρότων 35 ὅφελος τούτων; τί δὲ τῶν ἐπαίνων καὶ τῶν θορύβων; Cp. in Gen. xxvii. 8 (iv. 268 B). In de incompr. Dei nat. iii. 6 (i. 469 A) S. Chrysostom expostulates with those who depart after the sermon.

7 De incompr. Dei nat. iii. 7 (i. 471 A) μετὰ τὴν παραίνεσιν εὐθέως εὐχή. For rubrics and formula see in 2 Cor. ii. 5 sqq. (x. 435-440). The response Κύριε 40 ἐλέησον to each petition is implied in the corresponding formulae for energumens, penitents and faithful below, n. 8, 13. Cp. p. 3. 15-5. 11. For the peace

and blessing see n. T.

** In Matt. Ixxi al. Ixxii. 4 (vii. 699 E) καὶ ἡ πρώτη δὲ δέησις ἐλέους γέμει ὅταν ὑπὲρ τῶν ἐνεργουμένων παρακαλῶμεν καὶ ἡ δευτέρα πάλιν ὑπὲρ ἐτέρων τῶν ἐν 45 μετανοία πολὺ τὸ ἔλεος ἐπιζητοῦσα: de incompr. Dei nat. iv. 4 (i. 477 c) ἵνα τοῦ δήμου καὶ τῆς πόλεως ἀπάσης ἔνδον παρούσης κοιναὶ περὶ αὐτῶν ἰκετηρίαι γένωνται πάντων ὁμοθυμαδὸν τὸν κοινὸν δεσπότην ὑπὲρ αὐτῶν ἐξαιτουμένων καὶ ἐλεῆσαι παρακαλούντων μετὰ σφοδρᾶς τῆς βοῆς: ib. iii. 7 (i. 470 E) τοὺς ἐνεργουμένους κατ ἐκεῖνον ιστησι τὸν καιρὸν ὁ διάκονος καὶ κελεψει κλίναι τὴν κεφαλὴν μόνον καὶ τῷ σχήματι 50 τοῦ σώματος ποιεῖσθαι τὰς ἰκετηρίας εὕχεσθαι γὰρ αὐτοὺς μετὰ τοῦ κοινοῦ συλλόγου τῶν ἀδελφῶν οὐ θέμις: in 2 Cor. xviii. 3 (see introductory passage above). The first two and the last of the passages indicate the response Κύριε ἐλέησον: from the third it appears that the energumens were not bidden to pray for themselves and that there would be nothing in these prayers corresponding to the clauses 55 beginning Ἐγείρεσθε in the catechumens' prayers. Cp. p. 5 sq. For the peace and blessing see n. 1; and on the exclusion of the catechumens see n. 11 below.

⁹ In Matt. lxxi al. lxxii. 4 above n. 8, and see introductory passage and n. 1. 10 In Eph. iii. 4 (xi. 23 Å) ἀκούεις ἐστῶτος τοῦ κήρυκος καὶ λέγοντος "Οσοι ἐν μετανοία ἀπέλθετε πάντες. The MSS, here read δεήθητε: see S. Chrys homiliae in Gal et Eph. in Biblioth. patrum Oxon. 1852, p. 133 and note p. 388, where is 5 suggested the emendation ὅσοι ἐν μετανοία ἀπέλθετε ὅσοι μὴ ἐν μετανοία δεήθητε.

11 In Matt. xxiii. 3 (vii. 288 c) καὶ γάρ τὰ μυστήρια διὰ τοῦτο τὰς θύρας κλείοντες έπιτελοῦμεν καὶ τοὺς ἀμυήτους εἴργομεν οὐκ ἐπειδὴ ἀσθένειαν κατέγνωμεν τῶν τελουμένων άλλ' ἐπειδὴ ἀτελέστερον οἱ πολλοὶ πρὸς αὐτὰ ἔτι διάκεινται: de Resur, 3 (ii. 441 E) έστηκε πολλάκις πλούσιος καὶ πένης ἐν ἐκκλησία κατέλαβεν ἡ ώρα τῶν 10 θείων μυστηρίων: εξωθείται ο πλούσιος ώς αμύητος, ίσταται δε ο πένης έντος των οὐρανίων σκηι ῶν καὶ οὐκ ἀγανακτεῖ ὁ πλοίσιος, οἶδε γὰρ ξαυτὸν ἀλλύτριον τῶν θείων

μυστηρίων . . . εννόησον άγαπητε πως ύποχωρει της εκκλησίας δεσπότης και παρεδρεύει τοις μυστηρίοις πιστός οἰκέτης, ἀναχωρεί δέσποινα καὶ μένει ή θεράπαινα. On the concealment of the mysteries see further in Gen. xvi. 2 (iv. 125 E), and introductory 15 passage, and the formula ἴσασιν οἱ μεμυημένοι, de Proph. obscur. ii. 5 (vi. 188 B),

in Gen. xxvii. 8 (iv. 268 A) and passim.

12 Introductory passage.

13 De Prophet. obscurit. ii. 5 (vi. 188 A) κοινή δὲ πάντες ἀκούοντες τοῦ διακόνου τοῦτο κελεύοντος καὶ λέγοντος Δεηθωμεν ὑπὲρ των ἐπισκόπων καὶ τοῦ γήρος καὶ τῆς 20 ἀντιλήψεως καὶ ΐνα ὀρθοτομῆ τὸν λόγον τῆς ἀληθείας καὶ ὑπὲρ τῶν ἐνταῦθα καὶ ύπερ των άπανταχοῦ, οὐ παραιτεῖσθε ποιεῖν τὸ ἐπίταγμα· ἀλλὰ μετ' ἐκτενείας ἀναφέρετε την εὐχην εἰδότες της ὑμετέρας συνόδου την δύναμιν ἴσασιν οἱ μεμυημένοι τὰ λεγόμενα, τῆ γὰρ εὐχῆ τῶν κατηχουμένων οὐδέπω τοῦτο ἐπιτέτραπται ἐπειδὴ οὐδέπω πρὸς τὴν παρρησίαν ἔφθασαν ταύτην. ὑμῖν δὲ καὶ ὑπὲρ τῆς οἰκουμένης καὶ ὑπὲρ τῆς

25 ἐκκλησίας τῆς μέχρι περάτων τῆς γῆς ἐκτεταμένης καὶ ὑπὲρ τῶν διοικούντων αὐτὴν έπισκόπων άπάντων παρακελεύεται ποιείσθαι τὰς δεήσεις ὁ ταύταις διακονών καὶ ύπακούετε μετὰ προθυμίας: in Matt. lxxi al. lxxii. 4 (vii. 699 E) καὶ ἡ τρίτη δὲ [δέησις] πάλιν ὑπὲρ ἡμῶν αὐτῶν καὶ αὕτη τὰ παιδία τὰ ἄμωμα τοῦ δήμου προβάλλεται τὸν Θεὸν

έπὶ ἔλεον παρακαλοῦντα: in 2 Cor. ii. 8 (x. 440 E) κοὶ γὰρ ἐπὶ τῶν πιστῶν ὑπὲρ 30 ἐπισκόπων, ὑπὲρ πρεσβυτέρων, ὑπὲρ βασιλέων, ὑπὲρ τῶν κρατοίντων, ὑπὲρ γῆς καὶ θαλάσσης, ὑπὲρ ἀέρων, ὑπὲρ τῆς οἰκουμένης ἀπάσης κελευόμεθα προσιέναι τῷ φιλανθρώπω Θεῶ: de incompr. Dei nat. iii. 6 (i. 468 E) εἰ γὰρ ὑπὲρ τῶν ἐν νόσοις, ἐν μετάλλοις, εν σκληραίς δουλείαις και ύπερ των ενεργουμένων κελευόμεθα τον Θεόν παρακαλείν (but this is not said expressly in reference to 'the prayer of the 35 faithful'). For the παιδία cp. p. 5. 12 above.

14 Adv. Jud. iii. 6 (i. 614 c) καὶ ὁ διάκονος δὲ κελεύων εὕχεσθαι μετὰ τῶν ἄλλων καὶ τοῦτο ἐπιτάττει κατὰ τὴν εὐχὴν αἰτεῖν τὸν ἄγγελον τῆς εἰρήνης καὶ τὰ προκείμενα πάντα εἰρηνικά: in Ascensione I (ii. 448 D) ἄκουσον έν ταις προσευχαις ἀεὶ λεγόντων $\tau \hat{\omega} \nu$ διακόνων Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε. Cp. Ap. const. viii, 36, 37; and

40 p. 39. 21 above. For the peace and blessing see n. 1.

15 De compunct. ad Demetr. i. 3 (i. 127 A B) δια ταῦτα κελεύει τὸ δῶρον ἀφέντας έπὶ τοῦ θυσιαστηρίου πρῶτον διαλλαγῆναι τῷ ἀδελφῷ... ἡμεῖς δὲ τὰ μὲν σύμβολα τῶν πραγμάτων κατέχομεν, τῆς δὲ ἀληθείας αὐτῆς ἐκπεπτώκαμεν ἀσπαζόμενοι μὲν ἀλλήλους μέλλοντος τοῦ δάρου προσφέρεσθαι, χείλεσι δὲ ὡς ἐπὶ τὸ πολῦ καὶ στόματι τοῦτο 45 ποιοῦντες μόνον (cp. S. Cyr. Hier. Cat. xxiii. 3): in 2 Cor. xviii, see introductory

passage. Cp. ib. xxx. 1 sq. (x. 650 c): de prodit. Judae i. 6 (ii. 385 d).

16 In Eph. iii. 4 (xi. 23 A) τίνος οὖν ἕνεκεν λέγει ἀπέλθετε [al. προέλθετε] οἱ μὴ δυνάμενοι δεηθῆναι, σὸ δὲ ἔστηκας Ιταμῶς; adv. Jud. i. 4 (i. 593 B) οὐχ ὑρᾶτε ἐπὶ τῶν μυστηρίων τί βοᾳ συνεχῶς ὁ διάκονος Ἐπιγινώσκετε ἀλλήλους ; de incompr. Dei 50 nat. iv. 5 (i. 478 c) καὶ γὰρ αὐτὸ τοῦτο παρακελεύεσθαι τὸν διάκονον ἄπασι καὶ λέγειν 'Ορθοί στῶμεν καλῶς οὐχ ἀπλῶς οὐδὲ εἰκῆ νενομοθέτηται ἀλλ' ἵνα τοὺς χαμαὶ συρομένους λογισμούς ἀνορθώσωμεν. The position of these proclamations is not defined: they are placed here on the analogy of Ap. const. p. 13. 26 sqq. above. Cp. p. 41. 5 sqq. There is no evidence in S. Chrysostom as to the position of

55 the offertory and little allusion to it. Two passages commonly assumed to refer to the offertory (in Eph. iii. 5 and in 1 Cor. xxxvi. 6; see Probst Lit. d. vierten Jahrhunderts Münster 1894, pp. 176, 178) describe rather the communion: see below n. 29, 30. But the Ap. const. (p. 13. 33) may be taken as evidence that at Antioch it followed the kiss of peace in S. Chrysostom's time. The people's προσφοραί, offered with special intentions, are mentioned, in Joan. lxii al. lxi. 5 (viii. 374 c) εἰ μὲν γὰρ ἀμαρτωλὸς ὁ τεθνηκὼς καὶ πολλὰ τῷ Θεῷ προσκεκρουκὼς δεῖ δακρύειν, μᾶλλον δὲ οὐδὲ δακρύειν μόνον, τοῦτο γὰρ οὐδὲν ὄψελος 5 ἐκείνῳ, ἀλλὰ ποιεῖν τὰ δυνάμενα τινὰ παραμυθίαν αὐτῷ περιποιῆσαι ἐλεημοσύνας καὶ προσμοράς

17 De s. Pentecoste i. 4 (ii. 463 B) οὐ πρότερον ἄπτεται τῶν προκειμένων ἔως ἄν ὑμῖν αὐτὸς ἐπεύξηται τὴν παρὰ τοῦ Κυρίου χάριν καὶ ὑμεῖς ἐπιφθέγξησθε αὐτῷ Καὶ τῷ πνεύματι σοῦ. Theodoret ad Jo. οες. ερ. 146 (Migne P. G. Ιχχχιίί. 1392 D) Ἡ χάρις 10 . . . πάντων ἡμῶν . . . τοῦτο δὲ ἐν πάσαις ταῖς ἐκκλησίαις τῆς μυστικῆς ἐστι λειτουργίας προοίμιον. The form is the Byzantine, p. 321, and not that of the Ap. const. p. 14 or of S. James, p. 49. The response given by Chrysostom above

is not exact: it is given accurately in introductory passage.

18 De poenitentia ix. 1 (ii. 349 c) τί ποιεις ἄνθρωπε; οὐχ ὑπέσχου τῷ ἰερεῖ εἰπόντι 15 "Ανω σχῶμεν ἡμῶν τὸν νοῦν καὶ τὰς καρδίας, καὶ εἶπας Έχομεν πρὸς τὸν Κύριον;

and introductory passage. Cp. p. 50.

19 In I Cor. xxiv. I (x. 212 D E): cp. the following context (213 A) ποτήριον δέ εὐλογίας ἐκάλεσεν ἐπειδή οὐτὸ μετὰ χειρας ἔχοντες εὕτως αὐτὸν ἀνυμνοῦμεν θαυμάζοντες έκπληττόμενοι τῆς ἀφάτου δωρεᾶς εὐλογοῦντες ὅτι καὶ αὐτὸ τοῦτο ἐξέχεεν 20 ίνα μη μείνωμεν έν τη πλάνη και ου μόνον εξέχεεν άλλα και πασιν ήμιν μετέδωκεν. Ad eos qui scandalizantur 7 sq. (iii. 482 B sqq.) is certainly modelled on the Thanksgiving, especially 8: πρὸ τούτων ἀπάντων ὁμοῦ πλάσας τὸν ἄνθρωπον διδάσκαλον αὐτῷ τὸν ἔμφυτον ἐναπέθετο νόμον . . . καὶ ὅμως οὐδὲ οὕτως αὐτὸν έγκατέλιπεν άλλὰ καὶ πεσύντα καὶ ὑποσκελισθέντα ἐπηνώρθου κοὶ ἐπιμελείας ἀπολαύειν 25 έποίει, καὶ πρώτον μὲν παραινών καὶ συμβουλεύων, ὕστερον δὲ τῷ φόβω τῷ τρόμω νουθετών παιδεύων διδάσκων έπειδή δε τοσούτον προύδωκαν δώρον οἱ πολλοὶ τών άνθρώπων, την άπὸ της φυσικης διδασκολίας λέγω ἀφέλειαν, οὐδὲ οὕτως αὐτοὺς κατέλιπεν οὐδὲ πανωλεθρία παρέδωκεν ἀλλ' ἔμεινε διὰ πραγμάτων δι' εὐεργεσιών διὰ κολόσεων παιδεύων νουθετών, δια της κτίσεως αὐτης καθ' ημέραν έργοζομένης καί 30 τὴν διακονίαν πληρούσης τὴν εἰωθυῖαν, διὰ τῶν παραδόξως παρὰ τὰ εἰωθότα γινομένων, δια των έν άρχη δικαίων . . . είτα και νόμον έδωκε και προφήτας απέστειλε και έπληξε καὶ ἀνῆκε καὶ αἰχμαλωσία παρέδωκε καὶ ἐλευθερίας ήξίωσε καὶ οὐ διέλιπεν ἐξ άρχης έως τέλους πάντα ποιών καὶ πραγματευόμενος ὑπὲρ τοῦ γένους τοῦ ἡμετέρου . . . καὶ τέλος τὸ κεφάλαιον τῶν ἀγαθῶν εἰργάσατο καὶ τὸν υἱὸν ἀπέστειλε τὸν ἑαυτοῦ τὸν 35 υίδν τον γιήσιον τον μονογενή καί ό της αὐτης φύσεως ὢν αὐτῷ γίνεται ὅπερ ἐγὼ καί έπὶ γῆς βαδίζων τοῖς ἀνθρώποις συνανεστρέφετο κτλ. The whole tract is on the grounds of thanksgiving and may be regarded as a spacious paraphrase of this section of the liturgy. Cp. pp. 16 sqq., 51, 324 sqq.

20 În Eph. xiv. 4 (xi. 108 A). Cp. in illud Vidi Dominum i. 1 (vi. 95 D) ἄνω 40 στρατιαὶ δοξολογοῦσιν ἀγγέλων, κάτω ἐν ἐκκλησίαις χοροστατοῦντες ἄνθρωποι τὴν αὐτὴν ἐκείνοις ἐκμιμοῦνται δοξολογίαν ἄνω τὰ σεραφὶμ τὸν τρισάγιον ὕμνον ἀναβοᾶ, κάτω τὸν ἀνθρώπων ἀναπέμπει πληθύς: de Poenitent. ix. 1 (ii. 349 D) τῆς τραπέξης τῆς μυστικῆς ἐξηρτισμένης... τῶν χερουβὶμ παρισταμένων καὶ τῶν σεραφὶμ ἱπταμένων, τῶν ἐξαπτερύγων τὰ πρόσωπα κατακαλυπτόνταν, πασῶν τῶν ἀσωμάτων δυνάμεων μετὰ 45 τοῦ ἱερέως ὑπὲρ σοῦ πρεσβευουσῶν κτλ. Cp. introductory passage. In illud Vidi

Dominum i. 1 (vi. 95 D) ἀκατάπαυστος ὑμνυλογία, ib. v. 4 (vi. 144 B) ἀκατάπ. δοξολογία, de bapt. Christi 4 (ii. 374 c) ἐπινίκιος ψδή.

²¹ In illud Vidi Dominum i. 3 (vi. 98 E).

22 In 2 Tim. ii. 4 (xi. 671 E). Cp. de prodit. Judae i. 6 (ii. 384 B) σχημα πληρων 50 εστηκεν ὁ ειρεὺς τὰ δήματα φθεγγόμενος ἐκεῖνα, ἡ δὲ δύναμις καὶ ἡ χάρις τοῦ Θεοῦ ἐστι. Τοῦτό μού ἐστι τὸ σωμά φησι τοῦτο τὸ ῥημα μεταρρυθμίζει τὰ προκείμενα καὶ καθάπερ ἡ φωνὴ ἐκείνη ἡ λέγουσα Αὐξάνεσθε καὶ πληθύνισθε καὶ πληρώσατε τὴν γῆν ἐρρέθη μὲν ἄπαξ διὰ παντὸς δὲ τοῦ χρύνου γίνετοι ἔργω ἐνδυναμοῦσα τὴν φύσιν τὴν ἡμετέραν πρὸς παιδοποιίαν, οὕτω καὶ ἡ φωνὴ αὕτη ἄπαξ λεχθεῖσα καθ ἐκάστην 55 τράπεζαν ἐν ταῖς ἐκκλησίαις ἐξ ἐκείνου μέχρι σήμερον καὶ μέχρι τῆς αὐτοῦ παρουοίας τὴν θυσίαν ἀπηρτισμένην ἐργάζεται.

²³ In coemet. appelat. 3 (ii. 401 D): de Sacerdot. iii. 4 (i. 383 A) έστηκε γὰρ δ ίερεθε οὐ πθρ καταφέρων άλλα το Πνεθμα το άγιον και την Ικετηρίαν έπι πολύ ποιείται οὐχ ἵνα τις λαμπάς ἄνωθεν ἀφεθείσα καταναλώση τὰ προκείμενα άλλ' ἵνα ή χάρις ἐπιπεσοῦσα κτλ.: cp. de s. Pentecoste i. 4 (ii. 463 c) ή τοῦ Πνεύματος χάρις 5 παρούσα και πάσιν ξφιπταμένη την μυστικήν ξικίνην κατασκευάζει θυσίαν ... οὐδὶν ἀνθρώπινον τῶν γινομένων ἐν τῷ ἱερῷ τούτῳ βήματι. Possibly the following alludes to the passage preceding the words of invocation: in illud Vidi Dominum i. 2 (vi. 97 B D) δέον σε δεδοικότα καὶ τρέμοντα την άγγελικην δοξολογίαν εκπέμπειν φόβω τε την εξομολόγησιν τῷ κτίστη ποιεῖσθαι καὶ διὰ ταύτης συγγνώμην τῶν 10 ἐπταισμένων αἰτεῖσθαι . . . Ἑλέησόν με ὁ Θεός λέγεις καὶ τοῦ ἐλέους ἀλλότριον τὸ ήθος ἐπιδείκνυσαι· Σῶσόν με βοᾶς καὶ ξένον τῆς σωτηρίας τὸ σχῆμα διατυποῖς. Cp. p. 53 above.

²⁴ Quod Christus sit Deus 9 (i. 571 A) οὖτος [ὁ σταυρός] ἐν τἢ ἱερᾳ τραπέζη, οῦτος ἐν ταῖς τῶν ἱερέων χειροτονίαις, οῦτος πάλιν μετὰ τοῦ σώματος τοῦ Χριστοῦ

15 έπὶ τὸ μυστικον δείπνον διαλάμπει.

²⁵ In 1 Cor. xli. 5 (x. 393 B): hom. in Eustathium 3 (ii. 607 c): de Sacerdot. vi. 4

(i. 424 A). Cp. p. 21. 15: 54. 27: 56. 1-6.

²⁶ In I Cor. xli. 4 (x. 392 E).

 In 1 Cor. xxxv. 3 (x. 325 E) δ δὶ λέγει τοῦτό ἐστιν ἄν εὐλογήσης τῆ τῶν
 βαρβάρων φωνῆ, οὐκ εἰδὼς τί λέγεις οὐδὲ ἔρμηνεῦσαι δυνάμενος οὐ δύναται ὑποφωνῆσαι τὸ ἀμὴν ὁ λαϊκός· οὐ γὰρ ἀκούων τὸ εἰς τογς αἰῶνας τῶν αἰώνων ὅπερ ἐστὶ τέλος οὐ λέγει τὸ ἀμήν. Cp. p. 58. 9 sqq.

28 In Gen. xxvii. 8 (iv. 268 A) αν τοῦτο διορθώσωμεν δυνησόμεθα μετά καθαρογ συνειδότος καὶ τῆ ἱερᾳ ταύτη καὶ φρικτῆ τραπέζη προσελθεῖν καὶ τὰ ῥήματα ἐκεῖνα 25 τὰ τἢ εὐχἢ συνεζευγμένα ΜΕΤὰ ΠΑΡΡΗΓΙΑΟ Φθέγξασθαι ισασιν οι μεμυημένοι τὸ

λεγόμενον (sc. "Αφες ήμιν τὰ ὀφειλήματα ήμων κτλ). Cp. p. 59. 28 sq.

²⁹ Perhaps the reconstruction here and at the communion is overbold: there is little in Chrysostom to indicate the connexion of the points he mentions. The materials are : in Eph. iii. 5 (xi. 23 n) ἐκφερομένης τῆς θυσίας καὶ τοῦ Χριστοῦ 30 τεθυμένου καὶ τοῦ προβάτου τοῦ δεσποτικοῦ, ὅταν ἀκούσης Δεηθῶμεν πάντες κοινῆ, όταν ίδης ανελκόμενα τα αμφίθυρα, τότε νόμισον διαστέλλεσθαι τον ουρανον ανωθεν καὶ κατιέναι τοὺς ἀγγέλους: in 1 Cor. xli. 4 (x. 392 E, following n. 26 above) ό παρεστώς τῷ θυσιαστηρίῳ τῶν φρικτῶν μυστηρίων τελουμένων βοᾶ Υπέρ πάντων κτλ. (cp. in Act. ap. xxi. 4 [ix. 176 A] quoted below p. 532. 48, from which it

35 appears that the deacon is referred to): in 1 Cor. xxiv. 2 (x. 213 c) δια τί δε προσέθηκεν ⁶Ον κλῶμεν ; τοῦτο γὰρ ἐπὶ μὲν τῆς εὐχαριστίας ἔστιν ἰδεῖν γινόμενον ἐπὶ δέ τοῦ σταυροῦ οὐκέτι ἀλλὰ τοὐναντίον τούτω 'Οστοῦν γὰρ αὐτοῦ φησιν οὐ συντριβήσεται' άλλὰ ὅπερ οὐκ ἔπαθεν ἐπὶ τοῦ σταυροῦ τοῦτο πάσχει ἐπὶ τῆς προσφορᾶς διὰ σὲ καὶ ἀνέχεται διακλώμενος ἵνα πάντας ἐμπλήση. In the first passage, the details are

40 evidently not in their order of occurrence, since the withdrawal of the curtain must precede the bringing forth of the sacrament; while the fraction and the elevation would be regarded as closely connected with and part of the communion. The two exclamations of the deacon seem to correspond to those of the litany in Ap. const. p. 23. 14, 28, which probably accompanied

45 the fraction: cp. p. 62. 8 sqq.: 97. 8 sqq.: 138. 20 sqq.

³⁰ See n. 29: cp. in 1 Cor. xxxvi. 6 (x. 340 E) καὶ σὺ τοίνυν καὶ πρὸ τοῦ καιροῦ τοῦ φρικώδους ἐκείνου διανάστηθι καὶ πρὶν ἰδεῖν τὰ παραπετάσματα ἀναστελλόμενα καὶ τὸν χορὸν τῶν ἀγγέλων προβαίνοντα πρὸς αὐτὸν ἀνάβαινε τὸν οὐρανόν· ἀλλ' άγνοει ταθτα δ άμύητος.

31 In Matt. vii. 6 (vii. 114 A) καὶ παρ' ἡμῶν αἰτεῖ [ὁ Χριστὸς] πιεῖν οὐχ ὕδωρ ἀλλ'

άγιωσύνην τὰ γὰρ ἄγια τοις άγίοις δίδωσιν. Ср. р. 62. 2.

⁸² In Ps. cxliv. I (v. 466 E) μετὰ ἀκριβείας τούτω μάλιστα προσέχειν ἄξιον τῷ ψαλμῷ. οὖτος γάρ ἐστιν ὁ τὰ βήματα ἔχων ταῦτα ἄπερ οἱ μεμυημένοι συνεχῶς ὑποψάλλουσι λέγοντες Οι δφθαλμοί κτλ. Probably the psalm responded to would be that

55 from which the response is taken. Perhaps the psalm followed the communion and was part of the thanksgiving, not a κοινωνικόν. Cp. use of Ps. xxxiv p. 25. 14: 63. 36: 466. 32.

33 In Matt. lxxxii al. lxxxiii. 6 (vii. 789 c) και γαρ αναγκαίον και πρὸς ὑμᾶς [τοὺς διακονουμένους] διαλεχθήναι ώστε μετὰ πολλής τής σπουδής διανέμειν ταῦτα τὰ δῶρα οὐ μκρὰ κόλασις ὑμῦν ἐστιν εἰ συνειδότες τινὶ πονηρίαν συγχωρήσητε μετασχείν ταὐτης τής τραπέζης: in Matt, l al. li. 2 (vii. 516 E) τὸ σῶμα αὐτοῦ πρόκειται νῦν ἡμῦν, οὐ τὸ ἰμάτιον μόνον ἀλλὰ και τὸ σῶμα, οὐχ ὥστε ἄψασθαι μόνον 5 ἀλλὰ ὥστε καὶ φαγεῖν καὶ ἐμφορηθήναι. προσερχώμεθα τοίνυν μετὰ πίστεως. Cp. introductory passage.

introductory passage.

34 De bapt. Christi 4 (ii. 374 c sqq.) βούλεσθε είπω πόθεν ὁ θόρυβος καὶ ἡ κραυγὴ γίνεται; ὅτι οὐ διαπαντὸς ὑμῶν τὰς θύρας ἀποκλείομεν ἀλλὰ συγχωροῦμεν πρὸ τῆς ἐσχάτης εὐχαριστίας ἀποπηδὰν καὶ ἀναχωρεῖν οίκαδε... βούλεσθε είπω τίνος ἔργον 10 ποιοῦσιν οἱ πρὸ τῆς συμπληρώσεως ἀναχωροῦντες καὶ τὰς εὐχαριστηρίους ὡδὰς οὐκ ἐπιφέροντες τῷ τέλει τῆς τραπέζης; ... ἐκεῖνος [ὁ Ἰοιόδας] μὲν μετὰ Ἰουδαίων, οὖτοι δὲ [οἱ συμμαθηταὶ] μετὰ τοῦ δεσπότου ὑμνήσαντες ἐξῆλθον ὁρᾶς ὅτι ἡ ἐσχάτη μετὰ

την θυσίαν εύχη κατ' έκείνον γίνεται τὸν τύπον;

35 Adv. Jud. iii. 6 (i. 614 c) καὶ τῆς συνόδου ταύτης ἀπολύων ὑμᾶς [ὁ διάκονος] 15 τοῦτο ὑμῖν ἐπεύχεται λέγων Πορεύεσθε ἐν εἰρήνη. P. 67. 19: cp. 27. 14.

APPENDIX D

THE SYRIAN LITURGY FROM THE FIFTH TO THE EIGHTH CENTURY

Η ΣΥΝΑΞΙΣ1

20

(MASS OF THE CATECHUMENS)

(THE ENTRANCE)

"ΑΓιος ὁ Θεὸς καὶ Πατήρ

αριος ἰςχγρὸς ὁ νίὺς τοῦ Θεοῦ σαρκωθεὶς καὶ σταυρωθεὶς σαρκὶ δι' ἡμᾶς

αριος αθάνατος τὸ Πνεῦμα τὸ ἄγιον ὁ εἶς Κύριος σαβαὼθ ἐλέκοον κκῶς 2. 25

(THE LECTIONS)

'Ο 'Απόστολος 3.

Τὸ Εὐαγγέλιον 4.

30

(MASS OF THE FAITHFUL)

(THE CREED)

Έν πάση συνάξει τὸ Σύμβολον λέγεται 5.

(THE KISS OF PEACE) 'Ασπαζόμεθα ἀλλήλους 6.

Τi

(ΤΗΕ DIPTYCHS)
Τὰ ἱερὰ Δίπτυχα⁷.

(THE OFFERTORY)

Τὰ δῶρα προτιθέασι ἐν τῷ ἀγίῳ θυσιαστηρίῳ οἱ διάκονοι δ.

5

10

15

30

(ANAPHORA)

Ο διάκονος προσφωνεί

Στώμεν καλώς, ςτώμεν μετά φόβογ, πρόςχωμεν τή άγία άναφορα δ διάκονος πρός τα δεξιά μέρη τοῦ θυσιαστηρίου μετά της μυστικής ριπίδος παρίσταται

οί παίδες έμπροσθεν τοῦ άγίου ἱερατείου ἴστανται 9.

 ἀΓΓέλων λειτουργούντων, ἐΞΑΠΤΕΡΥΓων τὴν μυστικὴν τράπεζαν καλυπτόντων,
 τῶν χερογβὶν παρισταμένων καὶ τὸν τρισάγιον Υμνον λαμπρậ τɨ φωνɨ κεκρα-Γότων, τῶν cepaφὶν μετ' εὐλαβείας κεκυφότων

ή τοῦ τρισαγίου δοξολογία

"Αγιος ἄγιος ἄγιος Κήριος ςαΒαώθ 11 πλήρης ὁ ογρανὸς καὶ ἡ γῆ τῆς Δόζης του 12

25 μετά τὸ εἰπεῖν τὸν λαὸν τὸν τρισάγιον ὕμνον ὁ ἱερεὺς ὥσπερ ἐρμηνεύων τὸν ὕμνον φησίν

"ΑΓιος εἶ Βαςιλεŷ τῶν αἰώνων καὶ πάςης ἄΓιωςἡνης κήριος καὶ δοτήρ. ἄΓιος καὶ ὁ Μονογενής σογ γίὸς δι᾽ οŷ τὰ πάντα ἐποίηςας. ἄΓιον καὶ τὸ πνεŷμά σογ τὸ πανάΓιον τὸ ἐρεγνῶν τὰ πάντα καὶ τὰ Βάθη σογ τοŷ Θεοŷ ¹³

Καὶ τοῦ παραδείσου κατὰ τὴν τοῦ Θεοῦ δικαιοκρισίαν γεγονότα ἐξόριστον καὶ θανάτφ κατάκριτον καὶ φθορᾳ ὑποχείριον ογ παρεῖδεο ὁ ϲγμπαθὰς. τος οἰκείου πλάςματος τὴν ἀσθένειαν ὁ τὸ εἶναι δοὺς καὶ τὸ εἶ εἶναι χαρικάμενος ἀλλὰ ἐςπλαγχνίςθη ἐπ' αὐτῷ πεςόντι πολλοῖς πρότερον παιδαγωγήςας καὶ πρὸς 35 ἐπιστροφὴν καλέσας, στόνφ καὶ τρόμφ, ὕδατος κατακλυσμῷ, καὶ παντὸς τοῦ γένους μικροῦ δεῖν πανωλεθρίᾳ, συγχύσει καὶ διαιρέσει τῶν γλωσσῶν, ἀγγέλων ἐπιστασίᾳ, πόλεων ἐμπρησμῷ, τυπικαῖς θεοφανείαις, πολέμοις νίκαις ῆτταις σημείοις καὶ τέρασι, ποικίλαις δυνάμεσι, νόμο προφήταις.... ἔδει δὲ τὸν

λυτροῦσθαι μελλοντα ἀναμάρτητον είναι . . . εὐδοκία γάρ τοῦ Θεοῦ καὶ Πατρὸς ό ΜΟΝΟΓΕΝΗς γίος ... ΚΑΤΕΡΧΕΤΑΙ ... καὶ ὁ Λόγος σάρξ ἀτρέπτως εγένετο εκ Πρεγματος άριος και Μαρίας της άγιας αξιπαρθέρος και θεοτόκος 14 - ίνα δί έαυτοῦ καὶ ἐν έαυτῷ ἀνακαινίση μὲν τὸ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν 15—ὁ κΥριος ήμων 'Ικούς Χριστός ὁ ἐκ τος οςρανος καταβάς μέλλων γάρ τον ἐκοςςιον ἡπέρ 5 ήμων καταδέχεςθαι θάνατον εν τή νγκτί έν ή ξαγτόν παρεδίδογ διαθήκην καινήν διέθετο τοῖς ἀρίοις αγτογ μαθηταῖς καὶ ἀποςτόλοις καὶ δι' αὐτῶν πᾶσι τοῖς εἰς αὐτὸν πιστεύουσιν' ἐν τῷ ὑπερώφ τοίνυν τῆς άγίας καὶ ἐνδόξου Σιών τὸ παλαιὸν πάσχα μετὰ τῶν μαθητῶν αὐτοῦ φαγὼν καὶ πληρώσας τὴν παλαιὰν διαθήκην... κλάσας άρτον επεδίδος αὐτοῖς λέγων Λάβετε φάρετε τογτό μογ έστι τὸ σώμα 10 τὸ ἡπὲρ ἡμῶν κλώμενον εἰς ἄφεςιν ἀμαρτιῶν ὁμοίως καὶ λαβών καὶ τὸ ποτή-ΡΙΟΝ ΕΖ ΟΙΝΟΥ ΚΑΙ ΥΔΑΤΟΣ μετ Δωκεν αὐτοις λέγων Πίετε ΕΖ ΑΥΤΟΥ ΠΑΝΤΕς ΤΟΥΤό μού έςτι τὸ αίμα τὸ τῆς καινῆς Διαθήκης τὸ ὑπέρ ὑμῶν ἐκχγνόμενον εἰς ἄφεςιν ἀμαρτιών τογτο ποιείτε είς την εμήν αναμνηςιν οςάκις γαρ αν εςθίητε τον άρτον τογτον καὶ τὸ ποτήριον τογτο πίνητε τὸν θάνατον τογ γίογ τογ ἀνθρώπον 15 καταγγέλλετε και την ανάςτας να αγτος δμολογείτε εως αν έλθη 16.

(THE INVOCATION)

... τὰ πάθη ... τὸν θάνατον ... τὸν σταγρὸν τὸν σωτήριον, τὴν ταφήν, τὴν ἀνάστασιν, τὴν εἶς οἦρανοἦς ἄνοδον ... 17

φησίν ὁ ίερεύς

20

ἵνα ἐπιφοιτήςαν, Πνεγμα τὸ Ἅριον—ἐφ' ἡμᾶς (καὶ ἐπὶ τὰ προκείμενα)—το κήριον τὸ Ζωοποιὸν . . . ὁμοοψειόν τε καὶ εγναῖδιον—τῷ Πατρὶ καὶ τῷ Υἱῷ ὁμοούσιον εγμβαειλεγον—ἐν εἴδει πγρίνων Γλωεςῶν ἐπὶ τοὴς ἀρίοςς αὐτοῦ μαθητὰς ἐκκεχυμένον—ἐν τῷ ἡπερώῳ τῆς ἀρίας καὶ ἐνδόξογ Σιών—ἀριάς καὶ ποιής τὸν μὰν ἄρτον τοῆτον ςῶμα ἅριον Χριστοῦ καὶ τὸ ποτήριον τοῆτο αἶμα 25 τίμιον Χριστοῦ ¹⁸—(ἵνα) Γένηται τοῖς πίστει ἀξίως μεταλαμβάνογειν εἰς ἄφεςιν ἀμαρτιῶν καὶ εἰς ζωμλακτήριον ψηχῆς τε καὶ εώματος ¹⁹.

(THE INTERCESSION)

(THE LORD'S PRAYER)

'Η Προσευχή ²².

35

(THE ELEVATION)

'Ο ίερεὺς μετὰ τὸ ἀγιασθήναι τὴν θυσίαν ἐκείνην τὴν ἀναίμακτον ἀνυψοῖ τὸν ἄρτον τῆς ζωῆς καὶ πᾶσιν αὐτὸν ὑποδεικνύει εἶτα ἐκφωνεῖ ὁ διάκονος καὶ λέγει

Πρόςχωμεν 23

40

15

ό ίερεὺς τὰς χεῖρας εἰς οὐρανὸν ἀνατείνων μετὰ λαμπρᾶς φησὶ τῆς φωνῆς
Τὰ ἄτια τοῖς ἀτίοις 24

δ λαόs

Εἶς ἅριος, εἷς κήριος Ἰнςογ̂ς Χριστὸς εἰς Δόzαν Θεογ̂ Πατρὸς σὺν ἀγί φ Πνεύματι $\ddot{\phi}$ ἡ Δόzα z5.

Κλάται ὁ ἄρτος 26.

(THE COMMUNION)

'Ο ίερεὺς παρέχει τὴν ἁγίαν κοινωνίαν τοῖς κληρικοῖς μετὰ τοὺς κληρικοὺς τοῖς παισί

10 ὁ λαὸς προσέρχεται καὶ σταυροειδῶς τὰς παλάμας τυπώσας τὸ σῶμα ὑποδέχεται καὶ ἐπιθεὶς ὀφθαλμοὺς καὶ χείλη καὶ μέτωπα τοῦ θείου ἄνθρακος μεταλαμβάνει

ό διάκονος κατέχει τὸ ἄγιον ποτήριον καὶ ἐπιδίδωσι 27.

Igni traduntur quaecunque remanere contigerit inconsumpta 28.

The authors used are chiefly Hesychius the Presbyter († c. 438, Migne P. G. xciii. 787 sqq.), Cyril of Scythopolis (c. 555, Euthynnii vita in Cotelerius Eccl. graec. mon. Paris 1681-6, ii. 200 sqq., Sabae vita ib. iii. 220 sqq.), S. Anastasius Sinaita (either the patriarch of Antioch who died 598 or his successor 599-610, 20 de sacra Synaxi in Migne P. G. lxxxix. 825 sqq.), S. John of Damascus (c. 685-765, Opera ed. Lequien, Paris 1712. Neither the de corpore et sanguine Christi nor the de Azymis is authentic: one MS. attributes the former to Peter Mansour probably a relative of S. John, and it is certainly Syrian: see i. 652 sqq., 647) and John Moschus († 620, Pratum spirituale in Migne P. G. lxxxvii. 2851 sqq.).

25 1 Σύναξις, Cyr. Scythop. S. Euthym. 78, S. Saba 61: S. Anast. de s. Synaxi 829 c &c.: Jo. Mosch. P. S. 196. For the form of the church see Cyr. Scythop. S. Saba 17 εξρε σπήλαιον μέγα τε καὶ θανμάσιον, ἐκκλησίας Θεοῦ ἐκτύπωμα ἔχον· κατὰ γὰρ τὸ ἀνατολικὸν μέρος κύγχη ἐστὶ θεόκτιστος καὶ κατὰ τὸ βύρειον μέρος οἶκον εὖρε μέγαν διακονικοῦ τάξιν ἔχοντα, ἐκ δὲ τοῦ νότου εἴσοδον πλατεῖαν καὶ τὴν

30 φωταυγίαν ἰκανῶς εἰσδεχομένην ἐκ τῆς ἡλιακῆς ἀκτῖνος. For διακονικόν see Jo. Moschus P. S. 25 in n. 8 below: the ambo Cyr. Scythop. S. Saba 56: the sanctuary (θυσιαστήριον) in n. 9: the consecrated altar (θυσιαστήριον ἡγιασμένον) ib. 16 (τράπεζα S. Jo. Dam. de Imag. iii. 35 [i. 361 A], ἡ ζωηφόρος τράπεζα ib. i. 16 [i. 314 A]): the gold or silver dove hanging above it, Labbé-Coss. Concil.

35 v. 1129 A, ed. 1738 (petition of the Antiochenes at the council sub Mennâ, 536): the candelabra (λυχνίαι) S. Jo. Dam. de Imag. iii. 35 (i. 361 A): the censers (θυματοί) ib. (τὸ εὐῶδες θυμαμα ib. i [i. 321 c]): the sacred vessels (δίσκοι, ποτήρια) ib. iii. 35. The people washed their hands before communicating, i. e. probably in the atrium before entering (S. Anast. de Syn. 832 Β δταν 40 άρπαγὰς καὶ πονηρίας καὶ πλήθη ἀμερτημάτων ἐν ἐαυτοῖς ἔχοντες ὕδατι μικρῷ τὰς

40 άρπαγὰς καὶ πονηρίας καὶ πλήθη άμορτημάτων ἐν ἐαυτοῖς ἔχοντες ὕδατι μικρῷ τὰς χεῖρος ἀπονιπτόμενοι οῦτω τὸ ἄγιον ἐκεῖνο σῶμα καὶ τὸ θεῖον αἴμα κτλ) and kissed the crosses and the ikons on entering (ib. c οὐ γὰρ τὸ εἰσέρχεσθαι ἐν τῆ τοῦ Θεοῦ ἐκκλησία καὶ τὰς θείας μιρρώσεις τῶν ἀγίων εἰκόνον καὶ τοὺς τιμίους σταυροὺς ἀσπάζεσθαι τοῦτο ἀρεστὸν οὖδὲ τῷ ὕδατι ἐκπλῦναι τὰς χεῖρας τοῦτο κάθαρσις).

5 S. Jo. Damasc. de Trisagio 26 (i. 495 D), where he exhorts his correspondent to persuade the objector παύσασθαι μεν τῆς τοιαύτης ἐνστάσεως σὺν ἡιῶν δὲ τοῖς θεολήπτοις πατράσι κατ' ἴχνος ἀκολουθοῦντα "Αγιος λέγειν ὁ Θεός κτλ: but possibly

he is not referring to an expanded Trisagion actually in use at Jerusalem, but only summing up in this form the result of the preceding argument and the intention with which the hymn ought to be used. Contrast p. 155. 11,

3 Cyr. Scythop. S. Saba 75 κατεπείγων αὐτὸν τό τε ψαλτήριον διδάξαι με καὶ τὸν 5

ἀπόστολον. Readers are mentioned in S. Euthym. 5 ὁ τῶν ἀναγνωστῶν βαθμός.
S. Anast. de Syn. 829 Α τὸ θείον εὐαγγέλιον, μείζονα περικοπὶν εἰ εἶτης, άγανακτοῦμεν. For ή τῶν εὐαγγελίων παναγία βίβλος and the honour shown it

ἐκείνην τὴν ώραν τὴν φοβερὰν ἵνα πάντα σύνδεσμον ἀδικίας καὶ σκληροκορδίας ρίψαντες εν καθαρά καρδία τῷ δεσπότη προσέλθωμεν;

7 S. Maximus Schol. in Dion. Ar. H. E. iii. 2 ἐπὶ δὲ τοῦ πατρός τούτου μετά τὸν 15 ἀσπασμὸν τὰ δίπτυχα ἐλέγετο ὥσπερ καὶ ἐν ἀνατολῆ. In Cyr. Scythop. S. Saba 61 S. Saba is sent on a mission from Jerusalem to Caesarea and Scythopolis to secure the entry of the names of the four councils on the diptychs: cp. ib. 85 for the removal and the restoration of the name of Ephraim of Antioch.

⁸ Joan Moschus Pratum spirituale 196 (Migne P. G. lxxxvii. 3081 A)—of some 20 children playing at the mass—καὶ ἔρχονται είς μίαν πέτραν δμαλήν καὶ γὰρ ἔπαιζον καὶ ἐπὶ τῆ πέτρα ὡς ἐν τάξει θυσιαστηρίου διεθήκασι τοὶς ἄρτους καὶ ἐν καυκίω δστρακίνω οίνον και παρίστανται ο μεν ώς πρεσβύτερος οι δε ώς διάκονοι ένθεν και ἔνθεν καὶ ὁ μὲν τὴν προσκομιδὴν ἔλεγεν οἱ δὲ τοις φακιολίοις ἐρρίπιζον . . . ὡς οὖν πάντα πεποιήκασιν κατά τὴν ἐκκλησιαστικὴν συνήθειαν πρὶν ἢ τοὺς ἄρτους μελίσωσιν 25 πῦρ ἐκ τοῦ οὐρανοῦ κατελήλυθεν καὶ τὰ προσκομισθέντα πέντα κατέφαγεν καὶ τὴν πέτραν κατέκαυσεν ἄπασαν: ib. 25 (2869 D) ἦν τις ἀδελφὸς ἐν τῷ κοινοβίφ τοῦ Χουζιβά δε ήν μαθών την προσκομιδήν της άγίας άναφοράς έν μια οὖν ἐπέμφθη ἐνέγκαι εὐλογίας και ἐρχόμενος ἐν τῷ μοναστηρίω εἶπεν την προσκομιδην ώς ἐν τάξει τῆς στιχολογίας καὶ τὰς αὐτὰς εὐλογίας προέθηκαν ἐν τῷ δίσκῳ ἐν τῷ ἁγίῳ θυσιαστηρίῳ οἱ 30 διάκονοι καὶ ἐν τῷ προσκομίζειν τὸν ἀββᾶν τὸν Ἰωάννην τὸν τότε πρεσβύτερον ὅντα τὸ ἐπίκλην Χοζεβίτην δε καὶ ὕστερον γέγονεν Καισαρείας τῆς κατὰ Παλαιστίνην ἐπίσκοπος οὐκ ἐθεάσατο κατὰ τὸ ἔθος τὴν ἐπιφοίτησιν τοῦ ἁγίου Πνεύματος καὶ λυπηθείς μήτι άρα αὐτὸς ήμαρτεν καὶ διὰ τοῦτο ἀπέστη τὸ Πνεῦμα τὸ ἄγιον εἰσῆλθεν ἐν τῷ διακονικῷ κλαίων καὶ δίπτων έαυτὸν ἐπὶ πρόσωπον καὶ φαίνεται αὐτῷ δ ἄγγελος Κυρίου λέγων ὅτι 35 Έξότου ἐν τῆ ὑδῷ ἐπικομιζόμενος τὰς εὐλογίας ὑ ἀδελφὸς ἔλεγεν τὴν ἁγίαν ἀναφορὰν ηγιάσθησαν και τετελειωμέναι είσίν. There is no clear evidence in these writers as to the position of the offertory, but these stories suggest this if any. For the matter of the oblation, [S. Jo. Dam.] de corpore et sanguine Christi 4 (i. 658 E) κείται . . . ἐν τῆ τραπέζη τῆ μυστικῆ ὕλη ὁ ἄρτος καὶ τὸ ἐξ οἴνου καὶ ὕδατος κρᾶμα : 40

τη τραπεχή τη μουτική σκη ο αρτό και του και Δομετιανός δε πρός τα δεξιά μέρη μετά της μυστικής εκείνης ριπίδος παρίστατο 45 τελείσθαι δὲ ήδη μελλούσης της τοῦ τρισαγίου δοξολογίας Τερέβων τε ὁ Σαρακηνὸς καὶ ό Χρυσίππου άδελφὸς Γαβριήλιος ὁ μὲν πλησίον ὁ δὲ τοῦ θυσιαστηρίου ἔνδον ἐστὼς . . . όρωσι πῦρ ἐκ τοῦ αἰφνιδίου καθάπερ ἐπὶ τινὸς διακεχυμένον ὀθόνης ἄνωθεν κατιὸν καὶ αὐτόν τε τὸν μέγαν Εὐθύμιον σὺν αὐτῷ δὲ καὶ Δομετιανὸν ἔνδον περιλαβὸν καὶ οὕτω περί αὐτοὺς διαμείναν ἀπ' ἀρχῆς τοῦ τρισαγίου ἄχρι καὶ συμπληρώσεως τῆς ἱερᾶς 50 λειτουργίας. Cp. n. 8 and p. 14. 3. Jo. Mosch. P. S. 196 (3081 A) ή συνήθεια εν τη έκκλησία παρέδραμεν ώστε τους παίδας έμπροσθεν του άγίου ιερατείου ιστασθαι

έν ταις άγίαις συνάξεσι. Ρ. 13. 16.

10 S. Anast. de Syn. 837 A. Cyr. Scyth. S. Euthym. 80 την πρώτην εὐθὺς προσάγων τήνδε την θυσίαν δ ίερεθς οίονεὶ τὸ πλήθος προασφαλίζεται Άνω σχῶμεν τὰς 55 καρδίας αὐτοῖς ἐπιφωνῶν καὶ τὴν παρ' ἐκείνων λαβὼν ὑπόσχεσιν οὕτω τὴν προσαγωγὴν θαρρεί της ἀναφοράς. S. Anast. p. 837 A gives also the form 'Ανω σχώμεν τὸν

νοῦν καὶ τὰς καρδίας. P. 50. Cp. ή προσκομιδή, ή προσκ. τῆς άγίας ἀναφορᾶς in n. 8. The anaphora was still said aloud in some places: Jo. Mosch. P. S. 196 (3081 B) έπειδή δὲ ἔν τισι τόποις ἐκφωνεῖν μεγάλως εἰώθασιν οἱ πρεσβύτεροι εὑρέθησαν τὰ παιδία την εύχην της άγίας άναφορας έκμανθάνοντα έκ τοῦ συνεχῶς αὐτην έκφωνείσθαι.

11 S. Anast. de Syn. 841 B. Cyr. Scyth. S. Euthym. 78, above n. 9. S. Jo. Dam. F. O. ii. 3 (i. 157 E) TŴN ÉZANTEPYFWN CEPADIM KAI TŴN ΠΟλΥΟΜΜΆΤWN

хероувім (р. 50. 23 above).

12 S. Jo. Dam. de Trisagio 2 (i. 482 c).

13 Ib. 27 (i. 496 B). P. 51. 6 sqq. above.
14 Id. F. O. iii. 1 (i. 203 sq. slightly rearranged) where the liturgy is not mentioned, but the passage is evidently modelled on S. James and Ap. Const.: see pp. 19, 51. Cp. in Ficum arefact. I (ii. 804 DE), in Sab. sanct. II (ii. 819 E), de Transfig. 4 (ii. 794 A).

15 Id. F. O. iv. 4 (i. 255 c). P. 51.18 sq.

16 Ib. iv. 13 (i. 268 AB): cp. de corpore et sanguine Christi 5 (i. 659 c).

P. 51. 17-52. 22.

17 Id. de Imagin. i. 8 (i. 311 A). P. 52. 30 sqq.

18 [Id.] de corp. et sang. Christi 4 (i. 659 A): F. O. i. 8 (i. 137 B): in Sab. sanct. 4 (ii. 817 c), frag. in S. Luc. (i. 576 c): F. O. iv. 13 (i. 268 A). S. Anast. de Syn. 837 B 20 τω θυσιαστηρίω παριστάμενος παρακαλεί και έπισπεύδει άνωθεν την χάριν του άγίου Πνεύματός σοι ἐπιφοιτήσαι, which justifies the ἐφ' ἡμᾶς (cp. p. 54. 2). P. 53. 24 sqq. Cp. in Sab. sanct, 35 (ii. 831 B) σάρκα Θεοῦ ἐκ σίτου καὶ αἶμα Θεοῦ ἐξ οἴνου ἀληθῶs

τη ἐπικλήσει καὶ ἀρρήτως μεταποιούμενον: i. 656 AB: S. Anast. de Syn. 840 B.

 S. Jo. Dam. F. O. iv. 13 (i. 271 A). P. 54. 14.
 Ib. 268 A: in Dormit. ii. 4 (ii. 871 E): de Imagin. iii. 41 (i. 361 E): de Transfig. 6 (ii. 795 c: cp. i. 340 E, 361 E). P. 54. 17, 27.

21 Id. in Sab. sanct. 20 (ii. 822 c). P. 57. 30.

22 S. Anast. de Syn. 837 C το μη μόνον ψεύδεσθαι τῷ Χριστῷ κατ' ἐκείνην την φοβεραν ωραν της θείας συνάξεως άλλα και τοις ξαυτών άδελφοις μνησικακείν καίπερ 30 λέγοντα έν τη προσευχή Καὶ άφες ημίν τὰ ὀφειλήματα ημών κτλ.

23 Ib. 841 A. P. 61. 20.

²⁴ Cyr. Scythop. S. Euthym. 81 ηs καὶ συντελεσθείσης [sc. της ἀναφορας] τὰς χείρας έκείνος πάλιν είς οὐρανὸν ἀνατείνων καὶ ὥσπερ αὐτοῖς ὑποδεικνὺς τὸ οἰκονομηθὲν της σωτηρίας χάριν της ημετέρας μυστήριον μετά λαμπράς οὕτω φησί της φωνής Ta 35 ἄγια τοις ἀγίως. Cp. S. Anast. u. s. n. 23: S. Jo. Dam. ep. ad Zach. (i. 656 B), de corpore et sanguine Christi 5 (i. 659 A). P. 62. 2.

25 S. Jo. Dam. de Trisagio 27 (i. 496 B) έν τη ψψώσει δε τοῦ ἄρτου της εὐχαριστίας

οὐ λέγομεν Τρισάγιος ή Τρισκύριος άλλα Είς άγιος κτλ. Ρ. 62. 4-6.

26 [Id.] de corpore et sanguine Christi 5 (i. 659 A B) εἶτα ὑψοῦται ἐν ταῖς χερσὶ 40 τοῦ ξερέως ως ἐπὶ σταυροῦ καὶ διαδίδοται κλώμενον . . . καὶ κλάται ὑφ' ἡμῶν τιμίως καὶ πιστῶς. Cp. n. 8 πρὶν ἡ τοὺς ἄρτους μελίσωσιν. P. 62. 7.

27 Jo. Mosch. P. S. 127 (2989 A) καὶ παρέχει αὐτῷ [ὁ ἐπίσκοπος] τὴν ἀγίαν κοινωνίαν μετὰ τῶν πρεσβυτέρων: ib. 196 (3081 A) ἡ συνήθεια ἐν τῆ ἐκκλησία. παρέδραμεν ώστε τοὺς παίδας . . . πρώτους μετά τοὺς κληρικοὺς τῶν άγίων μεταλαμ-45 βάνειν μυστηρίων. S. Jo. Dam. F. O. iv. 13 (i. 271 c) προσέλθωμεν αὐτῷ πόθῳ διακαεί

καὶ σταυροειδῶς τὰς παλάμας τυπώσαντες τοῦ ἐσταυρωμένου τὸ σῶμα ὑποδεξώμεθα καὶ έπιθέντες ὀφθαλμούς καὶ χείλη καὶ μέτωπα τοῦ θείου ἄνθρακος μεταλάβωμεν. Ιο. Mosch. u. s. 219 (3109 c) βλέπω οὖν αὐτὸν [τὸν διάκονον] κατέχοντα τὸ ἄγιον ποτήριον καὶ ἐπιδίδοντα. Cp. S. Anast. de Syn. 429 B οἱ δὲ ἐλθόντες οὐ μέχρι τῆς

50 συμπληρώσεως παρίστασθαι άξιοῦσιν άλλα δι' έτέρων έρωτῶσι τί τελεῖται ἐν τῆ συνάξει καὶ εἰ ὁ καιρὸς τῆς μεταλήψεως πάρεστι καὶ τότε εἰσπηδῶντες δρομαίως ὡς κύνες καὶ τὸν ἄρτον τὸν μυστικὸν ἀρπάζοντες ἐξέρχονται. Cyr. Scythop. S. Euthym. 80 φασί δε αὐτὸν καί ποτε πρός τινὰς τῶν ἀδελφῶν καταμόνας αὐτῷ συνόντας εἰπεῖν ὡς άρα φοβερὰν ἴδοι πολλάκις ὄψιν ἀγγέλων συλλειτουργοῦσαν αὐτῷ καὶ τῶν ἱερῶν

55 συνεφαπτομένην καὶ ὡς ἐν τῆ τοῦ δεσποτικοῦ σώματος μεταλήψει τινὰς μὲν τῶν προσιόντων φωτιζομένους ὑπ' αὐτῆς ὁρώη, τινὰς δὲ οἶον ἀμαυρουμένους καὶ νεκρουμένους ... διό καὶ τοῖς ἀδελφοῖς οὐκ ἔληγε διαμαρτυρόμενος καὶ τὸ τοῦ ἀποστόλου ἄριστα παραινῶν προσέχειν εκαστον καὶ ξαυτόν δοκιμάζειν καὶ οὕτω φρικτῶς τοῦ ἄρτου τε καὶ τοῦ

ποτηρίου μεταλαμβάνειν. Ср. р. 466. 31.

²⁸ Hesychius in Lev. ii (Migne P. G. xciii. 886 p) sed hoc quod reliquum est de carnibus et panibus in igne incendi praecepit (Lev. viii. 32). quod nunc videmus etiam sensibiliter in ecclesia fieri ignique tradi quaecunque remanere 5 contigerit inconsumpta, non omnino ea quae una die vel duabus aut multis servata sunt: sicut enim apparet non hoc legislator praecepit sed quod reliquum est incendi iubet.

APPENDIX E

THE LITURGY OF THE DIONYSIAN WRITINGS 10

S. Dionysius Areop. Eccl. Hier. iii.

H IEPA YNAEIY

(MASS OF THE CATECHUMENS)

(THE CENSING)

'Ο ιεράρχης εύχὴν ιερὰν ἐπὶ τοῦ θείου θυσιαστηρίου τελέσας ἐξ αὐτοῦ τοῦ 15 θυμιῷν ἀρξάμενος ἐπὶ πᾶσαν ἔρχεται τὴν τοῦ ίεροῦ χώρου περιοχήν².

(THE LECTIONS)

'Αναλύσας δὲ πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον ἀπάρχεται τῆς ἱερᾶς τῶν Ψαλμῶν μελφδίας συνφδούσης αὐτῷ τὴν ψαλμικὴν ἱερολογίαν ἀπάσης τῆς ἐκκλησιαστικῆς διακοσμήσεως³.

Διὰ τῶν λειτουργῶν ἡ τῶν 'Αγιογράφων Δέλτων ἀνάγνωσις ἀκολούθως γίνεται*.

(THE DISMISSALS)

(MASS OF THE FAITHFUL)

Μένουσι δὲ οἱ τῆς τῶν θείων ἐποψίας καὶ κοινωνίας ἄξιοι· τῶν λειτουργῶν δὲ οἱ μὲν ἐστᾶσι παρὰ τὰς τοῦ ἱεροῦ πύλας συγκεκλεισμένας οἱ δὲ ἄλλο τι τῶν τῆς οἰκείας τάξεως ἐνεργοῦσι ⁶.

(THE CREED)

30

Προομολογείται ὑπὸ παντὸς τοῦ τῆς ἐκκλησίας πληρώματος ἡ Καθολικὴ 'Υμνολογία⁷.

10

(THE OFFERTORY)

Οἱ δὲ τῆς λειτουργικῆς διακοσμήσεως ἔκκριτοι σὺν τοῖς ἱερεθσιν ἐπὶ τοῦ θείου θυσιαστηρίου προτιθέασι ἐγκεκαλυμμένον τὸν ἱερὸν ἄρτον καὶ τὸ τῆς εὐλογίας ποτήριον 8

δ θείος ξεράρχης εὐχὴν ξεράν τελεί.

(THE KISS OF PEACE)

Τὴν ἀγίαν Εἰρήνην ἄπασι διαγγέλλει καὶ ἀσπάζονται ἀλλήλους ἄπαντες 9.

(THE DIPTYCHS)

Τῶν ἱερῶν Πτυχῶν ἡ μετὰ τὴν εἰρήνην ἀνάρρησις ἀνακηρύττει τοὺς ὁσίως βεβιωκότας 10 .

(THE LAVATORY)

Έστως ἐπίπροσθεν των άγιωτάτων συμβόλων ὕδατι τὰς χεῖρας δ ἱεράρχης νίπτεται μετὰ τοῦ σεμνοῦ των ἱερέων τάγματος ¹¹.

(ANAPHORA)

15 Ο μεν ιεράρχης εν μέσω τοῦ θείου θυσιαστηρίου καθίσταται, περιεστάσι δε μόνοι μετά των ιερέων οι των λειτουργων εκκριτοι

(THE THANKSGIVING AND CONSECRATION)

'Ο ίεράρχης τὰς ίερὰς θεουργίας ὑμνεῖ 12

Τίνας μεν είναι τὰς είς ήμας θεουργίας φαμεν έξης ἀφηγητέον ὅση δύναμις . . . 20 Την ανθρωπείαν φύσιν αρχηθεν από των θείων αγαθων ανοήτως εξολισθήσασαν ή πολυπαθεστάτη ζωή διαδέχεται καὶ τὸ τοῦ φθοροποιοῦ θανάτου πέρας ἀκολούθως γὰρ ή τῆς ὅντως ἀγαθύτητος ὀλέθριος ἀποστασία καὶ τῆς ἱερᾶς ἐν παραδείσφ θεσμοθεσίας ύπερβασία τον έξοιστρήσαντα τοῦ ζωοποιοῦ ζυγοῦ ταῖς οἰκείαις ροπαίς και θελκτικαίς του εναντίου και δυσμενέσιν απάταις τοις εναντίοις των 25 θείων άγαθων παραδέδωκεν, ένθεν έλεεινως άντι μέν αιωνίου το θνητον άντηλλάξατο, την δε οἰκείαν ἀρχην εν φθαρτικαῖς εσχηκυῖα γενέσεσιν επὶ τὸ της ἀρχης κατάλληλον εἰκότως ἦγε τὸ πέρας ἀλλὰ καὶ τῆς θείας καὶ ἀναγώγου ζωῆς ἐθελουσίως ἀποπεσούσα πρὸς την ἐναντίαν ἐσχατιὰν ηνέχθη την πολυπαθεστάτην ἀλλοίωσιν πλανωμένη δε και της εὐθείας όδοῦ της επι τὸ όντως όντα Θεον εκτετραμμένη 30 καὶ ταῖς ολεθρίαις καὶ κακεργέτισιν ὑποταττομένη πληθίσιν ἐλάνθανεν οὐ θεοὶς οὐδὲ φίλους ἀλλὰ δυσμενείς θεραπεύουσα, τῶν δὲ ἀφειδῶς αὐτῆ κατὰ τὸ οἰκείον ανηλεές αποκεχρημένων είς ανυπαρξίας οίκτρως έμπεπτώκει και απωλείας κίνδυνον. ή δὲ τῆς θεαρχικῆς ἀγαθότητος ἀπειροτάτη φιλανθρωπία καὶ τὴν αὐτουργὸν ἡμῶν άγαθοπρεπώς οὐκ ἀπηνήνατο πρόνοιαν άλλὰ ἐν άληθεῖ μεθέξει τῶν καθ' ἡμᾶς 35 γενομένη πάντων αναμαρτήτως και πρός το ταπεινον ήμων ένοποιηθείσα μετά τής των οἰκείων ἀσυγχίτου καὶ ἀλωβήτου παντελώς έξεως την πρός αὐτην ημίν κοινωνίαν ως όμογενέσι λοιπον έδωρί, σατο και των οικείων ανέδειξε μετόχους καλών, της μέν ἀποστατικής πληθύος ώς ή κρυφία παράδοσις έχει τὸ καθ' ήμών καταλύσασα κράτος οὐ κατὰ δύναμιν ὡς ὑπερισχύουσα, κατὰ δὲ τὸ μυστικῶς ἡμῖν παραδοθὲν λόγιον ἐν κρίσει καὶ δικαιοσίνη, τὰ καθ ἡμῶς δὲ πρὸς τοὐναντίον ἄπαν ἀγαθουργῶς μετεσκευάσατο τὸ μὲν γὰρ κατὰ νοῦν ἡμῶν ἀλαμπὲς ἐνέπλησεν ὀλβίου καὶ θειοτάτου φωτὸς καὶ τοῖς θεοειδέσιν ἐκόσμησε τὸ ἀνείδεον κάλλεσι τὸ δὲ τῆς ψυχῆς οἰκητήριον ἐν παντελεῖ σωτηρία τῆς ὅσον οὕπω καταπεσοίσης 5 ἡμῶν οὐσίας ἐναγεστάτων παθῶν καὶ φθοροποιῶν μολυσμῶν ἠλευθέρωσεν ἀναγωγὶν ἡμῶν ὑπερκόσμιον δείξασα καὶ πολιτείαν ἔνθεον ἐν ταῖς πρὸς αἰτὴν ἡμῶν ἱεραῖς κατὰ τὸ δυνατὸν ἀφομοιώσεσι τὸ θεομίμητον δὲ πῶς ἄν ἡμῶν ἐτέρως ἐγγένοιτο μὴ τῆς τῶν ἱερωτάτων θεουργιῶν μνήμης ἀνανεουμένης ἀεὶ ταῖς ἱεραρχικαῖς ἱερολογίαις τε καὶ ἱερουργίαις; τοῦτο οὖν ποιοῦμεν ὡς τὰ λόγιά φησιν εἰς το τὴν αἰτῆς ἀνάμνησιν

ένθεν ὁ θεῖος ἱεράρχης ἐπὶ τοῦ θείου θυσιαστηρίου καταστὰς ὑμνεῖ τὰς εἰρημένας ἱερὰς θεουργίας Ἰησοῦ τῆς θειοτάτης ἡμῶν προνοίας ας ἐπὶ σωτηρία τοῦ γένους ἡμῶν εὐδοκία τοῦ παναγεστάτου Πατρὸς ἐν Πνεύματι ὡγίφ κατὰ τὸ λόγιον ἐτελείωσεν.

Ύμνήσας δὲ καὶ τὴν σεβασμίαν αὐτῶν καὶ νοητὴν θεωρίαν ἐν νοεροῖς ὀφθαλμοῖς ἐποπτεύσας ἐπὶ τὴν συμβολικὴν αὐτῶν ἱερουργίαν ἔρχεται καὶ τοῦτο θεοπαραδότως. ὅθεν εἰλαβῶς τε ἄμα καὶ ἱεραρχικῶς μετὰ τοὺς ἱεροὺς τῶν θεουργιῶν ὕμνους ὑπὲρ τῆς ὑπὲρ αὐτὸν ἱερουργίας ἀπολογεῖται πρότερον ἱερῶς πρὸς αὐτὸν ἀναβοῶν

Σὺ εἶπας Τοῦτο ποιείτε εἰς τὴν ἐμὴν ἀνάμνησιν

εἴτα τῆς θεομιμήτου ταύτης ἱερουργίας ἄξιος αἰτεῖ γενέσθαι καὶ τῷ πρὸς αὐτὸν Χριστὸν ἀφομοιώσει τὰ θεῖα τελέσαι καὶ διαδοῦναι παναγίως καὶ τοὺς τῶν ἱερῶν μεθέξοντας ἱεροπρεπῶς μετασχεῖν ¹³.

(THE MANUAL ACTS)

25

'Ιερουργεῖ τὰ θειότατα καὶ ὑπ' ὄψιν ἄγει τὰ ὑμνημένα διὰ τῶν ἱερῶς προκειμένων συμβόλων καὶ τὰς δωρεὰς τῶν θεουργιῶν ὑποδείξας ¹⁴ τὸν ἐγκεκαλυμμένον καὶ ἀδιαίρετον ἄρτον ἀνακαλύψας εἰς πολλὰ διαιρεῖ ¹⁵.

(THE COMMUNION)

Εἰς Κοινωνίαν ἱερὰν αὐτός τε ἔρχεται καὶ τοὺς ἄλλους προτρέπεται 16.

30

(THANKSGIVING)

Μετασχών δὲ καὶ μεταδοὺς τῆς θεαρχικῆς κοινωνίας εἰς εὐχαριστίαν ἱερὰν καταλήγει μετὰ παντὸς τοῦ τῆς ἐκκλησίας ἱεροῦ πληρώματος ¹⁷.

In accordance with the plan of the *Eccl. hierarch*. the synaxis is described continuously in c. 2, and the description is repeated in c. 3, sometimes in other 35 words and sometimes more explicitly, with a commentary or 'contemplation' on the successive features. Above, the more explicit description is adopted in each case, or the two descriptions are combined. The reff. are to *Opp. S. Dionys. Areop.* ed. Corderius, Antv. 1634.

1 c. 3 § 2: κοινωνία καὶ σύναξις c. I: μυστήριον συνάξεως εἴτουν κοινωνίας ² c. 2: 3 § 3 τον ἱεράρχην (the bishop) . . . ἀπο τοῦ θείου θυσιαστηρίου μέχρι των έσχάτων του ίερου μετ' εὐοσμίας ίόντα καὶ πάλιν ἐπ' αὐτώ τελειωτικώς ἀποκαθιστάμενον. The prayer is not mentioned here: probably 3 c. 2. 4 c. 2. 5 c. 2: ὑπὸ . . . 5 a private prayer is meant in c. 2. φωνης c. 3 § 7. Λειτουργοί includes deacons and subdeacons: S. Maxim. Schol. p. 305 λειτουργούς φησι τοὺς διακόνους καὶ τοὺς νῦν ὑποδιακόνους λεγομένους. Here 10 δὲ ὡς οἶμαι θειότερον ἰεραρχικὴν εὐχαριστίαν ὡς περιεκτικὴν τῶν εἰς ἡμᾶς θεόθεν ἀφικομένων ἱερῶν δώρων. 8 c. 2: ἐγκεκαλυμμένον c. 3 § 8: οἱ . . . ἔκκριτοι, S. Maxim. Schol, in loc. ἔκκριτοι, οἱ πρῶτοι διάκονοι. 9 c. 2. 10 c. 3 § 9: 11 c. 3 § 10: c. 2 καὶ c. 2 ή μυστική των ίερων πτυχων ανάρρησις ἐπιτελείται. νιψαμένων τας χείρας ύδατι του ιεράρχου και των ιερέων. c. 2:3 § 10. 14 c. 2: this 15 13 c. 3 § 11 sq.: c. 2 καὶ τὰς ἱερὰς θεουργίας ὁ ἱεράρχης ὑμνήσας. seems to refer to the elevation, but it is not clear, since in 3 § 12 καὶ . . . ὑποδείξας is omitted and after συμβόλων it continues τον γαρ έγκεκαλ., so that the allusion may be only to the unveiling. On the other hand there is no explicit allusion to the fraction in c. 2.

15 c. 3 § 12.

16 c. 2.

17 c. 3 § 14.

APPENDIX F

THE EPISTLE OF JAMES OF EDESSA TO THOMAS THE PRESBYTER

J. S. Assemani Bibliotheca orientalis i. pp. 479-486.

As touching this mystical ministry of the reasonable and unbloody sacrifice, 25 that is to say touching the kurōbho or kurbōno, our fathers have delivered this unto us.

After the reading of the holy books of the Old and the New Testament, it is right that there be three prayers: the first prayer over the Hearers, the deacon proclaiming and crying aloud Go, ye hearers; with intent that they pass 30 beneath the hand of the bishop or the presbyter, receiving the imposition of the hand and going forth. And after that let there be the prayer over the Energumens, and when the deacon cries aloud Go, ye energumens, they pass beneath the hand of the bishop or the presbyter who has instructed them and go forth. And they make a third prayer over the Penitents, and these 35 also the deacon dismisses and they go forth. But all these things have now vanished from the church, albeit sometimes the deacons make mention of them, exclaiming after the ancient custom.

And after this the deacon proclaims Let the doors of the church be shut.

(But perhaps someone will ask us why the doors are closed at this point.

40 To whom we reply: the reason that the doors are shut and the mysteries are
performed in silence and by oral tradition is this: first, for fear of the heathen,

lest the heathen should hear these things of ours and offer them to their gods, like Hiram king of Tyre who built a temple like that of Jerusalem and sacrificed in it the victims of the law¹; and also Julian the heathen who arranged for his gods prayers and liturgies like ours and instituted mysteries like the church's for his idols and so on².

And also at the consecration of the chrism formerly three prayers only were recited over it: and also the prayers of ordination were one by one ³ and they were said over him [the ordinand] at the imposition of the hand and in silence or gehontho: these the doctors afterwards amplified).

So when the Faith of the cccxviii fathers was written, it seemed right that it 10 also should be added in the order of the kurōbho 4 and that thereby souls and hearts and bodies should be sanctified as well as voices.

And after this that there should be Prayers of the Faithful, three in number, with closed doors: soon after when divers rites and feasts were arranged in the church they made these three prayers of the faithful—one of them for the 15 petition of the mystic Peace⁵, the second of the Imposition of the hand, and the third that wherewith they uncover the table⁶ and signify thereby that the doors of heaven are then opened.

And forthwith the deacon gives directions admonishing to STAND FAIRLY in becoming order, signifying thereby that the priest is just about to begin the 20 mystic ministry.

And when they have collected their thoughts the priest turns and gives them the peace saying Peace be to you all and makes over them the sign of the cross and they answer him And with thy spirit. But the fathers afterwards arranged this place and judged that at the time of the cross they 25 should say The Love of God the Father, the grace of the onlybegotten Son and the fellowship of the Holy Ghost be with you all and that instead of one cross the priest should make three over the people. (The Alexandrine fathers instead of this say The Lord be with you all before the beginning of the kurōbho). And after this the priest says to the people 30 Lift up your hearts: the people answer him Our hearts are with the Lord. And moreover he cries aloud to them Let us give thanks unto the Lord: and they answer him What thou hast said is meet and right.

And when by these things that have been mentioned—to wit that he has given them the peace and has signed them with the cross and that they have 35 answered him appropriately—and by these two last things—to wit that he has given them direction and that they have given him their consent and pronounced his intent to be right—they with him and he with them have been made one body of Christ and one mind: then the priest turns to God and, from the words whereunto they have consented and from the intent of the 40 people themselves, makes a beginning of his words to God the Father to whom is offered the sacrifice of the body and blood of the onlybegotten for

¹ The origin of this story does not appear. ² S. Greg. Naz. Or. iv. 111 (i. 138 p). ³ I.e. one for each order. ⁴ P. 82. ⁵ P. 83. ⁶ P. 84. ⁷ P. 85. ⁸ P. 164.

the propitiation of the souls of the faithful. And whereas the priest and the people have meetly accounted it right to give thanks unto the Lord, he says It is meet and right to praise thee and in a few words commemorates the whole scope of the grace of God as touching man and his first creation and 5 his redemption thereafter and as touching the dispensation which Christ wrought in our behalf when he suffered for us in the flesh: for this is the whole kurobho—that we should commemorate and declare the things which Christ wrought in our behalf.

He supplicates also for the descent of the Holy Ghost 2.

10 And afterwards he also makes the Commemorations and therewith concludes the kuröbho³.

And after the conclusion of the kurōbho and this order [of commemorations] he gives peace to the people and signs them with the cross ⁴.

And immediately he breaks and signs the mysteries and manipulates them 15 while the deacon says the kathulīkī 5.

And afterwards they say the prayer Our Father which art in heaven 6.

And they have delivered unto us that after these things the priest ought again to give peace to the people and make the prayer of the Imposition of the hand?

20 And after this they have commanded that he impart to the people the grace of the Trinity and sign them three times with the cross saying The GRACE OF THE TRINITY and the rest and that they answer AND WITH THY SPIRIT 8.

After this they have delivered that the priest ought to testify to the people and admonish them and say These holy things of the body and blood are 25 given to the holy and pure, not to them that are not holy and while he testifies this and cries aloud he raises the mysteries on high and shows them to all the people as if for a testimony, and the people immediately cry aloud and say The one Father is holy and the rest?.

And so they communicate in the mysteries 10.

30 And after the reception they have commanded that there be an acknow-ledgment and thanksgiving for that they have been accounted worthy of the communion of the body and blood 11.

And that there should be also a prayer and an imposition of the hand 12.

And that the deacon should dismiss them that they may go in peace.

35 This is the tradition that I have received from the fathers and the same also I hand on.

And it is right that I speak to you of the varieties that are in the kurōbho.

There are two orders which are found in this ministry of the kurōbho—one affecting the kurōbho and the celebration of the mysteries themselves, and the 40 other affecting the commemorations. And those who dwell in the imperial city and in the provinces of the Greeks—in like manner as we offer, they also

make the commemorations: so that first they offer and then forthwith make the commemorations: some commemorate many and others few and those specified. And therefore the priest says Remember, o Lord, those whom WE HAVE MENTIONED AND THOSE WHOM WE HAVE NOT MENTIONED 1. But the beginning of the order of the commemorations is when we say Moreover we 5 OFFER UNTO THEE THIS SAME FEARFUL AND UNBLOODY SACRIFICE FOR SION THE MOTHER OF ALL CHURCHES 2, which is the church of Jerusalem that was from the people of Israel, which had its beginning from the apostles. But the Alexandrine fathers offer after another sort in that they first perform that order of the commemorations, that is, the memorials, and then after this is the 10 order of the holy kurobho. There is also a difference in the commemorations: to wit, As it was and is and awaiteth for the generations of the GENERATIONS AND WORLD WITHOUT END. AMEN: in Alexandria the priest finishes the prayer As IT was and the rest, and the people thereafter say Amen simply3. There is also another difference in many churches: instead 15 of The one Father is holy, the one Son is holy 4 and the rest, some say One LORD, ONE Son JESUS CHRIST TO THE GLORY OF GOD THE FATHER. Amen 5.

But since you have also made inquiry touching the crosses, how many there are, give heed to what I say to you. The fathers have delivered unto us to make crosses, three times on the mysteries and three times on the people, and 20 three crosses each several time, so that there be made nine crosses on the body and nine crosses on the blood and nine crosses on the chalice and nine crosses on the people. And the points whereat the crosses are made on the mysteries are these: the first time when we hold the poristo of the bread and show it to God the Father as the Son also showed it and say WHEN HE HAD GIVEN THANKS, 25 HE BLESSED and the rest. In the same manner also on the chalice when we say the same words. The second time is after the invocation of the Spirit when we say on this wise that coming down he may make this bread 7 and we make three crosses; likewise also on the chalice three crosses. The third time when we break the bread and sign the chalice after the conclusion of the 30 kurobho8. The crosses that are made on the people—the first time is when we say The Love of God the Father9: the second time is, when we have finished the kurobho and have prepared to break, we say to the people THE MERCIES OF THE GREAT GOD AND OUR SAVIOUR 10 and the rest: the third time is when having finished the whole kurobho we say to the people The GRACE 35 OF THE HOLY TRINITY 11 and the rest. But as to the error of some, in that when they make the crosses on the people, they make them also on the mysteries, this is the reason: forasmuch as the priest each time he makes the cross on the people is ordered to make it first on his own person and then on the deacons who are at the east of the table and then on those at the north and next on 40 those at the south and then to turn to the people at the west and make three crosses; not understanding, they have supposed that that cross towards the

¹ P. 95. ² P. 89. ³ Pp. 96, 180. This does not correspond with the present text. ⁴ P. 101. ⁵ P. 341. ⁶ P. 87. ⁷ P. 88. ⁸ P. 97. ⁹ P. 85. ¹⁰ P. 97. ¹¹ P. 101.

deacons who are at the east is made on the mysteries. Besides this you must know, that if there are deacons all round it is right that he make crosses on them; but if there are not he should make crosses in the direction in which they are found.

5 Again you must know that, as for those canons which the deacons say, if there are no deacons there is no necessity for the priest to say them: but as for the responses which the people say—as for example They are with the Lord and It is meet and right and The one Father is holy and the rest of the like sort—when there is no one behind the presbyter, the presbyter must not curtail, because all of them are necessary and are considered to be parts of the kurobho.

¹ Kanūnē. Pp. 88, 89-95, 97-99.

APPENDIX G

THE PRAESANCTIFIED LITURGY OF S. JAMES

15

Cod. Sinait. 1040

The references are to the corresponding passages of the ordinary Liturgy of S. James above. In the left hand column the suffrages are only given in full so far as they differ in their readings from those above: otherwise only the cues and κτλ are given. The priest's prayers are unknown, but of course 20 mutatis mutandis they must have corresponded to those of the ordinary Liturgy. See note p. 501.

ΔΙΑΚΟΝΙΚΆ ΤΗΣ ΠΡΟΗΓΙΑΣΜΈΝΗΣ ΛΕΙΤΟΥΡΓΙΑΣ ΤΟΥ ΑΓΙΟΥ ΙΑΚΩΒΟΥ

(MASS OF THE CATECHUMENS)

25

(THE LITTLE ENTRANCE)

'Ο διάκονος "Ετι κλίνοντες τὰ γόνατα ἐκτενῶς ἐν ('Ο ίερεὺς ἐπεύχεται ἐπικλινόμενος)
Ρ. 345q.

εἰρήνη τοῦ Κυρίου δεηθῶμεν

Έν δυνάμει καὶ ἐλέει Θεοῦ ἀναστῶμεν
30 Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου καὶ ἐνώσεως πασῶν τῶν ἀγίων
τοῦ Θεοῦ ὀρθοδόξων ἐκκλησιῶν τοῦ

Υπέρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἀγίου πατρὸς ἡμῶν Πέτρου τοῦ ἀρχιεπισκόπου, παντὸς τοῦ κλήρου κτλ

Κυρίου δεηθωμεν

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Υπέρ τῶν εὐσεβεστάτων καὶ θεοφυλάκ- των ἡμῶν βασιλέων, παντὸς τοῦ	
παλατίου καὶ τοῦ στρατοπέδου καὶ	
τῆς οὐρανόθεν βοηθείας σκέπης καὶ	
νίκης αὐτῶν τοῦ Κυρίου δεηθῶμεν	5
Ύπερ ἀφέσεως άμαρτιῶν ἡμῶν καὶ συγ-	
χωρήσεως πλημμελημάτων ήμῶν καὶ	
τοῦ ρυσθηναι ήμας καὶ σωθηναι ἀπὸ	
πάσης θλίψεως ὀργῆς ἀνάγκης καὶ	
έπαναστάσεως έθνῶν τοῦ Κυρίου δεη-	10
θῶμεν	
Ύπερ της άγίας Χριστοῦ τοῦ θεοῦ	
ήμων πόλεως καὶ ταύτης της πόλεως	
καὶ πάσης πόλεως καὶ χώρας καὶ τῶν	
έν πίστει ο ἰκούντων έν αὐτα ι̂ς εἰρήνης	15
καὶ ἀσφαλείας αὐτῶν τοῦ Κυρίου	
δεηθῶμεν	
Της παναγίας άχράντου ύπερευλογη-	
μένης δεσποίνης ήμων θεοτόκου καὶ	
αειπαρθένου Μαρίαs, των τιμίων ασω-	20
μάτων ἀρχαγγέλων, τοῦ ἀγίου Ἰωάν-	
νου τοῦ ἐνδύξου προφήτου προδρόμου	
καὶ βαπτιστοῦ, τῶν θείων ἱερῶν	
ἀποστόλων προφητών καὶ ἀθλο-	
φόρων μαρτύρων καὶ πάντων τῶν	25
άγίων καὶ δικαίων μνημονεύσωμεν	
οπως είχαις και πρεσβείαις αὐτῶν	
οί πάντες έλεηθῶμεν.	
(THE LECTIONS)	
/TA ANAFNOTMATA\	
(ΤΑ ΑΝΑΓΝΩΣΜΑΤΑ).	30
(MASS OF THE FAITHFUL)	
(MASS OF THE PAITH SE/	
(THE PRAYERS)	
Μετά τὸ πληρωθήναι τὰ ἀναγνώσματα ('Ο ἱερεὺς ἐπεύχεται)	
λέγει ὁ διάκονος Pp. 38-40.	
Σχολάσωμεν	35
*Ετι κλίνοντες τὰ γόνατα ἐκτενῶς τοῦ	
Κυρίου δεηθώμεν	
Έν δυνάμει καὶ έλέει Θεοῦ ἀναστώμεν	

Ύπερ της εἰρήνης τοῦ σύμπαντος κόσμου καὶ ένώσεως πασῶν τῶν ἀγίων τοῦ Θεοῦ ὀρθοδόξων ἐκκλησιῶν τοῦ Κυρίου δεηθῶμεν

Υπερ σωτηρίας καὶ ἀντιλήψεως τοῦ άγίου πατρὸς ἡμῶν Πέτρου τοῦ ἀρχιεπισκόπου, παντὸς κτλ

5 Ύπερ ἀφέσεως ἀμαρτιῶν ἡμῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν καὶ τοῦ ἡυσθῆναι καὶ σωθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως ὀργῆς ἀνάγκης καὶ ἐπαναστάσεως ἐθνῶν κτλ

Τῶν ἀγίων ἐνδόξων ἀποστόλων προφητῶν καὶ ἀθλοφόρων μαρτύρων καὶ πάντων τῶν ἀγίων καὶ δικαίων μνημονεύσωμεν ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν

Τὴν ἡμέραν πᾶσαν τελείαν ἁγίαν εἰρηνικὴν καὶ ἀναμάρτητον παρὰ τοῦ Κυρίου αἰτησώμεθα

"Αγγελου είρηνης κτλ

Συγγνώμην καὶ ἄφεσιν κτλ

15 Τὰ καλὰ καὶ συμφέροντα κτλ

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνη καὶ μετανοία ἐκτελέσαι κτλ Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα ἀνεπαίσχυντα καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος κτλ

Τῆς παναγίας ἀχράντου ὑπερευλογημένης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρ-20 θένου Μαρίας μετὰ πάντων τῶν ἀγίων κτλ

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίφ κλίνωμεν

. . . P. 40. . . .

(THE GREAT ENTRANCE)

25

10

('Ο διάκονος)

Έν εἰρήνη Χριστοῦ ψάλλετε a

Μή τις τῶν κατηχουμένων' μή τις τῶν ἀμυήτων' μή τις τῶν μὴ δυναμένων ήμιν συνδεηθήναι

'Αλλήλους ἐπίγνωτε' ἀλλήλους γνωρίσατε

30

35

Τὰς θύρας κλείσατε

'Ορθοί πάντες

. . . P. 41 sq. . . .

Καὶ μετά τοῦτο

Στώμεν καλώς

Έν εἰρήνη τοῦ Κυρίου δεηθῶμεν

. . . P. 43. . . .

^a Cp. cod. Rossan. in Swainson Greek Liturgies p. 236: apparently the invitation to the Cherubic hymn.

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(THE INCLINATION)

('Ο διάκονος)

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίφ κλίνωμεν.

. . . . P. 44. . . .

(ἐκφώνησις ὑπὸ τοῦ ἱερέως).

3

40

(THE VEIL PRAYERS)

('Ο ἱερεύς) Καὶ μετά την ἐκφώνησιν ὁ διάκονος Pp. 44-49. Κύριε εὐλόγησον 'Εν είρήνη τοῦ Κυρίου δεηθωμεν 10 Σώσον έλέησον οἰκτείρησον ἀντιλαβοῦ καὶ διαφύλαξον κτλ Υπέρ της ἄνωθεν είρηνης καὶ Φιλανθρωπίας δμονοίας καὶ σωτηρίας κτλ Υπέρ της ελρήνης τοῦ σύμπαντος κόσ-15 μου καὶ ένώσεως τῶν ἁγίων τοῦ Θεοῦ ὀρθοδόξων ἐκκλησιῶν κτλ Υπέρ σωτηρίας και αντιλήψεως τοῦ άγίου πατρὸς ἡμῶν ὁ δ' τοῦ πατριάρχου καὶ Πέτρου τοῦ πανοσίου 20 άρχιεπισκόπου ήμων, παντός τοῦ κλήρου κτλ (p. 39) Υπέρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων ήμων βασιλέων, παντός τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν 25 τοῦ Κυρίου δεηθωμεν Ύπὲρ τῆς ἁγίας Χριστοῦ τοῦ θεοῦ ἡμῶν πόλεως καὶ της βασιλευούσης καὶ ταύτης ήμων της πόλεως και πάσης 30 πόλεως καὶ χώρας καὶ τῶν ἐν ὀρθοδόξω πίστει καὶ εὐλαβεία Χριστοῦ οἰκούντων έν αὐταῖς εἰρήνης καὶ ἀσφαλείας αὐτῶν τοῦ Κυρίου κτλ Υπέρ τῶν ἐλθόντων καὶ ἐρχομένων χριστιανών του προσκυνήσαι έν τοίς 35 άγίοις Χριστοῦ τοῦ θεοῦ ἡμῶν τόποις τούτοις των Ίεροσολύμων, όδοιπορούντων ξενιτεύοντων και των έν

αλμαλωσία όντων αδελφων ήμων, ελρηνικής επανόδου έκαστου μετα

χαρᾶς ἐν τάχει εἰς τὰ οἰκεῖα αὐτῶν τοῦ Κυρίου δεηθῶμεν

του Κυριου οξησωμέν Υπέρ ἀφέσεως άμαρτιῶν καὶ συγχωρήσεως τῶν πλημμελημάτων ἡμῶν καὶ 5 τοῦ ρυσθῆναι καὶ σωθῆναι ἡμᾶς ἀπό πάσης θλίψεως ὀργῆς ἀνάγκης καὶ ἐπαναστάσεως ἐθνῶν τοῦ Κυρίου κτλ 'Υπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ καὶ τοῦ καταπεμφθῆναι πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτοῦ ἐπὶ πάντας ἡμᾶς καὶ τοῦ καταξιωθῆναι ἡμᾶς τῆς βασιλείας

15 Υπέρ τῶν τὰς ἀγίας νηστείας τὰς δεήσεις διεκτελούντων καὶ ἐλθόντων τοῦ προσκυνῆσαι ἐν τῷ ζωηφόρω τάφω τούτω ακαὶ ἐν ταῖς ἀγίαις ἐκκλησίαις ὀρθοδόξων τοῦ Κυρίου δεηθῶμεν

τῶν οὐρανῶν ἐκτενῶς δεόμεθά σου

20 Τῆς παναγίας καὶ ὑπερευλογημένης ἀχράντου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν τιμίων ἀσωμάτων ἀρχαγγελων, τοῦ ἀγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προ-

25 δρόμου καὶ βαπτιστοῦ, τῶν θείων ἱερῶν ἐνδόξων ἀποστόλων προφητῶν καὶ ἀθλοφόρων μαρτύρων μετὰ πάντων τῶν ἁγίων κτλ

Καὶ ὑπὲρ τῶν προσκομισθέντων καὶ προαγιασθέντων τιμίων ἐνδόξων ἐπουρανίων μυστικῶν φρικτῶν τιμίων θείων δώρων καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος ἀγίου ὁσίου πατρὸς ἡμῶν καὶ ἱερέως Κύριον τὸν θεὸν ἡμῶν ἰκετεύσωμεν

(ἐκφώνησις ὑπὸ τοῦ ἱερέως).

(THE LORD'S PRAYER)

Καὶ μετὰ τὴν ἐκφώνησιν (ὁ διάκονος)

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ

ο Κυρίφ ὅτι πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ (Ο ίερεὺς ἐπεύχεται) P. 58 sq.

^{*} Marg. τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

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Καὶ ὑπὲρ τῶν προτεθέντων καὶ προ-	
αγιασθέντων τιμίων δώρων Κυρίφ	
τῷ θεῷ ἡμῶν δεηθῶμεν	
"Οπως Κύριος ὁ θεὸς ἡμῶν ὁ προσδεξά-	
μενος αὐτὰ εἰς τὸ ἄγιον καὶ ὑπερου-	5
ράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον κτλ	
Τὴν ἐνότητα τῆς πίστεως καὶ τὴν καινω-	
νίαν καὶ δωρεὰν τοῦ ἀγίου Πνεύματος	
αἰτησάμενοι έαυτοὺς καὶ ἀλλήλους	10
καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ	
τῷ Θεῷ παραθώμεθα	
δ ίερεὺς ἐκφωνεῖ	
Καὶ καταξίωσον ήμᾶς δέσποτα (φιλάνθρωπε μετὰ παρρησίας ἀκατακρίτως κτλ)	
δ λαός	15
Πάτερ ήμῶν ⟨ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου κτλ⟩	
δ ξερεύς	
őτι σοῦ ἐστιν ἡ βασιλεία (καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ Πατρὸς κτλ).	
(THE INCLINATION)	
°O διάκονος	20
Τὰς κεφαλὰς ὑμῶν τῷ Κυρίφ κλίνατε	
P. 6o	
(THE MANUAL ACTS AND THE COMMUNION)	
('Ο διάκονος)	
Μετὰ φόβου Θεοῦ πρόσχωμεν	2 =
P. 61	25
('Ο διάκονος) Pp. 62-64.	
Εἴπωμεν πάντες ὑπὲρ σωτηρίας εὐζωΐας	
τε καὶ μακροημερεύσεως τοῦ άγίου	
πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου	30
Πέτρου, παντὸς τοῦ κλήρου καὶ τοῦ	
φιλοχρίστου λαοῦ* καὶ ὑπὲρ τοῦ ἵλεων	
καὶ εὐμενῆ καὶ εὐδιάλλακτον γενέσθαι	
τὸν ἀγαθὸν καὶ φιλάνθρωπον Θεὸν	
έπὶ ταῖς άμαρτίαις ἡμῶν καὶ έλεῆσαι	35
ήμας κατα το μέγα της φιλανθρωπίας	
αὐτοῦ ἔλεος καὶ ὑπὲρ τοῦ συγχωρη-	
θηναι ήμιν παν πλημμέλημα έκούσιόν	

10

15

τε καὶ ἀκούσιον καὶ ὑπὲρ πάσης ψυχής χριστιανών θλιβομένης καὶ καταπονουμένης έλέους Θεού καί βοηθείας επιδεομένης ετι ύπερ των εὐσεβεστάτων καὶ θεοφυλάκτων ήμων βασιλέων, κράτους νίκης διαμονής ειρήνης ύγιείας και σωτηρίας αὐτῶν καὶ τοῦ Κύριον τὸν θεὸν ήμῶν ἐπὶ πλέον συνεργήσαι καὶ κατευοδώσαι αὐτούς ἐν πᾶσι καὶ ὑποτάξαι ύπὸ τοὺς πόδας αὐτῶν πάντα έχθρον καὶ πολέμιον καὶ ὑπέρ σωτηρίας καὶ ἀφέσεως άμαρτιῶν τῶν δούλων του Θεου δ δ' και δ δ', μνήμης καὶ ἀναπαύσεως τῶν ὁσίων πατέρων ήμων και άδελφων και πάντων χριστιανών των δρθοδόξων εἴπωμεν πάντες

δ λαός

20

Κύριε έλέησον

ιβ'.

(THANKSGIVING)

Ο διάκονος

(΄Ο ίερεὺς εὔχεται)

P. 65 sq.

'Ορθοί οἱ μεταλαβόντες τῶν ἀγίων
5 ἀχράντων ἀθανάτων καὶ ζωοποιῶν
τοῦ Χριστοῦ μυστηρίων ἐπὶ ἀφέσει
τῶν ἀμαρτιῶν ἡμῶν ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ

⁶Οπως γένηται ήμιν ή μετάληψις των 39 άγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰωνίου καὶ εἰς κοινωνίαν κτλ

Τῆς παναγίας καὶ ὑπερευλογημένης
35 ἀχράντου δεσποίνης ἡμῶν θεοτόκου
καὶ ἀειπαρθένου Μαρίας μετὰ πάντων
τῶν ἀγίων μνημονεύσαντες ἐαυτοὺς
κτλ.

(THE INCLINATION)
('Ο διάκονος)

40

(THE DISMISSAL)
('O διάκονος)

Έν εἰρήνη καὶ ἀγάπη Θεοῦ πορευθῶμεν.

APPENDIX H

DIPTYCHS OF JERUSALEM

Ι

From the Diakonika of the Liturgy of S. James contained in Cod. Sinait. 1040. The Diptychs are those of Jerusalem (502. 6) written for use at Sinai (501. 20) in the Liturgy of S. James (cp. p. 56 sq. above). The approximate date 1166 is fixed by the names of the patriarchs commemorated: Luke of Constantinople, 10 Chrysoberges, sat from 1156 to 1168 or 1169; Sophronios II of Alexandria before and in 1166; Athanasios of Antioch and Nikephoros II of Jerusalem in 1166 (Lequien Oriens Christianus i. 269; ii. 487, 759; iii. 503). Peter of Sinai (Pharan) is unknown to Lèquien (iii. 756). The emperors are not brought up to date: the latest commemorated is Alexios I Komnenos, 1081-1118.

Ο έν τοις δεξιοις διάκονος . . τὰ δίπτυχα τῶν ζώντων

'Υπέρ σωτηρίας εἰρήνης ελέους ἀγάπης διαμονής καὶ ἀντιλήψεως τοῦ ἀγίου πατρὸς ἡμῶν Νικηφόρου τοῦ πατριάρχου 'Ιεροσολύμων καὶ τῶν σὺν αὐτῷ ἀγίων μεγάλων οἰκουμενικῶν ὀρθοδόξων τριῶν πατριαρχῶν Λουκᾶ Κωνσταντινουπόλεως, Σωφρονίου 'Αλεξανδρείας, 'Αθανασίου 'Αντιοχείας, Πέτρου τε 20 τοῦ πανοσίου πατρὸς ἡμῶν καὶ ἀρχιεπισκόπου καὶ λοιπῶν ὁσίων πατέρων καὶ ἐπισκόπων τῶν ἐν πάση τῆ οἰκουμένη ὀρθοδόξως ὀρθοτομούντων τὸν λόγον τῆς ἀληθείας, παντὸς ἐκκλησιαστικοῦ ὀρθοδόξου τάγματος

Καὶ ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῆ καὶ ἐξουσία ὄντων ῗνα ἦρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάση εὐσεβεία καὶ σεμνότητι 25

"Ετι ύπὲρ πρεσβυτέρων διακόνων διακονισσῶν ὑποδιακόνων ἀναγνωστῶν έρμηνευτῶν ἐπορκιστῶν Ψαλτῶν μοναζόντων ἀειπαρθένων χηρῶν ὀρφανῶν ἐγκρατευομένων καὶ τῶν ἐν σεμνῷ γάμῳ διαγόντων καὶ τῶν φιλοχρίστων

Είτα ὁ ἐξ ἀριστερῶν διάκονος τὰ δίπτυχα τῶν κεκοιμημένων

Τής παναγίας καὶ ὑπερευλογημένης δεσποίνης ήμῶν θεοτόκου καὶ ἀειπαρθένου 30 Μαρίας, τοῦ ἀγίου Ἰωάννου τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ· τῶν ἀγίων ἀποστόλων Πέτρου Παύλου ᾿Ανδρέου Ἰακώβου Ἰωάννου Φιλίππου Βαρθολομαίου Θωμὰ Ματθαίου Ἰακώβου Σίμωνος Ἰούδα Ματθία· Μάρκου Λουκὰ τῶν εὐαγγελιστῶν· τῶν ἀγίων προφητῶν καὶ πατριαρχῶν καὶ δικαίων·

τοῦ ἁγίου Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος τῶν ἀγίων μαρτύρων καὶ ὁμολογητῶν τῶν διὰ Χριστὸν τὸν ἀληθινὸν θεὸν ἡμῶν μαρτυρησάντων καὶ ὁμολογησάντων τὴν καλὴν ὁμολογίαν

Τῶν ἀγίων πατέρων ἡμῶν καὶ ἀρχιεπισκόπων τῶν ἀπὸ τοῦ ἀγίου Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοῦ τοῦ Κυρίου καὶ πρώτου τῶν ἀρχιεπισκόπων μέχρι Εὐθυμίου Συμεῶν καὶ Ἰωάννου ταύτης τῆς ἁγίας Κυρίου τοῦ θεοῦ ἡμῶν πόλεως

Τῶν ἀγίων πατέρων ἡμῶν καὶ διδασκάλων

	Κλήμεντος	Γρηγορίου	'Αμβροσίου	Κελευστίνου	Εὐφραϊμίου
10	Τιμοθέου	'Αλεξάνδρου	'Αμφιλοχίου	Αὐγουστίνου	Μαρτίνου
	Ίγνατίου	Εὐσταθίου	Τιβερίου	Κυρίλλου	'Αγάθωνος
	Διονυσίου	'Αθανασίου	Δαμάσου	Λέοντος	Σωφρονίου
	Διονυσίου	Βασιλείου	'Ιω άννου	Πρόκλου	
	Νικολάου	Γρηγορίου	'Επιφανίου	Φίλικος	
15	Εἰρηναίου	Γρηγορίου	Θεοφίλου	'Ορμίσδου	

Καὶ τῶν ἀγίων μεγάλων έπτὰ Συνόδων τῶν ἐν Νικαία τριακοσίων δέκα ὀκτὰ καὶ τῶν ἐν Ἐφέσω τὸ πρότερον διακοσίων καὶ τῶν ἐν Ἐφέσω τὸ πρότερον διακοσίων καὶ τῶν ἐν Τῆ ἀγία πέμπτη συνόδω ἐκατὸν ἐξήκοντα τεσσάρων καὶ τῶν ἐν τῆ ἀγία ἔκτη συνόδω διακοσίων ὀγδοήκοντα ἐννέα καὶ τῶν ἐν τῆ ἀγία ἔκτη συνόδω πεντήκοντα, καὶ λοιπῶν ἀγίων πατέρων ἡμῶν καὶ ἐπισκόπων τῶν ἐν πάση τῆ οἰκουμένη ὀρθοδόξως ὀρθοτομησάντων τὸν λόγον τῆς ἀληθείας

Των άγίων πατέρων ήμων καὶ ἀσκητων

	Παύλου	Θεοδώρου	'Εφραΐμ	$\Sigma a \beta \hat{a}$	'Αναστασίου
25	' Αντωνίου	'Ιλαρίωνος	'Ονουφρίου	Χαρίτωνος	Κοσμᾶ
	Παύλου	'Αρσενίου	Συμεῶνος	Εὐθυμίου	'Ιωάννου
	Παχωμίου	Μακαρίου	Συμεῶνος	Γερασίμου	
	'Αμμωνα	'Ιωάννου	Θεοδοσίου	Μαξίμου	

καὶ τῶν ἀγίων πατέρων ἡμῶν τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων ἐν τῷ ἀγίῳ ὄρει τῷ Σινᾶ καὶ ἐν τῇ 'Ραϊθῷ

*Ετι ύπὲρ πρεσβυτέρων διακόνων διακονισσῶν ὑποδιακόνων ἀναγνωστῶν έρμηνευτῶν ἐπορκιστῶν ψαλτῶν μοναζόντων τῶν μετὰ πίστεως ἐν τῆ κοινωνία τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τελειωθέντων

Καὶ τῶν εὐσεβῶν καὶ πιστῶν βασιλέων Κωνσταντίνου Ἑλένης, Θεοδοσίου τοῦ μεγάλου, Μαρκιανοῦ Βασιλείου Κωνσταντίνου Ῥωμανοῦ, Μιχαὴλ μοναχοῦ, Ἰωάννου καὶ Εἰρήτης, ᾿Αλεξίου καὶ Εἰρήνης καὶ τῶν κατ᾽ αὐτοὺς εὐσεβῶς καὶ πιστῶς βασιλευσάντων καὶ πάντων τῶν ἐν πίστει καὶ σφραγίδι Χριστοῦ προκεκοιμημένων φιλοχρίστων ὀρθοδόξων λαϊκῶν

Καὶ πάλιν ὁ ἐκ δεξιῶν διάκονος λέγει

40 Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας τοῦ σύμπαντος κόσμου καὶ ἑνώσεως πασῶν τῶν ἀγίων τοῦ Θεοῦ ὀρθοδόξων ἐκκλησιῶν καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ή κατὰ διάνοιαν ἔχει καὶ τοῦ περιεστῶτος φιλοχρίστου λαοῦ καὶ πάντων καὶ πασῶν

δ λαός

Καὶ πάντων καὶ πασῶν.

II

5

THE MODERN DIPTYCHS

From a card, printed at the Patriarchal Press in Jerusalem, for use in the liturgies of S. Chrysostom and S. Basil (p. 389. 25: 409. 5). The additional commemorations at the end are printed on the *verso* of the card and are used (1894) on the festival days of the respective sovereigns.

ΔΙΠΤΥΧΑ

Γερασίμου τοῦ μακαριωτάτου θειοτάτου τε καὶ παναγιωτάτου πατρὸς ἡμῶν καὶ πατριάρχου τῆς ἀγίας πόλεως Ἱερουσαλὴμ καὶ πάσης Παλαιστίνης πολλὰ τὰ ἔτη

Νεοφύτου Κωνσταντινουπόλεως, Σωφρονίου 'Αλεξανδρείας καὶ Σπυρίδωνος 15 'Αντιοχείας τῶν ἀγιωτάτων εὐσεβῶν καὶ ὀρθοδόξων πατριαρχῶν πολλὰ τὰ ἔτη

Ύπὲρ τοῦ προσκομίζοντος τὰ τίμια καὶ ἄγια δῶρα ταῦτα Κυρίφ τῷ θεῷ ἡμῶν, τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς ἱερατικοῦ τάγματος καὶ μοναχικοῦ σχήματος καὶ τῆς σωτηρίας αὐτῶν

Υπέρ εἰρήνης καὶ ἀγαθῆς καταστάσεως τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἀγίων τοῦ Θεοῦ ἐκκλησιῶν καὶ τῆς τῶν πάντων ἐνώσεως

Υπερ των εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων καὶ αὐθεντων ήμων, παντός τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτων

Υπερ σωτηρίας καὶ ἀντιλήψεως πάντων τῶν εὖσεβῶν καὶ ὀρθοδόξων χριστιανῶν, 25 προσκυνητῶν ἐπιτρόπων τε καὶ συνδρομητῶν τοῦ παναγίου καὶ ζωοδόχου τάφου, ἐπισκέψεως τε καὶ βοηθείας παντὸς τοῦ περιεστῶτος χριστεπωνύμου λαοῦ

Καὶ ὧν ἔκαστος κατὰ διάνοιαν ἔχει καὶ πάντων καὶ πασῶν.

Τοῦ εἰσεβεστάτου αὐτοκράτορος πασῶν τῶν 'Ρωσσιῶν 'Αλεξάνδρου τοῦ 'Αλεξαν- 30 δρίδου

Της εὐσεβεστάτης συζύγου αὐτοῦ αὐτοκρατείρας Μαρίας της Θεοδωρίδος

Τοῦ εὐσεβοῦς διαδόχου αὐτῶν Νικολάου τοῦ ᾿Αλεξανδρίδου καὶ παντὸς τοῦ αὐτοκρατορικοῦ οἴκου καὶ τοῦ στρατοπέδου αὐτῶν.

Τοῦ θεοσεβεστάτου βασιλέως τῶν Ἑλλήνων Γεωργίου τοῦ α΄

35

Της εὐσεβεστάτης συζύγου αὐτοῦ βασιλίσσης "Ολγας

Τοῦ εὐσεβοῦς διαδόχου αὐτῶν Κωνσταντίνου καὶ τῶν εὐσεβῶν βασιλοπαίδων, παντὸς τοῦ βασιλικοῦ οἴκου καὶ τοῦ στρατοπέδου αὐτῶν.

APPENDIX J

THE LITURGY FROM THE WRITINGS OF THE EGYPTIAN FATHERS

Η ΣΥΝΑΞΙΣ1

5 (MASS OF THE CATECHUMENS)

(THE LECTIONS AND THE SERMON)

'Ο ξερεύς ἀπὸ τῆς καθέδρας

Ελρήνη πασιν.

δ λαός

Καὶ τῷ πνεύματι σοῦ 2

Αὶ 'Αναγνώσεις 3.

Αί Ψαλμφδίαι 4.

Ο έπίσκοπος ὑπανίσταται καὶ ἀποτίθεται τὸ ὡμοφόριον δ άρχιδιάκονος άναγινώσκει τὸ Εὐαγγέλιον 5.

'Ο ἐπίσκοπος ἐπ' ἐκκλησίας διδάσκει 6.

(THE DISMISSALS) Οἱ κατηχούμενοι ἀποφοιτῶσι 7.

(MASS OF THE FAITHFUL)

(THE PRAYERS) 'Ο διάκονος διανίστησι τὸν λαὸν είς πρω . 458 Orationes 9.

(THE KISS OF PEACE)

Ο διάκονος προσφωνεί πρό τοῦ ἀσπασμοῦ Οἱ ἀκοινώνητοι περιπατήσατε 10

δ 'Ασπασμός 11.

(THE OFFERTORY)

'Ο ξερεύς

Ελρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ 12

δ λαός προσάγει τὰ δώρα

οί διάκονοι προσκομίζουσι τὰ σκεύη καὶ ἡ σινδών ὑφαπλοῦται προτίθεται ή δωροφορία 13.

10

15

20

25

30

Τὰ ἱερὰ Δίπτυχα 14.

(ANAPHORA)

Ό διάκονος κέκραγε ὅτι προσήκει τῷ λαῷ ἐν κόσμῳ ἔστάναι καὶ κατηρεμεῖν 15

(THE THANKSGIVING AND THE INVOCATION)

5

Προσαναπέμποντες τὰς εὐχαριστίας καὶ ὁμοῦ τῷ Θεῷ καὶ Πατρὶ δοξολογοῦντες τὸν Υίὸν σὺν τῷ ἀγίῳ Πνεύματι πρόσιμεν οὕτως ταῖς ἀγίαις τραπέζαις 16

ὁ διάκονος προστάττει ὑμνολογεῖν 17

"Αγιος άγιος Κήριος ςαβαώθ

πλήρης ὁ ογρανός καὶ ή ΓΗ τΗς Δόξης αγτογ 18

10

Καταγγέλλοντες τὸν κατὰ σάρκα θάνατον τοῦ μονογενοῦς γίοῦ τοῦ Θεοῦ τουτέστιν Ἰιτοῦ Χριστοῦ τήν τε ἐκ νεκρῶν ἀναβίωσιν καὶ τὴν εἰς Οὖρανοῦς ἀνάληψιν ὁμολογοῦντες 19—διὰ τῆς ἐπικλήσεως καὶ τῆς ἐπιφοιτήσεως τοῦ ἀγίου Πνεύματος τὸν ἄρτον καὶ τὸ ποτήριον ἀγιάζομεν 20—δεόμεθα ἐκτενῶς εἰς εὐλογίαν 15 ἡμῖν μεταπλασθῆναι τὴν πνευματικὴν ἵνα μετασχόντες αὐτῶν ἀγιαςθῶμεν ςωματικὸς καὶ ποςγματικὸς 21

δ λαός

AMHN 22

(THE FRACTION)

20

Ο διάκονος λέγει τὴν συναπτήν 23 . Ο ໂερεὺς κλậ τὸν ἄρτον 24 . Τὸ καταπέτασμα ὑψοῦται 23 .

(THE LORD'S PRAYER)

Ο ίερεὺς σὺν τῷ λαῷ λέγει

Πάτερ ήμων ὁ ἐν τοῖς ογρανοῖς κτλ 25.

25

(THE ELEVATION)

Ο λειτουργός προσφωνεί

Tà aria toic arioic

δ λαός

Είς άγιος, είς κύριος είς δόξαν Θεοῦ Πατρός 26.

30

(THE COMMUNION)

Προσέρχεται ὁ λαὸς καὶ προτείνει τὰς χεῖρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς 27.

(THE DISMISSAL)

Γίνεται ἀπόλυσις 28.

(THE EULOGIA)

Τὰ προσφερόμενα εἰς λόγον θυσίας μετὰ τὰ ἀναλισκόμενα εἰς τὴν τῶν μυστηρίων χρείαν οἱ κληρικοὶ διανειμάσθωσαν καὶ μήτε κατηχούμενος ἐκ τούτων ἐσθιέτω ἢ πινέτω ἀλλὰ μᾶλλον οἱ κληρικοὶ καὶ οἱ σὺν αὐτοῖς πιστοὶ ἀδελφοί ²⁹.

The writers used belong mostly to the fourth (Ath. Macar. Didym. Tim.) and fifth (Theophil. Synes. Isid. Cyr. Soz. Socr.) centuries, while two (Or. Dionys.) are of the third, one (Evagr.) of the sixth, and one of the seventh (Leont.). No one writer gives much information. Some reff. are from Probst u. s.

As to the disposition of the church (ἐκκλησία S. Ath. Encyc. 3 and passim: 10 κυριακόν hist. Arian. 81, vita S. Ant. 2: ὁ νεῶς τοῦ Θεοῦ Synes. Catastasis p. 302 B) there are mentioned the fountain in the atrium (τὰ ἐν τοῖς προτεμενίσμασι χέρνιβα Synes. ερ. 121, p. 258 B), the seats of the people (αὶ δημοτικαὶ καθέδραι ib. 67, p. 216 c), the sanctuary (τὸ ἱερατεῖον S. Ath. de morte Arii 3, de Fuga 24: θυσιαστήριον Synes. ι. s.: ὁ τῶν κληρικῶν τόπος S. Ath. de Synod. 18), which the

15 laity might not enter (ib.: hist. Arian. 81 τοιούτους τόπους . . . εἰς οὖς οὖδὲ πᾶσι τοῖς χριστιανοῖς ἔξεστιν εἰσελθεῖν), and its cancelli (κάγκελλοι Encycl. 4: κιγκλίδες Synes. Catast. p. 302 B) and veil (τὰ βῆλα τῆς ἐκκλησίας S. Ath. hist. Arian. 56: καταπέτασμα μυστικόν Synes. ερ. 67, p. 212 c: cp. n. 23 below), with the bishop's throne (θρόνος S. Ath. hist. Arian. 56; Synes. Catast. u. s.; n. 4 below), the 20 seats of the presbyters (Orig. in Judic. iii. 2 in altaris circulo velut specula

20 seats of the presbyters (Orig. in Judic. iii. 2 in altaris circulo velut specula quaedam intuentibus collocati: Synes. ib. p. 216 c προεδρία: S. Ath. de Synod. 18: hist. Arian. 56 συμψέλλια subsellia—but these may be the people's seats), and the altar (ἡ ἀγία τράπεζα Encycl. 3, ap. c. Arian. 31: Synes. Catast. p. 303 c δ βωμὸς ὁ ἀναίμακτος: a slab supported on pillars ib. Β τῶν κιόνων τῶν ἰερῶν αἱ τὴν

25 ἄσυλον ἀπὸ γῆς ἀνέχουσι τράπεζαν: sometimes of wood, S. Ath. hist. Arian. 56) and the sacred vessels in the custody of the clergy (ap. c. Arian. 11, 12). Of vestments there is mention of albs (στοιχάρια λινᾶ ið. 60: χιτώνια λινᾶ Soz. H. E. ii. 22), the stoles of the deacons (ὀθόνη S. Isid. Pel. ερρ. i. 136: cp. p. 476. 16 above), and the pallium of the bishop (ἀμοφόριον iδ., n. 5 below).

0 1 Σύναξις. S. Athan. apol. de Fuga 24 (i. 334 c): S. Cyr. Al. in Joan. xii. 1 (iv. 1093 c): Evagr. H. E. ii. 8. Also ή άγια σύνοδος S. Cyr. Al. l. c. and 1104 d. 2 S. Isid. Pel. epp. i. 122 (Migne P. G. Ixxviii. 264) εξρήνην δ ξερεὺς ἀπὸ τοῦ τύψους τῆς καθέδρας τῆ ἐκκλησία ἐπιφθέγγεται . . . τὸ δὲ Καὶ τῷ πνεύματι σοῦ παρὰ

τοῦ λαοῦ ἀποκρινόμενον. P. 118. 12 sqq.

35 S. Macar. Aegypt. de charitate 29 (Migne P. G. xxxiv. 932 c) ωσπερ οὖν κατὰ τήνδε τὴν ὁρατὴν ἐκκλησίαν ἃν μὴ πρότερον αἱ ἀναγνώσεις αἱ ψαλμωδίαι τε καὶ τίς ἐστιν ἀκολουθία τοῦ ἐκκλησιαστικοῦ Βαθμοῦ προχωρήσειεν αὐτὸ τὸ θεῖον μυστήριον τοῦ σώματός τε καὶ αἰματος τοῦ Χριστοῦ τὸν ἱερέα ἐπιτελεῖν οὐκ ἀκόλουθον εἶτα κᾶν πᾶς μὲν ὁ ἐκκλησιαστικὸς κανὼν ἐπιτεθείη ἡ μυστικὴ δὲ τῆς προσφοριᾶς ὑπὸ τοῦ ἱερέως 40 εὐχαριστία καὶ ἡ κοινωνία τοῦ σώματος τοῦ Χριστοῦ μὴ γένηται οὐτε ὁ ἐκκλησιαστικὸς ἐτελεσιουργήθη θεσμὸς καὶ ἐλλιπής ἐστιν ἡ λατρεία τοῦ μυστηρίου.

N. 3: S. Cyr. Al. de ador. in spir. et verit. xii (i. 444 D) προσκομίζομεν δὲ καὶ

ήμεις την αίνεσιν κατά πληθών μεν έν εκκλησίαις εις ενότητα Πνεύματος και ώς εις εν σώμα και ψυχην μίαν συνηνεγμένοι διά της πίστεως . . . ποιούμεθα δε τὰς δοξολογίας 45 και καθ΄ ενα πολλάκις ήρεμοῦντες οἶκον . . . εἶτ' οὖν εν εκκλησίαις κατά πληθύν προσάγοιτο πρός ήμῶν τὸ θῦμα εἶτ' οὖν εν ετέροις πράττοιτο τόποις και καθ΄ ενα τυχὸν ή και κατά δύο που και τρείς και πλείονας ετι, ἀδιάκριτος ή παράστασις τῶν ὑμνολογείν εἰωθότων καὶ εἰς τοῦτο συνδεδραμηκότων ὁμοῦ γὰρ τοῖς ήδη κεκαθαρμένοις διά τοῦ ἀγίου βαπτίσματος συναναφέρει τὸ θῦμα καὶ δ κατηχούμενος ετι καὶ τοῖς τελείοις συναναθεὶς

50 τὴν αἶνεσιν τῶν ἔτι μυστικωτέρων ἀποφοιτᾶ καὶ θυσίας εἴργεται τῆς ἐπὶ Χριστοῦ. The preceding context makes it clear that the αἴνεσις, δορολογία οτ θῦμα is the θυσία αἰνέσεως and this the Psalter. Cp. in Mal. i. (iii. 825 D). For the form of the psalmody cp. S. Athan. de Fuga 24 (i. 334 D) καθεσθεὶς ἐπὶ τοῦ θρόνου προέτρεπον τὸν μὲν διάκονον ἀναγινώσκειν ψαλμὸν τοὺς δὲ λαοὺς ὑπακούειν "Οτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

5 S. Isid. Pel. epp. i. 136 (Migne P. G. lxxviii. 272) τὸ δὲ τοῦ ἐπισκόπου ἀμοφόριον ἐξ ἐρέας ὂν ἀλλ' οὐ λίνου τὴν τοῦ προβάτου δορὰν σημαίνει ὅπερ πλανηθὲν ζητήσας ὁ Κύριος ἐπὶ τῶν οἰκείων ὤμων ἀνέλαβεν· ὁ γὰρ ἐπίσκοπος εἰς τύπον ὢν τοῦ Χριστοῦ τὸ ἔργον ἐκείνου πληροῖ καὶ δείκνυσι πάσι διὰ τοῦ σχήματος ὅτι μιμητής ἐστι τοῦ ἀγαθοῦ καὶ μεγάλου ποιμένος ὁ τὰς ἀσθενείας φέρειν τοῦ ποιμνίου προβεβλημένος καὶ πρόσχες 5 άκριβῶς ἡνίκα γὰρ αὐτὸς ὁ ἀληθινὸς ποιμὴν παραγένηται διὰ τῆς τῶν εὐαγγελίων τῶν προσκυνητῶν ἀναπτύξεως καὶ ὑπανίσταται καὶ ἀποτίθεται τὸ σχῆμα τῆς μιμήσεως ὁ ἐπίσκοπος αὐτὸν δηλῶν παρεῖναι τὸν Κύριον τὸν τῆς ποιμαντικῆς ἡγεμόνα καὶ θεὸν καὶ δεσπότην. The pope of Alexandria was exceptional in that he did not rise at the Gospel: Soz. H. E. vii. 19 ξένον δὲ κάκεῖνο παρὰ 'Αλεξανδρεῦσι τούτοις' ἀνα- 10 γινωσκομένων γάρ των εὐαγγελίων οὐκ ἐπανίσταται ὁ ἐπίσκοπος ὁ παρ' ἄλλοις οὐκ ἔγνων οὖτ' ἀκήκοα. The reading of the Gospel was the office of the archdeacon exclusively at Alexandria: ib. ταύτην δε την ίεραν βίβλον αναγινώσκει ενθάδε μόνος ὁ ἀρχιδιάκονος παρὰ δὲ ἄλλοις διάκονοι ἐν πολλαίς δὲ ἐκκλησίαις οἱ ἱερείς μόνοι, έν δὲ ἐπισήμοις ἡμέραις ἐπίσκοποι ὡς ἐν Κωνσταντινουπόλει κατὰ τὴν πρώτην ἡμέραν 15 της ἀναστασίμου ἐορτης. For well-known allusions to the Gospel see S. Athan.

vita S. Antonii 2, 3 (i. 796 A B).

6 Sozom. H. E. vii. 19 παρά δὲ 'Αλεξανδρεῦσι μόνος ὁ τῆς πόλεως ἐπίσκοπος [ἐπ' ἐκκλησίας διδάσκει] φασὶ δὲ τοῦτο οὐ πρότερον εἰωθὸς ἐπιγενέσθαι ἢ ἀφ' οῦ "Αρειος πρεσβύτερος ὢν περὶ τοῦ δόγματος διαλεγόμενος ἐνεωτέρισε. S. Athan. de Synodis 16 20 (i. 730 B) ὡς καὶ παρὰ σοῦ μεμαθήκαμεν κατὰ μέσην τὴν ἐκκλησίαν κηρύξαντος: αρ. c. Ατίαν. 17 (i. 138 A) πῶς δὲ οἱ τὸν θρόνον τὸν ἐστολισμένον ἐπισκοπικῶς ὀδυρόμενοι, τὸν ἐν αὐτῷ καθήμενον ἐπίσκοπον ζητῷ καὶ οἱ λαοὶ τῆς εὐσεβοῦς διδασκαλίας στερηθώσιν. For applause see Socr. H. E. vii. 13.

7 S. Cyr. Al, de ador, in spir, et verit. xii, in n. 4 above. S. Athan. ap. c. Arian. 25 28 (i. 148 A) πῶς οἶόν τε ἦν προσφορὰν προκεῖσθαι ἔνδον ὅντων τῶν κατηχουμένων; ib. 46 (165 B) ὡς ἀπὸ τούτου φαίνεσθαι μηδαμῶς γεγενῆσθαί τι τῶν μυστηρίων διὰ τὸ τοὺς κατηχουμένους ἔνδον εἶναι. Cp. ib. 11: S. Cyr. Al. in Joan. xii (iv. 1086 B).

8 S. Cyr. Al. de ador. in spir. et verit. xiii (i. 454 B) η οὐκ αὐτοὶ [διάκονοι] προστάττουσι διακεκραγότες ἐν ἐκκλησίαις ποτὰ μὲν ὑμνολογεῖν ὅτι προσήκει λαοῖς καὶ ἐν 30 κόσμω μὲν ἐστάναι κατηρεμεῖν δὲ πολλάκις καὶ διανιστᾶσιν εἰς προσευχὰς καὶ τῆς ἀναμάκτου θυσίας ἐπιτελουμένης αὐτοὶ προσκομίζουσι τὰ τῶν σκενῶν ἰερώτερα καὶ λεπτήν ἐφ' ἄπασι τοῖς ἀναγκαίοις ποιοῦνται τὴν ἐπιτήρησιν; This would no doubt justify the insertion of most of the deacon's directions now existing in the

Egyptian texts. P. 119. 17. N. 11. The prayers for the emperor are frequently alluded to: S. Athan. ap. ad Constant. 16 (i. 304 D) σὰ δὲ θεοφιλέστατε βασιλεῦ ποῦ τοὺς λαοὺς ἄν ήθελες ἐκτείναι τὰς χείρας καὶ εὕξασθαι περὶ σοῦ; de Synodis 10, ep. i concil. Arimin. ad Constant. (i. 725 A) ΐνα οἱ ἐπίσκοποι σὺν τοις ἰδίοις λαοις μετ' εἰρήνης εἰς εὐχάς τε καὶ λατρείας σχολὴν ἄγοιεν ἱκετεύοντες ὑπὲρ τῆς σῆς βασιλείας καὶ σωτηρίας καὶ 40 εἰρήνης: ib. 55 respons. concil. Arimin. ad Constant. (i. 769 A) ὑπὲρ τοῦ δύνασθαι ήμας τῷ παντοκράτορι Θεῷ καὶ τῷ δεσπότη καὶ σωτηρι ἡμῶν Χριστῷ τῷ υἱῷ αὐτοῦ τῷ μονογενεῖ ὑπὲρ τῆς σῆς βασιλείας τὰς ἐθίμους εὐχὰς μετὰ τῶν λαῶν ἀποπληροῦν: Evagr. H. E. ii. 8 episcopi aegypt. ad Leonem τάς τε συνήθεις συνάξεις έπιτελούντα και λιτάς άναπέμποντα τῷ πάντων ἡμῶν σωτῆρι Χριστῷ ὑπὲρ τῆς 45 εὐσεβοῦς ὑμῶν βασιλείας καὶ τοῦ φιλοχρίστου ὑμῶν παλατίου. For a form of bidding see S. Athan. ap. ad Const. 10 (i. 301 c) μόνον γὰρ ἔλεγον Εὐξώμεθα περὶ τῆς σωτηρίας τοῦ εὐσεβεστάτου Αὐγούστου Κωνσταντίου, καὶ πᾶς ὁ λαὸς εὐθὺς μιᾳ φωνῆ έβόα Χριστε βοήθει Κωνσταντίω, και διέμενεν οὕτως εὐχόμενος. It appears from S. Cyr. Al. ep. ad Joan. Ant. (v. c. 105 c) δεδιδάγμεθα δὲ καὶ λέγειν ἐν προσευχαῖς Κύριε 50 ὁ θεὸς ἡμῶν εἰρήνην δὸς ἡμῖν, πάντα γὰρ ἀπέδωκας ἡμῖν, that the celebrant's prayers, p. 160. 20, already existed in some form. (The coptic is probably original here: in the greek the clause referred to is now only in the later intercession, p. 126.21.) 10 Tim. Alex. resp. canon. 9 (Migne P. G. xxxiii. 1302 c) ἐν τῆ θεία ἀναφορά

δ διάκωνος κτλ.

11 N. 10: Orig. in Rom. x. 33 (iv. 683 c) mos ecclesiis traditus est ut post orationes osculo se invicem suscipiant fratres. Cp. Clem. Al. Paed. iii. 11 § 81. P.123.

12 S. Cyr. Al. in Joan. xii. 1 (iv. 1003 c) τοιγάρτοι καὶ ἐν ταῖς ἀγίαις μάλιστα συνόδοις ήτοι συνάξεσι παρ' αὐτὰς τοῦ μυστηρίου τὰς ἀρχὰς τοῦτο (sc. Εἰρήνη πᾶσιν)

καὶ ἡμεῖς ἀλλήλοις φαμέν. Cp. p. 124. 15 sqq.

13 S. Isid. Pel. epp. i. 123 (264 D) ἡ καθαρὰ σινδὰν ἡ ὑφαπλουμένη τῆ τῶν θείων 5 δώρων διακονία ἡ τοῦ ᾿Αριμαθέως ἐστιν Ἰωσὴφ λειτουργία . . ἡμεῖς ἐπὶ σινδόνος τὸν ἄρτον τῆς προθέσεως ἀγιάζοντες κτλ. S. Cyr. Al. in Zach. vi. (iii. 814 A) παρ' οὐδενὸς γαρ όλως είς κοινην λαμβάνεται χρείαν τοῦ άγίου θυσιαστηρίου τὰ σκεύη ἀλλ' ἔστιν ὡς έφην άγια καὶ εἰς δόξαν Θεοῦ τετηρημένα καὶ μόναις ταῖς χρείαις ὑπηρετεῖν εἰωθότα τῆς ἀγίας τραπέζης, δι' αὐτῶν τε καὶ ἐν αὐτοῖς αὶ τῶν προσαγόντων τελοῦνται θυσίαι 10 οὐχ ἐκάστου φέροντος ἴδιον τὸ σκεῦος ἀπάντων δὲ μόνοις τοῖς ἱεροῖς κεχρημένων : id.

in Luc. xxii. 19 (Migne P. G. lxxii. 908 B) εὐχαριστεῖ μὲν τουτέστιν ἐν σχήματι προσευχής διαλέγεται τῷ Θεῷ Πατρὶ κοινωνον ώσπερ αὐτον καὶ συνευδοκητήν ἀποφαίνων τής δοθησομένης ήμιν εύλογίας ζωοποιοῦ πάσα γὰρ χάρις καὶ πᾶν δώρημα τέλειον ἐφ' ήμᾶς ἔρχεται παρὰ Πατρὸς δι' Υίοῦ ἐν ἀγίω Πνεύματι· τύπος δὲ ἦν ἄρα τὸ

15 δρώμενον είς ήμας αὐτοὺς της ὀφειλούσης προσανατείνεσθαι λιτης εἰ μέλλοι προτίθεσθαι παρ' ήμῶν της μυστικής καὶ ζωοποιοῦ δωροφορίας ή χάρις ὁ δη καὶ δρᾶν εἰθίσμεθα: id. in n. 8: S. Isid. Pel. epp. i. 187 (304 A) την πρόθεσιν τῆς δωροφορίας. Cp. S. Athan. ap. c. Arian. 28, n. 7 above. There is no evidence in these writers for the position of the offertory, but there seems to be no other place for it, and 20 apparent traces of it still remain at this point in S. Mark, p. 124.

¹⁴ P. 124, 20 seems to be a remnant of the diptychs at this point. Otherwise the references are only general and do not indicate their position. S. Cyr. Al. ep. ad Attic. (v. c. 204) τοις παρά της σης θεοφιλείας επεσταλμένοις εντυχών εγγεγράφθαι μέν την Ἰωάννου προσηγορίαν έν ταις ιεραις έμανθανον δέλτοις . . . οὐκ έν τοις 25 των λαϊκών καταλόγοις έν δε τοις των επισκόπων εντετάχθαι αὐτήν.

15 N. 8 above.

16 S. Cyr. Al. in Luc. xxii. 19, as in n. 13 above.

17 N. 8. Cp. p. 175. 33:

¹⁸ S. Cyr. Al. in Abac. iii. (iii. 555 A). S. Athan. de Trin. et Sp. s. 16 (i. 977 B) 30 ecclesiae autem Christi omnes ab oriente usque ad occidentem convenienter Patrem a seraphim laudari profitentur in ministeriorum relatione. Reminiscences of preface-forms occur in Orig. c. Cels. viii. 34 (i. 766 F) εἰ δὲ καὶ πληθος ποθοῦμεν ων φιλανθρώπων τυγχάνειν θέλομεν μανθάνομεν ότι χίλιαι χιλιάδες παρειστήκεισαν αὐτῷ καὶ μύριαι μυριάδες ἐλειτούργουν αὐτῷ αἴτινες ὡς συγγενεῖς καὶ

35 φίλους τους μιμουμένους την είς Θεον αυτών ευσέβειαν δρώντες κτλ: S. Athan. in illud Omnia mihi 6 (i. 108 A) των χερουβίμ ή των σεραφίμ . . . την δοξολογίαν προσφέρουσιν ἀπαύστοις τοις χείλεσιν οὐδὲν ἔτερον ἢ τὴν θείαν καὶ ἄφραστον φύσιν τῆ τρισαγιότητι δοξάζοντα . . . τὸ γὰρ τρίτον τὰ τίμια ζῶα ταῦτα προσφέρειν τὴν δοξολογίαν "Αγιος άγιος άγιος λέγοντα κτλ: S. Didym. de 40 Trinit. ii. 77 A (Migne P. G. XXXIX. 545 B) ανταναφωνούντων ασιγήτοις στόμασι καί άκαταπαύστω φωνή: S. Isid. Pel. epp. i. 151 (284) τὰ πολυόμματα ζωα (p. 131. 25).

19 S. Cyr. Al. ep. oecum. ad Nestor. ii. (v. c. 72 c) καταγγέλλοντες.. όμολογοῦντες την ἀναίμακτον ἐν ταῖς ἐκκλησίαις τελοῦμεν λατρείαν προσιμέν τε οὕτω ταῖς μυστικαῖς εὐλογίαις καὶ άγιαζόμεθα μέτοχοι γινόμενοι τῆς τε άγίας σαρκός καὶ τοῦ τιμίου αἵματος

45 τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ. P. 133. 22 sqq.

Theophil. Alex. Lib. paschal. i. (ap. S. Hieron. ep. xcviii. 13) non recogitat . . . panem dominicum quo salvatoris corpus ostenditur et quem frangimus in sanctificationem nostri et sacrum calicem quae in mensa ecclesiae collocantur et utique inanima sunt, per invocationem et adventum sancti Spiritus sanctificari. S. Isid. 50 Pel. epp. i. 313 (364 B) μη υβριζε την θείαν λειτουργίαν, μη ἀτίμαζε την των καρπών εὐλογίαν ἀλλὰ μεμνημένος ὡς αἶμα Χριστοῦ τὴν τούτου ἀπαρχὴν τὸ θεῖον ἐργάζε<mark>ται</mark>

Πνεθμα οὕτως αὐτῷ κέχρησο ὡς ἀσθενής κτλ. Cp. ib. 109 (256 B): 401 (405 D) ἄρτος τον άγιασμον ένεπιστεύθη.

²¹ S. Cyr. Al. in Matt. xxvi. 27 ap. Corder. Catena in Matt. ii. 754 αμα δὲ καὶ ἡμῖν 55 τύπον δίδους πρώτον εὐχαριστείν και οὕτω κλάν τὸν ἄρτον και διαδιδόναι διὸ και ήμεις ἐπ' ὄψεσι Θεοῦ τὰ προειρημένα τίθεντες δεόμεθα κτλ. Cp. Orig. c. Cels. viii. 33 (1. 766 p) τους μετ' εὐχαριστίας καὶ εὐχης της ἐπὶ τοις δοθείσι προσαγομένους ἄρτους ἐσθίομεν σῶμα γενομένους διὰ τὴν εὐχὴν ἄγιόν τι καὶ ἁγιάζον τοὺς μετὰ ὑγιοῦς

προθέσεως αὐτῷ χρωμένους.

22 S. Dionys. Al. ep. ad S. Xystum ap. Euseb. H. E. vii. 9 εὐχαριστίας γάρ ἐπακούσαντα καὶ συνεπιφθεγξάμενον τὸ ᾿Αμὴν καὶ τραπέζη παραστάντα καὶ χείρας εἰς ύποδοχὴν τῆς ἀγίας τροφῆς προτείναντα καὶ ταύτην καταδεξάμενον κτλ. S. Athan. 5 ap. ad Constant. 16 (i. 304 D) ποῦ πρέπον ην καὶ ὅσιον ὑπακοῦσαι τὸν λαὸν τὸ 'Aμήν; (but this is not necessarily the great Amen). Cp. S. Cyr. Al. fragm. in

 Cor. xiv. 16 (Pusey v. 296). P. 134. 32.
 Leontius Neapolit. vita S. Joan. Eleemos. 14 (Migne P. G. xciii. 1627) cum ergo ad sanctum dominicum diem pervenisset et sancto altari astitisset ut 10 incruentum sacrificium offerret, iam diacono generalem orationem pene consummante, sanctum velum exaltaturo, in mentem malitiae immemoris venit et statim divini praecepti recordans asserentis Si offers munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te relinque ibi munus tuum &c. intimat diacono facienti orationem quam diaconus solitus facere erat 15 ut reinciperet a capite et si impleretur iterum recapitularet usquedum perveniat eius sanctificatio . . . et veniente eo et veritate testimonium perhibente prior patriarcha genu flexit dicens Indulge mihi frater . . . et dicente patriarcha Deus nobis omnibus indulgeat, surrexerunt et ingressi sunt ambo ecclesiam et tunc cum multo gaudio et laetitia astitit sancto altari cum munda conscientia valens 20 dicere Deo Dimitte nobis debita nostra sicut &c. (The greek of this work does not exist in its original form: in Symeon Metaphrastes vita S. Joan. Eleemos. [Migne P. G. cxiv. 895] it is entirely recast: the latin translation is that of Anastasius Bibliothecarius [fl. 870]. For orationem quam diaconus solitus facere erat Symeon reads (§ 26) την συναπτην αἴτησιν: perhaps Anastasius read συνήθη 25 for συναπτήν.) Cp. p. 138. 20 sqq. But perhaps the reference is to the Prayers.²⁴ S. Cyr. Al. in Matt. xxvi. 27 in n. 21: Theophil. Al. Lib. paschal. i. in n. 20.

²⁵ Leontius Neapol. vita S. Joan. Eleemos. 38 (Migne P. G. xciii. 1649) facit missas in oratorio suo nullum habens nisi ministrum suum. cum ergo sancta benedixisset patriarcha et orationem dominicam inchoasset coeperunt dicere tres 30 tantum illi Pater noster et cum pervenissent ad sermonem quo dicitur dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris innuit domestico patriarcha ut taceret: siluit ergo et patriarcha et permansit princeps solus dicens versum dimitte nobis sicut et nos dimittimus et statim conversus sanctus dicit ei mansueta voce Vide in quali terribili hora quid dicis Deo quoniam sicut ego dimitto ita et 35

tu dimitte mihi. Cp. n. 23 above. Synes. de Regno p. 9 Β ίεραί τε έν τελεταίς άγίαις εὐχαὶ Πάτερ ἡμῶν ἐκβοῶσαι (see Petavius' note in loc.). P. 136.

²⁶ S. Cyr. Al. in Joan. xii (iv. 1086 c) τοιγάρτοι καὶ τοῖς μετασχεῖν ἐθέλουσιν εύλογίας της μυστικής οι των θείων μυστηρίων προσφωνούσιν λειτουργοί Τά άγια τοίς άρίοις, πρεπωδεστάτην είναι διδάσκοντες των άγίων την μέθεξιν τοις ήγιασμένοις 40 έν πνεύματι. Cp. in Joan. iv. 7 (iv. 438 A). The formula Els ἄγιος κτλ is frequently quoted by S. Didymus, but is not connected with the Tà ἄγια or the

liturgy: see de Trinit. iii. 13 (175A), ii. 6 (72 A), 7 (91 B). P. 138.

27 S. Dionys. Al. in n. 22: Orig. c. Cels. viii. 33 in n. 21: S. Cyr. Al. in nn. 16, 19, 21, and in Joan. xii. 1 (iv. 1104 E). In the fourth century it was usual 45 for the faithful to carry away particles in which to communicate themselves: S. Bas. ep. xciii. (iii. 187 A) ἐν ᾿Αλεξανδρεία δὲ καὶ ἐν Αἰγύπτω ἔκαστος καὶ τῶν έν λαῷ τελούντων ὡς ἐπὶ τὸ πλεῖστον ἔχει κοινωνίαν ἐν τῷ οἴκῷ αὐτοῦ καὶ ὅτε Βούλεται μεταλαμβάνει δι' ἑαυτοῦ. And on saturday evening in the neighbourhood of Alexandria and in the Thebaid they communicated not fasting: Socr. 50 Η. Ε. ν. 22 Αἰγύπτιοι δὲ γείτονες ὄντες 'Αλεξανδρέων καὶ οἱ τὴν Θηβαΐδα οἰκοῦντες έν σαββάτω μεν ποιούνται συνάξεις, ούχ ώς έθος δε χριστιανοίς των μυστηρίων μεταλαμβάνουσι, μετα γαρ το εὐωχηθηναι καὶ παντοίων έδεσμάτων έμφορηθηναι περὶ έσπέραν προσφέροντες τῶν μυστηρίων μεταλαμβάνουσιν (an agape seems to be referred to).

28 S. Athan. hist. Arian. 55 (i. 377 E) ήδη μεν οὖν ήσαν οἱ πλεῖστοι τοῦ λαοῦ γενομένης 55 ἀπολύσεως έξελθόντες γυναικῶν δὲ ὀλίγων ἀπομεινασῶν γέγονεν ὡς προσέταξαν. P.142.

²⁹ Theoph. Al. Canon 7 (Migne P. G. lxv. 41 A).

5

APPENDIX K

THE EGYPTIAN LITURGY OF THE ARABIC DIDASCALIA CAP. XXXVIII

MS. Bodl. Huntingt. 31, f. 121

And he shall begin the celebration of the holy Kuddas

(ENARXIS)

Accordingly first he shall say the Prayer of Thanksgiving 1.

And after that, while all the congregation sits, he shall address to them explanations of the word, to wit of the holy scripture, and instruct them, as is fitting, in their conversation and instruct them in the path of virtue.

(THE PROTHESIS)

Then he shall recite Psalmody² from the book of Psalms by the mouth of those who have received the gift from skilful 15 teachers, and all the congregation shall listen to them with understanding and fear: they shall follow them with contrition.

And the presbyter shall bring the bread and the chalice of the eucharist³.

And the bishop shall bring the incense and go round about the altar three times in honour of the holy Trinity: and he shall hand the censer to the presbyter and he shall go round with it to the congregation 4.

20

25

(MASS OF THE CATECHUMENS)

(THE LECTIONS)

And when they have finished the psalmody the deacon shall recite sections from the Apostolic word, and a section from the Psalms: then from the word of the Gospel⁵.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

And they shall pray for the sick and those abroad and those in distress, and for the weather and for the fruits and for the kings and them that are in high places, and for them that have fallen asleep and them that 6 have repented 6 and do benefit 30 to the church: and they shall pray also for the catechumens, and for the peace of the universal church, and for the bishop and for the clergy, and for the assembly of the congregation.

¹ Cp. p. 147. ² abşalmūdīa. Cp. pp. 145sq. ³ auchārisdīa. ⁴ Cp. pp. 150sqq. ⁵ Cp. pp. 152–156. ⁶ Reading تابع for تابع for يانه 7 Cp. pp. 159–161.

(ANAPHORA)

And so the bishop shall consecrate, the veil being let down and the presbyters and the deacons and the subdeacons¹ being within. And the subdeacons and the reader² and the widows who are deaconesses and have spiritual gifts and the bishop shall stand at the altar, and the deacons shall be around him and shall fan with fans 5 and linens³ like the wings of the cherubin, and the presbyters standing with him, and so the whole of the clergy⁴ in their order.

And he shall not give the host 5 to any save to a believer alone.

APPENDIX L

FRAGMENT OF AN ANAPHORA OF THE PERSIAN 10 RITE

MS. Brit. Mus. Add. 14669 ff. 20 sq.

The fragment consists of two leaves of syriac writing of the sixth century, in part undecipherable without the use of chemical reagents. Dr. Bickell published as much of it as he could decipher in his Conspectus rei syrorum 15 literariae (Münster 1871, pp. 71-73: cp. p. 63), and subsequently collated it a second time and made the following reconstruction for the Appendix to Liturgies Eastern and Western Oxford 1879. The roman numerals indicate the columns of the MS., the arabic the lines of each column: each dot represents an illegible syriac letter: words in italics are conjecturally restored from such 20 traces as are still decipherable, those in italics and enclosed in [] are conjectured from the sense: capitals represent the corresponding syriac letters of words otherwise undecipherable.

	I	
1	K	25
2		
3	A	
4	DRT	
5	eorum	
6	spirituales	32
7	A sanctipraedicatio terreni	
8	te ut dum sanctipraedicant te	
9	[per] [tuum] sanctum sanctificentur et per glorificationem t	uam

¹ abūdīākonīn. ² aģnostīs. ³ acmīsāt = καμίσια? ⁴ aclīrus. ⁵ kurbān.

	10 VN spiritualem glorificemur
	11 sicut illi in una concordia
	12 stuporis et in clamore
	13 in sanctipraedicatione silentii
5	14 locis
	15 R eorum ad te
	16 terreni ex
	17 emittunt et una voce
	18 in concordia clamant
10	19 et dicunt ut et nos
	20 [quos] gratia tua fecisti sanctos
	21 sicut illos cum iis in una
	22 concordia anima pura
	23 et mente illuminata sancte
15	24 clamemus et dicamus
	25 Sanctus sanctus sanctus.
	26 Sanctus es tu et glorificandus et magnum
	27 nomen tuum domine omnium et deus
	28 et creator omnium, rex [regum]
20	29 domine dominorum iudex iudicum
	30 gubernator qui ab altero [non]
	31 gubernaris, iudicans omnia cui iudex [non est],
	32 rex cui regnum R
	33 super potestatem eius non MT
25	34 domine unice quia non est dominatio
	35 alia quae sit
	II
	1 Deus essentia cuius nemo resistit
	2 potestati, tu es una sola
30	3 natura sancta et essentia
	4 adoranda: tu es sicut
	5 es, at quomodo es
	6 nemo scit: stupendum est
	7 nomen tuum et tremenda commemoratio tua
35	8 et mira narratio de te
	9 et terrifica explicatio
	10 essentiae tuae: tu es ille qui in veritate
	[bonus] es et non per similitudinem
	12 bonitas tua: non appropinquat
40	13 [mutatio] ad gratiam tuam quia 14 in veritate sine mutatione
	15 est bonitas tua: tu es
	16 causa gratiae tuae quia natura tua est
	17 fons miserationis tuae: a te ascendit

18	et super omnia effunditur fons	
19	plenus misericordiae tuae: non	
20	sumpsisti A dedisti	
21	aliis quia nemo est [ditior] te	
22	ut tibi mutuum det, nec etiam indiges	5
.23	tu ut mutuum accipias, quia in te et apud te	
24	coacervatae sunt divitiae omnis vitae:	
25	tu beneficia tantum tribuere nosti	
26	et suades creaturis tuis	
27	ut [accipiant] gratiam tuam: vocas	10
28	creaturas tuas ut accipiant dona tua.	
29	Hic est enimDN	
30	alteri AMT	
31	tu T gratia tua	
32	QR tu	15
33	quia non est qui sufficiat	
34	earum	
	III .	
1	secreto dispergis	
2	K omnipotens brachium tuum	20
3	creatio tua quam vocavit	
4	ex nihilo nutus	
5	voluntatis tuae. tu es Deus qui, cum	
6	esses solus et alius	
7	tecum in essentia non adesset	25
8	praeter Filium qui ex essentia tua	
9	et Spiritum qui ex natura tua, creasti	
10	creaturas vivas et potestates	
II	spiritus et fundasti mundum	
12	et inferiora et exornasti	30
13	superiorum et mandatum tuum L	
14	mundos secreto $S \dots R$.	
15	effudisti autem gratiam tuam	
16	abundantius super genus	
17	debile humanitatis nostrae: de	35
18	terra enim imaginem tuam fecisti nos	
19	et de pulvere similitudinem tuam nobis tribuisti	
20	et potestatem A divinitatis tuae	
21	posuisti super imaginem tuam	
22	per gratiam tuam ut omnia obedirent	40
23	imagini tuae et praestarent servitutem	
24	similitudini tuae: et ecce impositum est super	
25	omnia quia tu sic voluisti iugum	
26	regni hominis mortalis et obediunt	

	27	creaturae omnes dominationi eius:
	28	per gratiam enim tuam adoratam ab
	29	omnibus constitutus est ut dominus sit
	30	NVKte in medio
5	31	A illum A gloriosum
	32	T e pulvere potestatem tribuisti Q
	33	ut serviat V
		L. mundus
	35	
	33	
10		IV
	I	gratiam
	2	NT
	3	genus
	4	et glorificemus [Patrem]
15	5	et Filium [et Spiritum Sanctum]
- 5	6	in saecula
	7	amen et amen. adoramus [nos]
	8	te adorande et glorificamus [nos]
	9	te glorificande et sanctum praedicamus [nos]
20	10	te sancte natura tua et magnificamus [te]
20	11	quamquam non sufficimus [laudi tuae]
	12	o tu qui omnibus sufficis
		superabundans, qui omnia nutris
	13	super omnem creationem enim
	14	extensa est et gratia
25	. 15	
	16	effusa est gratia quae
	17	et omni tempore ab omni
	18	fons A
	19	auxilia et repositorium omnium
30	20	divitiarum spiritualium. tibi sunt
	21	omnia: et nos cum omnibus ut tui
	22	essemus fecisti et vocasti nostrum
	23	nomen secundum nomen tuum et magnificasti nos
	24	et honorasti nos et elevasti nos et exaltasti nos
35	25	et purificasti nos et sauctificasti nos et per te
	26	H et turpitudo voluntatis nostrae
	27	TT et amaritudinem
	28	libertatis nostrae edulcasti per fructum
	29	qui missus est ad nos
40	30	N genimen arboris tuae
	31	$\dots \dots N$ e radice enim
	32	essentiae tuae fructum vivificum
	33	misisti in regionem nostram ut det nobis
	34	A quod voluit voluntas tua ut daret

	v	
I		
2		
3		
4		5
5		
6	<i>T</i> H	
7	A	
8	se ipsum, asumpsit nos et [factus est]	
9	ex virgine homo	10
10	Deus de Deo venit	
11	et curavit nos omnibus modis	
12	· · · · · · · · · dilectio eius	
13	se obtulit passioni	
14	ut sua passione nos liberaret	15
15	sua curatione vitam	
16	nobis daret et per resurrectionem	
17	cum ipso a morte	
18	per ascensionem suam gloriosam	
19	in altitudinem nos eveheret	20
20	gloriosam. et quia paratus	
21	erat ut ascenderet de regione nostra	
22	et elevaretur in regionem spiritualium	
23	unde descenderat reliquit	
24	in manibus nostris pignus corporis sui	25
25	sancti ut de propinquo esset	
26	nobiscum per corpus suum et omni tempore	
27 28	se nobis immisceret per virtutem suam. ante enim tempus crucifixionis ipsius et horam	
20	in qua glorificandus erat	
30	accepit panem et vinum quae	30
31	fecerat voluntas ipsius, sanctificavit ea per verbum	
32	Spiritus et hoc mysterium	
33	reliquit nobis et bonam similitudinem	
34	commisit nobis ut quemadmodum ipse fecit [nos quoque	25
51	facianus]	99
35	iugiter et salvemur per mysteria [ejus].	
	• • • •	
1	VI	
2		
3		40
4		
5		
6		

	7
	8
	9
	IO
5	II
	12
	13
	14 pro [ecclesia tua sancta]
	J5 quae est
10	16 et pax
	17 pro omnibus [episcopis]
	18 et universo sacerdotio
	19 tuo in omni
	20
15	21 imprimis [pro virgine]
-5	22 sancta quae NT [sine]
	23 macula
	24 pro apostolis
	25 et martyribus et confessoribus A
20	26 rectis et iustis, pro regibus
	27 fidelibus qui triumphare fecerunt in ditione sua
	28 veritatem regni tui ut per
	29 tuum custodiantur fines
	30 gubernationis eorum, et pro corona
25	31 anni ut benedicatur
	32 abundanter
	33 omnes
	34
	35
20	VII
30	
	I
	2
	3
	4
35	5
	7 · · · · · · · · · · · · · · · · · · ·
	9
	10
40	II
•	12
	13
	14 [ut faciat] panem
45	15 [hunc corpus Filii tui] et vinum

15

30

	24 ORATIO POSTQUAM SUMPSERUNT
	25 SACRIFICIUM
	26 qui nos gratia tua dignatus es
	27 participatione mysterii sancti
5	28 et sumptione corporis et sanguinis unigeniti tu
	29 H T sint
	30 NS sancti et iis
	31 ut puri
	32 N cum fiducia
0	33 adoremus et glorificemus
	34 · · · · · · pro
	35 [gratia eius] ineffabili.

APPENDIX M

THE LITURGY OF ASIA FROM THE CANONS OF LAODICEA

Η ΣΥΝΑΞΙΣ 1

(MASS OF THE CATECHUMENS)

(THE ENTRANCE)

Ή είσοδος τοῦ ἐπισκόπου

οἱ πρεσβύτεροι μετὰ τοῦ ἐπισκόπου εἰσίασι καὶ καθέζονται ἐν τῷ βήματι² οἱ διάκονοι οὐ καθέζονται εἰ μὴ μετὰ κελεύσεως τοῦ πρεσβυτέρου³ οὐ δεῖ ὑπηρέτας κᾶν βραχὺ τὰς θύρας ἐγκαταλιμπάνειν⁴.

(THE LECTIONS AND THE SERMON)

Οἱ ἀναγνῶσται τὰς ᾿Αναγνώσεις.

25 Οἱ ψάλται ἐπὶ τὸν ἄμβωνα ἀναβαίνουσι καὶ ἀπὸ διφθέρας ψάλλουσι τὸν Ψαλμόν 5 .

Τὸ Εὐαγγέλιον 6.

'Η 'Ομιλία τοῦ ἐπισκόπου⁷.

(THE DISMISSALS)

Εὐχὴ τῶν κατηχουμένων ἐπιτελεῖται οἱ κατηχούμενοι ἐξέρχονται. Ἡ εὐχὴ τῶν ἐν μετανοία γίνεται οὖτοι προσέρχονται ὑπὸ χεῖρα καὶ ὑποχωροῦσι.8.

(MASS OF THE FAITHFUL)

(THE PRAYERS OF THE FAITHFUL)

Ο ίερεὺς τὴν πρώτην εὐχήν.

Ο διάκονος προσφωνεῖ τὴν δευτέραν εὐχήν.

°Ο διάκονος προσφωνεῖ τὴν τρίτην εὐχήν °.

(THE KISS OF PEACE)

Ή Εἰρήνη δίδοται

και μετά το πρεσβυτέρους δοῦναι τῷ ἐπισκόπῳ τὴν εἰρήνην τότε οἱ λαϊκοὶ τὴν εἰρήνην διδόασι ¹⁰.

(THE OFFERTORY AND THE ANAPHORA)

'Η άγία Προσφορά τελεῖται ¹¹.

'Η Κοινωνία

οἱ ἱερατικοὶ εἰσίασι εἰς τὸ θυσιαστήριον καὶ κοινωνοῦσι, οἱ λοιποὶ κοινωνοῦσιν $\tilde{\epsilon} \xi \omega^{12}.$

(THE EULOGIA)

Εύλογίαι 13.

15

10

5

There seems to be no evidence for the rite of the diocese of Asia except that of the canons of Laodicea (Bruns Canones Berlin 1839, i. 73-80). On the date of the Council, about 363, see Westcott Canon of the New Testament, p. 427 sq., ed. 4: Hefele Conciliengeschichte Freib. i. B. 1855, i. p. 721 (eng. 20 transl. ii. p. 295 sqq.). As to the structure of the church (δ οἶκος τοῦ Θεοῦ 6, 28, έκκλησία 28, 59, κυριακόν 28), there is mention of the sanctuary (βημα 56, θυσιαστήριον 19, 44) with the seats of the bishop and presbyters (56), the sacristy (διακονικόν 21) with the sacred vessels (δεσποτικά σκεύη ib.), and the pulpit (ἄμβων) from which the psalms, and of course the lections, are recited 25 (15). Of the ministry (ἡ ἐκκλησιαστική τάξις 24)—consisting of the sacred orders (leρατικοί 19, i.e. bishop, presbyter and deacon) and the minor orders (κληρικοί 20, i.e. subdeacons [ὑπηρέται], readers, singers, exorcists and doorkeepers)—the minor orders are forbidden to wear stoles (ἀράρια 22, 23: only subdeacons, readers and singers are mentioned, but there would be no question 30 as to the rest) or to enter the sanctuary (19): the subdeacons may not infringe on the functions of the deacon and claim a position in the sacristy or handle the sacred vessels (21). The doors are kept by the subdeacons, who may not leave them during the liturgy (22, 43): the function of the doorkeepers is undefined, but probably they kept the women's doors and the subdeacons the 35 men's (cp. the relation of deacons and subdeacons in this respect p. 13. 19 above). The liturgy may not be celebrated in Lent except on saturdays and sundays (49), nor at any time in houses (58).

1 Σύναξις. Can. 17, 35. Προσφορά is used for 'mass' in 58: λειτουργία is

used in a general sense as applied to nones and vespers in 18.

2 C. 56 ὅτι οὐ δεῖ πρεσβυτέρους πρὸ τῆς εἰσύδου τοῦ ἐπισκόπου εἰσιέναι καὶ καθέζεσθαι ἐν τῷ βήματι ἀλλὰ μετὰ τοῦ ἐπισκόπου εἰσιέναι πλὴν εἰ μὴ ἀνωμαλοίη ἢ ἀποδημοῖ ὁ ἐπίσκοπος.

3 C. 20 ότι οὐ δεί διάκονον ἔμπροσθεν πρεσβυτέρου καθέζεσθαι άλλα μετα κελεύσεως

τοῦ πρεσβυτέρου καθέζεσθαι· όμοίως δὲ ἔχειντιμὴν καὶ τοὺς διακόνους ὑπὸ τῶν ὑπηρετῶν καὶ πάντων τῶν κληρικῶν. Cp. p. 28.8.

4 C. 43: cp. 22.

5 C. 17 περὶ τοῦ μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς ἀλλὰ διὰ 5 μέσου καθ' ἔκαστον ψαλμὸν γίνεσθαι ἀνάγνωσιν: 15 περὶ τοῦ μὴ δεῖν πλέον τῶν κανονικῶν ψαλτῶν τῶν ἔπὶ τὸν ἄμβωνα ἀναβαινόντων καὶ ἀπὸ διφθέρας ψαλλόντων ἐτέρους τινὰς ψάλλειν ἐν τῆ ἐκκλησία. Can. 17 probably refers immediately to the divine office and not to the liturgy: but it implies the principle of alternating psalms and lessons. Can. 15 probably does not exclude the responsive antiphon 10 of the people (ὑποψάλλειν), but forbids anything beyond this: cp. Hefele ὑι loc. C. 59 forbids privately composed psalms and uncanonical lections: ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῆ ἐκκλησία οὐδὲ ἀκανόνιστα βιβλία ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης,—and probably implies a prophecy as

5 ⁶ The only explicit allusion to the Gospel is in c. 16 περὶ τοῦ ἐν σαββάτῳ εὐαγγέλια μετὰ ἐτέρων γραφῶν ἀναγινώσκεσθαι. The exact reference of this canon

is unexplained: cp. Hefele in loc.

C. 10.

well as an apostle.

8 C. 19 περὶ τοῦ δεῖν ἰδία πρῶτον μετὰ τὰς δμιλίας τῶν ἐπισκόπων καὶ τῶν κατη-20 χουμένων εὐχὴν ἐπιτελεῖσθαι καὶ μετὰ τὸ ἐξελθεῖν τοὺς κατηχουμένους τῶν ἐν μετανοία τὴν εὐχὴν γίνεσθαι καὶ τούτων προσελθόντων ὑπὸ χεῖρα καὶ ὑποχωρησάντων κτλ. Προσελθεῖν ὑπὸ χεῖρα=to be blessed: cp. Silv. 57 ad manum accedere (p. 470. 14 above). In c. 5 it is forbidden to hold ordinations ἐπὶ παρουσία ἀκροωμένων, i. e. the second order of penitents. In c. 6 heretics are forbidden to enter the church at all.

25 °C. 19 οὕτως τῶν πιστῶν τὰς εὐχὰς γίνεσθαι τρεῖς μίαν μὲν τὴν πρώτην διὰ σιωπῆς, τὴν δὲ δευτέραν καὶ τρίτην διὰ προσφωνήσεως πληροῦσθαι. The phrases διὰ σιωπῆς and διὰ προσφωνήσεως have been taken to mean 'in silence' and 'aloud,' as though equivalent to μυστικῶς and ἐκφώνως of later rubrics (Palmer Origines i. 107, ed 4, London 1845). But προσφωνεῖν and προσφώνησις are

30 technical words and are used of the deacon, especially as 'bidding' prayers, i.e. as reciting the suffrages of litany-forms: see p. 5. 10, 7. 3, cp. 482. 6. Hence a prayer διὰ προσφωνήσεως must be a prayer bidden by the deacon and responded to by the people, and by consequence a prayer διὰ σιωπῆς must be one said by the celebrant without biddings or responses: cp. Dict. christian antiq. p. 1738.

35 The Laodicene order is, therefore, a prayer by the celebrant followed by two deacon's ektenes; and it may coincide with the Egyptian where we have the prayer after the Gospel p. 157, the ektene pp. 158 sq. (the Prayer of the Veil is probably a comparatively late addition) and the Three p. 160: cf. pp. 119-121. But possibly the second δια προσφωνήσεων may be the diptychs.

o 10 C. 19. Cp. again the Egyptian, where however the order has been broken by the interpolation of the Great Entrance in the greek, p. 122, and of the

Creed in the coptic, p. 162.

11 C. 19 καὶ ούτω (sc. after the peace) την άγίαν προσφοράν ἐπιτελεῖσθαι.

12 C. 19 καὶ μόνοις ἐξὸν εἶναι τοῖς ἱερατικοῖς εἰσιέναι εἰς τὸ θυσιαστήριον καὶ 45 κοινωνεῖν. Cp. 44 ὅτι οὐ δεῖ γυναίκας ἐν τῷ θυσιαστηρίφ εἰσέρχεσθαι. C. 7 κοινωνεῖν τῷ μυστηρίφ τῷ ἀγίφ. Heele Conciliengeschichte i. p. 740 (eng. trans. ii. p. 314) interprets c. 25 ὅτι οὐ δεῖ ὑπηρέτας ἄρτον διδόναι οὐδὲ ποτήριον εὐλογεῖν as prohibiting subdeacons to communicate the people: but the reference is questionable and ποτήριον εὐλογεῖν is very difficult to explain in this sense. More probably

and ποτήριον εὐλογεῖν is very difficult to explain in this sense. More probably 50 it refers to the agape (which is mentioned in c. 27, where it is forbidden to carry anything away from the agape, and in c. 28, where it is forbidden to hold it in churches: cf. Conc. Gangr. c. 11), and the prohibition is directed against any below a deacon saying the grace at the agape: cp. Can. Hippol. 35 (ed. Achelis in Gebhart and Harnack Texte u. Unters. vi. 4, p. 110) diaconus in

66. Achens in Gebnart and Harnack Texte u. Omers. vi. 4, p. 110) diaconus in 55 agape absente presbytero vicem gerat presbyteri quantum pertinet ad orationem et fractionem panis quem invitatis distribuat: laico autem non convenit ut signet panem sed tantummodo frangat: nihil praeterea faciat. 13 C. 32 ὅτι οὐ δεῖ αἰρετικῶν εὐλογίας λαμβάνειν αἴτινές εἰσιν ἀλογίαι μᾶλλον $\mathring{\eta}$ εὐλογίαι. But probably these are not εὐλογίαι in the sense of the unconsecrated surplus of the oblates distributed to the faithful (cp. p. 506), but loaves occasionally interchanged between churches in sign of communion: cp. c. 14 περὶ τοῦ μὴ τὰ ἄγια (the Eucharist itself) εἰς λόγον εὐλογιῶν κατὰ τὴν ἐορτὴν τοῦ 5 πάσχα εἰς ἐτέρας παροικίας διαπέμπεσθαι: c. 38 ὅτι οὐ δεῦ παρὰ τῶν Ἰουδαίων ἄζυμα λαμβάνειν ἢ κοινωνεῦν ταῖς ἀσεβείαις αὐτῶν.

APPENDIX N

THE LITURGY FROM THE WRITERS OF THE PONTIC EXARCHATE

H ZYNAEIZ 1

(MASS OF THE CATECHUMENS)

(THE LECTIONS AND THE SERMON)

Ο Προφήτης.

'Ο 'Απόστολος.

'Ο Ψαλμός.

Τὸ Εὐαγγέλιον 2.

'Ο δμιλών

Ελρήνη πασιν

δ λαός

20

10

15

Καὶ τῷ πνεύματι σοῦ

ή Διδασκαλία 3.

(THE DISMISSALS)

Οἱ ἀκροώμενοι ἐξέρχονται ⁴.

Οἱ κατηχούμενοι εὐξάμενοι έξέρχονται 5.

Οἱ ἐνεργούμενοι εὐξάμενοι ἐξέρχονται 6.

Οἱ ὑποπίπτοντες εὐξάμενοι ἐξέρχονται 7.

(MASS OF THE FAITHFUL)

(THE PRAYERS)

'Ο διάκονος κπρύσσει

30

25

Υπέρ των έν αποδημίαις άδελφων δεηθωμεν

Υπέρ των έν στρατείαις έξεταζομένων δεηθωμεν

Υπέρ παρρησιαζομένων διά τὸ ὄνομα Κυρίου δεηθώμεν

Υπέρ τῶν τοὺς πνευματικοὺς καρποὺς ἐπιδεικνυμένων ἐν τῆ ἀγία ἐκκλησία δεηθῶμεν Έν εἰρήνη μένειν τὰς λειπομένας ήμῶν ἡμέρας εὐξώμεθα Ἐν εἰρήνη γενέσθαι τὴν κοίμησιν ἡμῶν αἰτησώμεθα 8.

'H Εἰρήνη'.

5

(THE OFFERTORY)

Ο λαός προσφέρει τὰ δῶρα οἱ διάκονοι ἀναφέρουσι 10.

(ANAPHORA)

(THE THANKSGIVING)

10

Τὰ έξαπτέρυγα σεραφὶμ μετὰ τῶν τελείων χριστιανῶν ὑμνοῦντα λέγει δ ἐπινίκιος ὕμνος

["Αγιος ἄγιος ἄγιος Κύριος σα β α $\dot{\omega}$ θ] 11

Σιωπάσθωσαν ήλίου ανατολαί και σελήνης περίοδοι, κράσεις αέρων, ώρων 15 εναλλαγαί, ΰδωρ ἀπὸ νεφῶν καὶ ἀπὸ γῆς ετερον, αὐτὴ ἡ θάλασσα, ἡ γῆ σύμπασα, τὰ ἐκ γῆς Φυόμενα, τὰ ἐν τοῖς ὕδασι διαιτώμενα, τὰ ἐν ἀέρι γένη, αἱ μυρίαι τῶν ζώων διαφοραί, πάντα τὰ πρὸς ὑπηρεσίαν της ζωης ήμῶν τεταγμένα ἀλλὰ ἐκείνο οὐδὲ βουλομένοις παρελθείν δυνατὸν καὶ σιωπησαι μὲν τὴν χάριν τῷ γε νοῦν ύγιη καὶ λόγον έχοντι παντελώς ἀμήχανον, είπειν δέ τι πρὸς ἀξίαν πλέον 20 άδυνατώτερον ότι κατ' είκονα Θεού καὶ όμοίωσιν ποιήσας τον ἄνθρωπον ό Θεός καὶ τῆς έαυτοῦ γνώσεως ἀξιώσας καὶ λόγφ παρὰ πάντα τὰ ζῶα κατακοσμήσας καὶ τοις άμηχάνοις τος παραδείσος κάλλεσιν έντρυφαν παρασχόμενος και των έπι γής άπάντων ἄρχοντα καταστήσας, είτα κατασοφισθέντα ὑπὸ τος ὄφεως καὶ καταπεσόντα είς την άμαρτίαν και δια της άμαρτίας είς τον θάνατον και τα τούτου 25 ἄξια οὐ περιείδεν ἀλλὰ τὰ μέν πρῶτα ΝΌΜΟΝ ἔΔωκεΝ εἰς ΒοήθειαΝ, ἀΓΓέλογς έπέςτης είς φγλακήν και επιμέλειαν, προφήτας απέςτειλεν είς έλεγχον κακίας καὶ διδασκαλίαν ἀρετής, τὰς ὁρμὰς τής κακίας ταις ἀπειλαις ἐνέκοψε, τῶν ἀγαθῶν την προθυμίαν έπαγγελίαις διέγειρεν, το πέρας έκατέρου πολλάκις έν διαφόροις προσώποις είς νουθεσίαν των άλλων προλαβών έφανέρωσε και έπι τούτοις και 30 τοις τοιούτοις απασιν επιμένοντας τη απειθεία ογκ απεςτράφη . . . αλλ' ανεκλήθημεν έκ τοῦ θανάτου καὶ έζωοποιήθημεν πάλιν ὑπ' αὐτοῦ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ῷ καὶ ὁ τρόπος τῆς εὐεργεσίας μείζον ἔχει τὸ θαῦμα ἐν μορφῆ γὰρ Θεοῦ ὑπάρχων οἰχ ἀρπαζμοὸν ήζής ατο τὸ είναι ἴζα Θεῷ ἀλλ' ἑαγτόν ἐκένως μορφήν Δογλογ λαβών και τας ασθενείας ήμων ανέλαβε και τας νόσους 35 έβάστασε καὶ ὑπὲρ ἡμῶν ἐτραυματίσθη ἵνα τῷ μώλωπι αὐτοῦ ἡμεῖς ἰαθῶμεν καὶ της κατάρας ήμας έξηγόρασε γενόμενος ύπερ ήμων κατάρα και τον ατιμότατον ύπέστη θάνατον ίνα ήμας είς την ενδοξον ζωήν επαναγάγη και ούκ ηρκέσθη μόνον νεκροὺς ὄντας ζωοποιῆσαι ἀλλὰ καὶ θεότητος ἀξίωμα ἐχαρίσατο καὶ ἀναπαύσεις ήτοίμασεν αἰωνίους πάσαν ἔννοιαν ἀνθρωπίνην τῷ μεγέθει τῆς εὐφροσύνης ὑπερ-40 βαινούσας· τί οὖν ἀνταποδῶμεν τῷ Κυρίῳ περὶ πάντων ὧν ἀνταπέδωκεν ἡμίν; 12 Λαβών οὖν ὁ Ἰησοῦς ἄρτον καὶ εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπε Λάβετε φάγετε τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν κλώμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, καὶ λαβών τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες τοῦτο γάρ μού ἐστι τὸ αἷμα τὸ τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν άμαρτιῶν τοῦτο ποιεῖτε εἰς 5 τὴν ἐμὴν ἀνάμνησιν 13.

(THE INVOCATION)

Τὰ τοῦ ἀπαθοῦς πάθη καὶ τὸν ςταγρὸν καὶ τοὺς ήλους . . . καὶ τὸ αἷμα καὶ τὴν ταφὴν καὶ τὴν ἀνάςτας καὶ τὴν ἄνοδον 14

τὰ τῆς ἐπικλήσεως βήματα ἐπὶ τῆ ἀναδείξει τοῦ ἄρτου τῆς εὐχαριστίας 10 καὶ τοῦ ποτηρίου τῆς εὐλογίας 15.

(THE BLESSING)

'Ο ίερεὺς τὸν λαὸν κατευλογεῖ 16.

(THE LORD'S PRAYER)

Πόσης καὶ ποταπης έστι της σπουδης ώστε ποτè πρὸς τοῦτο τὸ μέτρον της 15 παρρημαίας ὑψωθείσης ήμων της συνειδήσεως τολωμαια εἰπεῖν τῷ Θεῷ ὅτι Πάτερ 17

(THE FRACTION)

Ο ίερεὺς μερίζει τὸν ἄρτον 18.

(THE COMMUNION)

Ο ໂερεὺς ἐπιδίδωσι τὴν μερίδα καὶ κατέχει αὐτὴν ὁ ὑποδεχόμενος καὶ οὕτω 20 προσάγει τῷ στόματι τῇ ἰδίᾳ χειρί 19.

The sources of the preceding are S. Gregory Thaumaturgus (233-270), the Cappadocian fathers of the fourth century (S. Basil and S. Gregory Nyssen, S. Gregory Nazianz, and his brother Caesarius), and the fourth century Councils of Ancyra 314, Neocaesarea c. 315, and Gangra c. 358 (Bruns Canones, Berlin 1839, 25 i. pp. 66, 71, 106). The Amphilochian Life of S. Basil is spurious and probably not earlier than of the sixth century, and of unknown origin: it has therefore not been used. Some of the reff. are derived from Probst: see n. 8 below.

As to the arrangement of the church (η ἐκκλησία τοῦ Θεοῦ Gangra 21: ὁ οἶκος τοῦ Θεοῦ ib. 5, 21: οἶκος εὐκτήριος S. Bas. Ερ. cexvii. 56: cp. S. Greg. Thaum. 30 Ερ. canon. 11: ὁ ναός ib.: οἶκος τῆς προσευχῆς S. Bas. u. s. 75: τὸ κυριακόν Απογνα 15, Νεοcaes. 5, 13: τὸ ἱερὸν S. Greg. Naz. Or. xliii. 52) and the congregation, outside the doors stood the first order of the penitents (προσκλαίοντες) asking for the prayers of the faithful as they entered (S. Greg. Thaum. u. s.: S. Bas. Ερ. cexvii. 56, 75) and probably also the lepers whom S. Greg. Naz. 35 Or. xiv. 12 mentions as frequenting the assemblies of the church: within the narthex (νάρθηξ) stood the second order of penitents (ἀκρρωμενοι S. Greg. Thaum. u. s.) and the catechumens (ib.: ἐν τῆ τῶν κατηχουμένων τάξει στήκη Νεοcaes. 5): within the doors of the nave stood the third order (ἡ ὑπόπτωσις S. Greg. Thaum. u. s.), and above them the fourth order (συνεστῶτες, συνιστάμενοι) and the ſaithſul 40 (ib.: S. Greg. Naz. Insomn. de Anastas. eccl. 13 sq.): the sanctuary (βῆμα S. Greg. Naz. Or. xliii. 52: τὸ πρεσβυτέριον Απογν. 18) was enclosed with cancelli (κιγκλίς S. Greg. Naz. Insomn. 14, de vita sua 39) and a veil (παραπέτασμα

id. Or. xliii. 53: Theodoret H. E. iv. 19), within which was the throne (θρόνος) of the bishop (S. Bas. Ep. clxxxiii: S. Greg. Naz. Insomn. 7, de vita sua 29) and the seats (καθέδρα) of the presbyters on each side of it (id. Insomn. 9: Ancyr. 1: cp. 18 είς το πρεσβυτέριον καθέζεσθαι), and the altar (ή θεία τράπεζα

5 S. Greg. Naz. Or. xliii. 52: θυσιαστήριον S. Greg. Nyss. in bapt. Christi, Migne P. G. xlvi. 582 c: of stone ib.). The number of deacons is fixed at seven (Neocaes. 15: their white vestments are alluded to in S. Greg. Naz. Insomn. 11: στιχάρια id. Testam.). For general descriptions see S. Greg. Naz. Or. xliii. 52 (n. 10 below), Insomn. de Anastas. 7-16; S. Ephrem Syr. Opp. iii. p. xxxi sqq. 10 (Romae 1746). The ritual of Neocaesarea was 'old-fashioned' in S. Basil's

time, de Spir. s. xxix. 74 (ii. 63 A) πολλά τῶν παρ' αὐτοῖς τελουμένων ἐλλειπῶς ἔχειν δοκεί διὰ τὸ τῆς καταστάσεως ἀρχαιότροπον. For the behaviour of a Caesarean

congregation see id. in Ps. xxviii. 7 (i. 123 AB).

¹ Σύναξις Gangr. 5, 20: S. Bas. Ep. cccxliii. 2 (iii. 374 A). Also σύνοδος Gangr. 15 21: S. Bas. Ep. cxxxviii. 2 (iii. 230 c): σύλλογος id. Ep. cccxliii. 2 (iii. 374 A).

² S. Bas. in Ps. xxviii. 7 (i. 123 B) ψαλμον έχεις, προφητείαν έχεις, εὐαγγελικά παραγγέλματα, τὰ τῶν ἀποστόλων κηρύγματα: in s. Baptism. I (ii. II4 B) σὺ δὲ διὰ προφητών διδασκόμενος Λούσασθε καθαροί γίνεσθε (Is. i. 16), δια ψαλμών νουθετούμενος

Προσέλθετε πρός αὐτὸν καὶ φωτίσθητε (Ps. xxxiii. 6), δι ἀποστόλων εὐαγγελιζόμενος 20 Μετανοήσατε καὶ βαπτισθήτω κτλ (Acts ii. 38), ὑπ' αὐτοῦ τοῦ Κυρίου προσλαμβανόμενος λέγοντος Δεῦτε πρός με κτλ (Matt. xi. 28) ταῦτα γὰρ πάντα σήμερον συνέδραμε πρός τὴν ἀνάγνωσιν ὀκνεῖς κτλ. Αἰ γραφαί S. Greg. Thaum. Ερ. canonic. 11 (Migne P. G. x. 1048 A): S. Bas. Ερ. ccxvii. 75 (iii. 328 D). That all stood at

the Gospel is shown by Philostorg. H. E. iii. 5.

S. Greg. Naz. Or. xxii. 1 (1. 414 A) εΙρήνη φίλη τὸ γλυκὸ καὶ πρᾶγμα καὶ ὄνομα δ νῦν ἔδωκα τῷ λαῷ καὶ ἀντέλαβον. 'Η διδασκαλία S. Greg. Thaum. Ερ. canonic. 11: S. Bas. Ερ. ccxvii. 75 (iii. 328 p): διδασκάλων προεδρίαι ib. cccxliii. 2 (iii.

374 A).

* S. Greg. Thaum. Ερ. canon. 11 ή ἀκρόασις ἔνδοθι τῆς πύλης ἐν τῷ νάρθηκι ἔνθα 30 έστάναι χρη τον ημαρτηκότα έως των κατηχουμένων και έντεθθεν έξέρχεσθαι άκούων γὰρ φησὶ τῶν γραφῶν καὶ τῆς διδασκαλίας ἐκβαλλέσθω καὶ μὴ ἀξιούσθω προσευχῆς: S. Bas. Ep. ccxiii. 56 (iii. 326 B) είς τοὺς ἀκροωμένους δεχθήσεται καὶ . . . μετ'. αὐτῶν ἐξελεύσεται: cp. ib. 75 (iii. 328 D). The second order of the penitents were thus dismissed summarily without prayer. Cp. p. 3. 13.

5 S. Greg. Nyss. de Bapt. (Migne P. G. xlvi. 421 c) έρυθριῶ ὑπὲρ σοῦ ὅτι γηράσας λοιπόν μετά τῶν κατηχουμένων ἐκβάλλη ὡς παιδάριον ἀνουν καὶ οὐκ ἐχέμυθον μέλλοντος μυστηρίου λαλεῖσθαι. The catechumens stood next above the hearers, and were therefore next dismissed, S. Greg. Thaum. u.s. where the prayer

of the catechumens is also implied.

6 Ancyr. 17 requires certain lepers είς τους χειμαζομένους εύχεσθαι. energumens do not seem to be otherwise alluded to: their dismissal at this

point is assumed on the analogy of Ap. Const. pp. 5 sqq.

7 S. Greg. Thaum. Ep. canon. 11 ή δε ύπόπτωσις ίνα έσωθεν της πύλης του ναου Ιστάμενος μετὰ τῶν κατηχουμένων ἐξέρχεται: S. Bas. Ερ. ccxvii. 56 (iii. 326 B) 45 μετά των εν υποπτώσει προσευχόμενος έξελεύσεται. The μετά των κατηχουμένων of S. Greg. Thaum. need mean only that they were dismissed 'at the dismissal of the catechumens,' without defining the relative order of the dismissals of the several classes.

8 Ancyr. 2 defines the characteristic λειτουργίαι of the deacon as άρτον ή ποτήριον 50 ἀναφέρειν and κηρύσσειν—the latter referring to the proclamations and especially the recitation of the suffrages of litany forms: cp. pp. 3. 12, 7. 27, 23. 13. S. Bas. Ep. clv. (iii. 244 c) μέμνησαι γάρ πάντως των κηρυγμάτων των ἐκκλησιαστικών πιστός ὢν τῆ τοῦ Θεοῦ χάριτι ὅτι καὶ ὑπὲρ τῶν ἐν ἀποδημίαις ἀδελφῶν δεόμεθα καὶ ὑπὲρ τῶν έν στρατείαις έξεταζομένων και ύπερ παρρησιαζομένων δια το όνομα Κυρίου και ύπερ

55 των τους πνευματικούς καρπούς έπιδεικνυμένων έν τῆ άγία εκκλησία τὰς εὐχὰς ποιούμεθα: ib. xcvii (iii. 191 c) ὥστε διὰ ταῦτα πάντα ἐν εἰρήνη μένειν τὰς λειπομένας ἡμῶν ἡμέρας εὐχόμεθα, ἐν εἰρήνη δὲ γενέσθαι τὴν κοίμησιν ἡμῶν αἰτοῦμεν. These passages may refer to an intercession within the anaphora (cp. Probst Lit. des vierten Jahrh. u. deren Reform Münster i. W. 1893, p. 150), but κηρύγματα suggests the prayer of the faithful. Perhaps this prayer is also referred to in Ep. cxxxviii (iii. 230 c) ἐν δὲ τἢ συνόδφ μνήμην ἡμῶν κέλευσον γενέσθαι καὶ αὐτὸς δὲ πρόσευξαι ὑπὲρ ἡμῶν καὶ τὸν λαὸν συμπαράλαβε ἴνα τὰς λειπομένας ἡμέρας ἢ ὥρας τῆς παροικίας 5 ἡμῶν καταξιωθῶμεν δουλεὖσαι ὡς ἔστιν εὐάρεστον τῷ Κυρίφ.

S. Bas, Poenae in monachos deling, 38 (ii. 529 B) εἴ τις ἐν τῷ καιρῷ τῆς κοινωνίας λύπην ἔχων πρὸς τὸν ἀδελφὸν μὴ δῷ αὐτῷ εἰρήνην ἔστω ἀφωρισμένος.

10 S. Greg. Naz. Or. xliii. 52 (i. 808 D) είς γάρ το ίερον είσελθών (sc. the Emperor Valens) μετὰ πάσης τῆς περὶ αὐτὸν δορυφορίας ῆν δὲ ἡμέρα τῶν ἐπιφανίων 10 καὶ ἀθροίσιμος· καὶ τοῦ λαοῦ μέρος γενόμενος . . . ἐπειδὴ γὰρ ἔνδον ἐγένετο καὶ τὴν ἀκοὴν προσβαλούση τῆ ψαλμωδία κατεβροντήθη τοῦ τε λαοῦ τὸ πέλαγος εἶδε καὶ πᾶσαν τὴν εὐκοσμίαν ὅση τε περὶ τὸ βῆμα καὶ ὅση πλησίον ἀγγελικὴν μᾶλλον ἡ ἀνθρωπίνην, τον μεν τοῦ λαοῦ προτεταγμένον (sc. S. Basil) ὅρθιον οἶον τον Σαμουήλ ὁ λόγος γράφει (1 Sam. xix. 20) ἀκλινη και το σωμα και την όψιν και την διάνοιαν ώσπερ οὐδενος καινού 15 γεγονότος άλλα έστηλωμένον ἵν' οὕτως εἴπω Θεῷ καὶ τῷ βήματι, τοὺς δὲ περὶ αὐτὸν έστηκότας εν φόβω τινὶ καὶ σεβάσματι—ἐπειδή ταῦτα είδε . . . ἔπαθέ τι ἀνθρώπινον, σκότου και δίνης πληροῦται την δύιν... ἐπει δὲ τὰ δῶρα τῆ θεία τραπέζη προσενεγκεῖν ἔδει ὧν αὐτουργὸς ἦν συναπελάβετο δ' οὐδεὶς ὥσπερ ἦν ἔθος, ἄδηλον δν εἰ προσήσεται, τηνικαθτα το πάθος γνωρίζεται περιτρέπει γαρ και εί μή τις των έκ του βήματος 20 ύποσχων την χείρα την περιτροπήν έστησε καν κατηνέχθη πτωμα δακρύων άξιον. Theodt. H. E. iv. 19 μεταμεληθείς δε Βάλης . . . είς τε τον θείον νεων είσελήλυθε καί της του μεγάλου Βασιλείου διδασκαλίας ἀπήλαυσε, και τῷ θυσιαστηρίω τὰ εἰωθότα $\pi \rho \sigma \sigma \epsilon \nu \dot{\eta} \nu \sigma \chi \epsilon \delta \hat{\omega} \rho \alpha$. The words $\tau \hat{\eta} \theta \epsilon i \alpha \tau \rho \sigma \pi \dot{\epsilon} (\eta)$ and $\tau \hat{\omega} \theta \nu \sigma i \alpha \sigma \tau \eta \rho i \omega$ do not imply that the offerer entered the enclosure and offered at the altar itself; for both 25 S. Greg, and Theodt, mention it in the context as a further point that Valens was admitted within the curtain to converse with S. Basil. Ancyr. 2 describes one of the two characteristic functions of the deacon by άρτον ή ποτήριον αναφέρειν, i.e. to set the oblation on the altar. Caesarius Nazianz. Dial. iii, qu. 169 (Migne P. G. xxxviii. 1132) δρώμεν τον άγιον έκείνον άρτον τήμερον έν τώ 30 ἀναιμάκτω θυσιαστηρίω κατὰ τὸν καιρὸν τῆς θείας καὶ μυστικῆς τελετῆς ἐπὶ τῆς ἀχράντου προτιθέμενον τραπέζης. The offertory is placed here on the analogy of the Ap. Const.; there is nothing in the writers to define its exact position, and possibly the position of the Great Entrance of S. Basil indicates that it should precede the Kiss of Peace.

¹¹ S. Greg. Nyss. de Baptismo (Migne P. G. xlvi. 421 c) ἐνώθητι τῷ μυστικῷ λαῷ καὶ μάθε λόγους ἀπορρήτους· φθέγξαι μεθ' ἡμῶν ἐκεῖνα ἃ καὶ τὰ ἑξαπτέρυγα κτλ: 11 Christi resur, iii (ib. 654 B) καὶ τότε (sc. ὅταν παρελύθη τὸ σχῆμα τοῦ κόσμου

τούτου) άληθως δ έπινίκιος υμνος συμφώνως παρα πάντων άσθήσεται.

¹² S. Bas. Reg. fusius tract. ii. 3 sq. (ii. 338 p)—a passage recounting the 40 motives of the love of God, evidently modelled on the liturgical thanksgiving. Verbal coincidences with that of S. Basil are marked by uncials. Cp. S. Greg. Naz. Or. xlv. 7-9 (i. 849 p sqq.): pp. 15-17, 19 sq., 51, 324-327. Other parallels are found in S. Bas. de Spiritu sancto xxvi. 64 (iii. 54 A) οδ έστιν ὁ χαρακτήρ καὶ ἡ ἰςότγπος coparic: de Fide 2 (ii. 131 E) ή coφία, ή ΔΥΝΑΜΙς ... ο ΖώΝ λόγος ... coparic 45. καὶ εἰκών ὅλον ἐν ἑαγτῷ Δεικνής τον Πατέρα: cp. p. 322.28 sqq. Ερ. viii. 2 (iii. 82c) ό δὲ Υίὸς καὶ τὸ ΠΝΕΥΜΑ ΤΟ ΆΓΙΟΝ ΠΗΓΗ ἐστιν ΑΓΙΑCΜΟΥ ὑφ' ĤC ΠΑCA ή λΟΓΙΚΗ ΚΤΙCIC κατ' ἀναλογίαν τῆς ἀρετῆς ἀγιάζεται : de Sp. s. xvi. 38 (iii. 32 D) πως μεν γαρ είπωσιν άγγελοι Δόξα έν υψίστοις θεώ μη ΔΥΝΑΜωθέΝΤΕΟ υπό του Πνεύματος: cp. p. 323. 9 sqq. In Julittam 6 (ii. 40 B) λόγφ ἐτίμης ε: S. Greg. Naz. Or. xliv. 4 50 (i. 837 D) χειρί Θεού καὶ εἰκόνι τετιμημένος: cp. ib. xlv. 8, xxxix. 13: and p. 324. 16 sq. S. Greg. Nyss. in bapt. Christi (Migne P.G. xlvi. 600 A) έξωρίτας τοῦ παραδείσου: cp. p. 324. 28. S. Bas. Const. monast. i. 2 (ii. 536 E) οἰκονομογντα τοῦ γένους ήμων τήν ςωτιρίαν : cp. p 325. 2 sq. S. Greg. Nyss. c. Eunom. ii (Migne P.G. xlv. 473 D) καὶ σορκωθεὶς ἐν τῆ ἀγία παρθένω ἐλυτρώσατο ήμᾶς ἐκ τοῦ θανάτος ὲν 55 ῷ κατειχόμεθα ἡπὸ τĤc ἀμαρτίας πεπραμένοι Δοἡς ἀντάλλαγμα τῆς λυτρώσεως τῶν

ψυχῶν ἡμῶν τὸ τίμιον αὐτοῦ αἶμα δ ἐξέχεε Διὰ τος εταγρος καὶ ὁΔοποιής το ἡμῖν δι'

ξαυτοῦ την έκ Νεκρών ἀνάςταςιν' Η Ξει γάρ κτλ: cp. p. 326. 30 sqq.

13 The recital of the institution is implied in S. Bas. de Spir. s. xxvii. 66 (iii. 55 A) ού γάρ δη τούτοις άρκούμεθα ὧν ὁ ἀπόστολος η τὸ εὐαγγέλιον ἐπεμνήσθη ἀλλὰ 5 καὶ προλέγομεν καὶ ἐπιλέγομεν ἔτερα ὧς μεγάλην ἔχοντα πρὸς τὸ μυστήριον την Ισχὺν ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες. For the form above see de Baptismo i. 3 § 2 (ii. 650 c) καὶ πρὸς τὸ τέλει τῶν εὐαγγελίων γέγραπται Λαβὼν κτλ: it is neither that of any single Gospel nor exactly of any combination of them, and is no doubt in part determined by liturgical reminiscences. Cp. Caesarius 10 Nazianz. Dial. iii. qu. 160 (Migne P. G. xxxviii. 1132) φησὶ τῷ θιάσφ τῶν ἀποστόλων ἄρτον ἐπιδιαιρῶν Λάβετε φάγετε ἐξ αὐτοῦ πάντες τοῦτό ἐστι τὸ σῶμά μου, μήπω τυθεὶς τῆ σαρκί καὶ Λάβετε πίετε τοῦτό ἐστι τὸ αἶμά μου, μήπω τρωθεὶς ἐπὶ σταυρῷ δόρει τὴν πλευράν: where notice ἐξ αὐτοῦ πάντες, cp. p. 20. 18, 87. 5, 177. 3: and

Λάβετε πίετε p. 469. 25 sqq.

14 S. Greg. Naz. Or. xvii. 12 (i. 325 b) Χριστὸν προσάγω σοι καὶ τὴν Χριστοῦ κένωσιν τὴν ὑπὲρ ἡμῶν καὶ τὰ τοῦ ἀπαθοῦς πάθη κτλ—an appeal to a prefect to

deal leniently with the Nazianzenes: cp. p. 328. 29 sqq.

15 S. Bas, de Spir, s. xxvii, 66 (iii. 54 E). S. Greg. Nyss. in baptism. Christi
(Migne P. G. xlvi 582 C) τον άγιασμον τον τοῦ Πνεύματος: Or. cat. 37 (ib. xlv. 97 B)

20 τῆ τῆς εὐλογίας δυνάμει πρὸς ἐκεῖνο μεταστοιχειώσας τῶν φαινομένων τὴν φύσιν.
 16 S. Greg. Naz. Or. xviii. 29 (i. 350 B)—of his father in his sickness—τὰς παρειμένας χεῖρας εἰς εὐχὴν σχηματίσας συντελεῖ προθύμως ἡ προτελεῖ τοῦ λαοῦ τὰ μυστήρια ῥήμασι μὲν ὀλίγοις καὶ ὅσοις ἔσθενεν, διανοία δὲ ὡς ἐμοὶ δοκεῖ καὶ λίαν τελεωτάτη. ὡ τοῦ θαύματος ἄνευ βήματος ἐπὶ βήματος, ἄνευ θυσιαστηρίου θύτης,
 25 ἱερεὺς πόρρω τῶν τελουμένων . . . εἶτα ἐπειπὼν τὰ τῆς εὐχαριστίας ῥήματα οὕτως ὡς

συνήθες καὶ τὸν λαὸν κατευλογήσας πάλιν τῆς κλίνης γίνεται. P. 337. 27.

17 S. Greg. Nyss. de Or. dom. ii (Migne P.G. xliv. 1141 d). The liturgical Lord's Prayer is not mentioned explicitly, but the connexion with the liturgical proëm is obvious: p. 339. 20 sq. Cp. ib. 1140 C εθθ' οὕτω τῆς οἰκειστάτη προσηγορία 30 ἐπικαλεῖςθαι καὶ εἰπεῖν Πάτερ' οἴας γὰρ τῷ λέγοντι χρεία ψυχῆς, ὅσης τῆς παρρητίας.

¹⁸ See n. 19. Cp. S. Greg. Nyss. Or. cat. 37 (Migne P.G. xlv. 96 B).

19 S. Bas. Ερ. χείii (iii. 186 E) το δὲ ἐν τοῖς τοῦ διωγμοῦ καιροίς ἀναγκάζεσθαί τινα μὴ παρόντος ἰερέως ἡ λειτουργοῦ τὴν κοινωνίαν λαμβάνειν τῆ ἰδία χειρὶ μηδαμῶς εἶναι βαρὸ περιττόν ἐστι ἀποδεικνίναι διὰ τὸ καὶ τὴν μακρὰν συντήθειαν τοῦτο δι' αὐτῶν.

35 τῶν πραγμάτων πιστώσασθαι πάντες γὰρ οἱ κατὰ τὰς ἐρήμους μονάζοντες ἔνθα μή ἐστιν ἰερεὺς κοινωνίαν οἰκοι κατέχοντες ἀφὶ ἐαστῶν μεταλαμβάνουσω, . . . ἄπαξ γὰρ την θυσίαν τοῦ ἰερέως τελειώσαντος καὶ δεδωκότος ὁ λαβὼν αὐτὴν ὡς ὅλην ὁμοῦ καθὶ ἐκάστην μεταλαμβάνων παρὰ τοῦ δεδωκότος εἰκότως μεταλαμβάνων καὶ ὑποδέχεσθαι πιστεύειν ὀφείλει. καὶ γὰρ καὶ ἐν τῆ ἐκκλησία ὁ ἰερεὺς ἐπιδίδωσι τὴν μερίδα καὶ

40 κατέχει αὐτὴν ὁ ὑποδεχόμενος μετ' ἐξουσίας ἀπάσης καὶ οὕτω προσάγει τῷ στόματι τῆ ἰδία χειρί ταὐτὸν τοίνυν ἐστὶ τῆ δύναμει εἴτε μίαν μερίδα δέξεταί τις παρὰ τοῦ ἱερέως εἴτε πολλὰς μερίδας ὁμοῦ. S. Greg. Thaum. Ερ. canon. II ἡ μέθεξις τῶν ἀγιασμάτων: Neocaesar. I3 ἐπιχώριοι πρεσβύτεροι ἐν τῷ κυριακῷ τῆς πόλεως προσφέρειν οὐ δύνανται παρόντος ἐπισκόπου ἡ πρεσβυτέρων πόλεως οὕτε μὴν ἄρτον διδόναι ἐν εἰχῆ.

45 οὐδὲ ποτήριον: Gangr. 4 προσφορᾶς μεταλαμβάνειν: Ancyr. 16 τῆς προσφορᾶς ἐφαπτέσθωσαν . . . τυγχανέτωσαν τῆς προσφορᾶς . . . τυγχανέτωσαν τῆς κοινωνίας : Caesar. Nazianz, Dial. iii. qu. 169 (Migne P. G. xxxviii. 1133) κυρίως καὶ ἀραρότως αὐτὸ ὑπάρχειν τὸ θεῖον σῶμα τὸ ἐπὶ τῆς θείας τραπέζης ἱερουργούμενον καὶ τῷ θιάσω πάντη ἀτμῆτως διαιρούμενον καὶ ἀλήκτως μετεχόμενον.

APPENDIX O

THE BYZANTINE LITURGY BEFORE THE SEVENTH CENTURY

H TYNATIT

(MASS OF THE CATECHUMENS)	5
(THE LITTLE ENTRANCE)	
Οἱ ψάλται ἀνελθόντες λέγουσι τὸν τρισάγιον	
"Αγιος ό Θεός, αγιος ισχυρός, αγιος αθάνατος ελέησον ήμας	
καὶ ὁ λαὸς ὑπακούει².	
'Ο ίερεὺς θυμιᾶ τὴν ἐκκλησίαν ³ .	10
(THE LECTIONS AND THE SERMON)	
"Όταν εἰσέλθη ὁ τῆς ἐκκλησίας προεστώς εὐθέως λέγει	
Ελρήνη πᾶσιν	
δ λαός	
Καὶ τῷ πνεύματι σοῦ 4	15
έστηκεν δ διάκονος μέγα βοῶν καὶ λέγων καὶ τοῦτο πολλάκις	
Πρόσχωμεν	
καὶ ἀνελθών ἄρχεται ὁ ἀναγνώστης	
Της προφητείας { }	
Τάδε λέγει Κύριος {	20
Ο ἀναγνώστης λέγει	
Τοῦ ἀποστόλου { }	
δ ᾿Απόστολος.	
Ο ἀναγνώστης λέγει	
Τοῦ εὐαγγελιστοῦ { }	25
τὸ Εὐαγγέλιον ⁵ .	
°Ο δμιλῶν	
Ελρήνη πᾶσιν	
δ λαός	
Καὶ τῷ πνεύματι σοῦ	30
ή °Ομιλία ⁶ .	
(THE DISMISSALS)	
Οὶ κατηχούμενοι ἐξέρχονται.	
Αί θύραι κλείονται ⁷ .	

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15

25

(MASS OF THE FAITHFUL)

(THE PRAYERS)

Ο διάκονος

Υπέρ τῆς οἰκουμένης 5 Υπέρ τῆς ἐκκλησίας τῆς ἐπὶ περάτων Υπέρ τῆς εἰρήνης Υπέρ τῶν ἐν συμφοραῖς⁸

Ελρήνη πασιν

δ λαός

Καὶ τῷ πνεύματι σοῦ δ προεστώς εὐλογεῖ 4.

(THE GREAT ENTRANCE)

Λέγει ὕμνον δ λαός βασιλέα δόξης Τὸν τῆς προθέσεως ἄρτον καὶ τὸ κερασθὲν ἀρτίως ποτήριον τῷ ἀγίῳ θυσιαστηρίῳ προσάγουσιν οὶ διάκονοι καὶ τιθέασιν ἐπὶ τὴν τράπεζαν.

(THE KISS OF PEACE)

20 'Ο προεστώς

Ελρήνη πᾶσιν

δ λαόs

Καὶ τῷ πνεύματι σοῦ ἀσπάζονται ἀλλήλους ⁴.

(THE CREED)

Τὸ ἄγιον Μάθημα λέγεται 10.

(THE DIPTYCHS)

Τὰ Δίπτυχα παρὰ τοῦ διακόνου λέγεται

τῶν κεκοιμημένων

30 Υπέρ μαρτύρων

Υπέρ τῶν άγίων τεσσάρων συνόδων

Υπέρ των έν όσία τη μνήμη αρχιεπισκόπων του δ' και του δ'

Υπέρ των έν Χριστώ κεκοιμημένων και των τας μνείας ύπερ αυτών έπιτελούντων

τῶν ζώντων

35 Υπέρ της έκκλησίας

Ύπερ των πατριαρχών του δ' και του δ'

Υπέρ των ἐπισκόπων τοῦ δ' καὶ τοῦ δ'

The Byzantine Liturgy before the viith Cent. 529

Ύπὲρ τοῦ βασιλέως τοῦ δ΄ Ύπὲρ τῶν ἀρχόντων τοῦ δ΄ καὶ τοῦ δ΄ Ύπὲρ τοῦ πληρώματος ⟨τῆς ἐκκλησίας⟩ Ύπὲρ τοῦ δ' καὶ τοῦ δ΄. ¹¹	
(ANAPHORA)	5
Ο Γερεύς	
΄Η χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ ἀγίου Πνεύματος εἶη μετὰ πάντων ὑμῶν ¹²	
	10
ή Εὐχαριστία ¹⁴	
"Αγιος ἄγιος Κύριος σαβαὼθ κτλ ¹⁵	15
Μυστικῶς οὖν ἐαυτὸν ἔθυσεν ὅτε ταῖς οἰκείαις χερσὶ μετὰ τὸ δειπνῆσαι λαβὼν τὸν ἄρτον εὐχαριστήσας ἀνέδειξε καὶ ἔκλασεν ἐμμίξας ἐαυτὸν τῷ ἀντιτύπῳ· ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου κεράσας καὶ εὐχαριστήσας καὶ ἀναδείξας τῷ Θεῷ καὶ Πατρὶ εἶπε Λάβετε φάγετε καὶ Λάβετε πίετε· Τοῦτό ἐστι	
τὸ σῶμά μου καὶ Τοῦτό ἐστι τὸ αἶμά μου ¹⁶ .	20
'Η ἀρχιερατικὴ Ἐπίκλησι s 17.	
(THE INTERCESSION)	
Ύπὲρ τῶν ἐν πίστει παρελθόντων Ύπὲρ εἰρήνης καὶ εὐσταθείας τοῦ κόσμου Ύπὲρ πάντων τῶν ἀνθρώπων ¹⁸	25
Εἴτε ἔκοντες εἴτε ἄκοντες ἡμάρτομεν συγχώρησον ¹⁹	
(THE BLESSING)	
'Ο προεστώς	30
Χάρις ὑμίν καὶ εἰρήνη	
δ λαός	
Καὶ τῷ πνεύματι σοῦ ²⁰ .	
(THE LORD'S PRAYER)	
'Η Εὐχὴ τῶν πιστῶν ²¹ .	35
(THE INCLINATION)	
'Ο προεστώς	
Ελρήνη πᾶσιν	

м m

δ λαός

Καὶ τῷ πνεύματι σοῦ 22

(THE MANUAL ACTS)

'Η Κλάσις τοῦ ἄρτου 23.

Μεγάλη τῆ φωνῆ τὴν χειρα αίρων εἰς ὕψος λέγει ὁ ἱερεύς

Tà ãyia τοις áyiois 24

(THE COMMUNION)

Μεταλαμβάνουσι τῆς θυσίας 25.

(THANKSGIVING)

Μετά τὸ μεταλαβείν εὐχαριστοῦσι 26.

"Εθος παλαιὸν βούλεται ἀνὰ τὴν βασιλεύουσαν (πόλιν) ὅτ' αν πολύ τι χρῆμα τῶν ἀγίων μερίδων τοῦ ἀχράντου σώματος Χριστοῦ τοῦ θεοῦ ἡμῶν ἐναπομείνοι 15 παιδας ἀφθόρους μεταπέμπτους γίγνεσθαι παρὰ τῶν ἐς χαμαιδιδασκάλου φοιτώντων καὶ ταῦτα κατεσθίειν 27.

The outline of the liturgy of the beginning of the fifth century can be gathered from S. Chrysostom's Constantinopolitan writings; but evidence has been added from other writers of the fifth century (Soz., Socr., Philostorg., 20 Theod. Lect.) and of the sixth (Eutych., Jo. Eph., Evagr.), the latter of whom at least represent in some points a usage later than S. Chrysostom. If the ritual of the two entrances and the creed be omitted and the offertory be inserted, probably after the kiss of peace, the result will represent approximately the rite of S. Chrysostom's date. (The de S. Liturgia attributed to 25 John the Faster [MS. Paris Gracc. 2500 f. 206 v: Pitra Spicileg. solesm. iv. p. 440] is certainly spurious and of a much later date.)

An interesting passage in S. Chrys. in 1 Thess. xi. 4 (xi. 507 c) describes the poor begging at the vestibules $(\tau \hat{\alpha} \pi \rho o \pi \hat{\nu} \lambda a \iota a)$ of the church: cp. Evagr. H. E. iv. 15: for the ambo $(\tilde{\alpha} \mu \beta \omega \nu, \beta \hat{\gamma} \mu a \tau \hat{\omega} \nu \hat{\alpha} \nu a \nu a \nu \omega \sigma \tau \hat{\omega} \nu)$ see n. 6 below; the sanctuary

- 30 (θυσιαστήριον) n. 2, and the synthronus of the presbyters (Jo. Eph. H. E. i. 12, p. 11: 18, p. 27: ap. R. Payne Smith The third part of the Eccl. Hist. of John, bp. of Ephesus Oxon. 1860), and the bishop's throne (δ ἐπισκοπικὸν θρόνος) n. 6: the form of the altar as a slab supported on columns is perhaps implied in Socr. H. E. vi. 5, n. 6 below: the ciborium over the altar was general in 35 Constantinople in the sixth century (Jo. Eph. H. E. v. 22, p. 362: cp. ii. 30, p. 142). Evagr. H. E. ii. 3 describes the martyrium of S. Euphemia at Chalcedon,
- and it is unnecessary to allude to the fully developed byzantine type of church in Procopius' account of S. Sophia and the other buildings of Justinian. The concelebration of the presbyters with the bishop is referred to as a matter of 40 course in Jo. Eph. H. E. i. 12, p. 11: 18, p. 27.

½ Σύναξις S. Chrys. in Act. Ap. xxix. 3 (ix. 229 c): Socr. H. E. vii. 5.
2 Conc. sub Mennā (Labbé-Cossart v. 1156 D) τύτε φωνῆ μεγάλη πάντες οἱ τοῦ λαοῦ ὡς ἐξ ἐνὸς στύματος ἐβύησαν Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραὴλ ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ ἐπὶ πολλὴν δὲ ὥραν ἀντιφωνούντων ἐκατέρων 45 τῶν μερῶν καὶ ψαλλύντων τὴν ψαλμωδίαν ταύτην οἱ ψάλται ἐπετράπησαν ἀνελθύντες.

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εἰπεῖν τὸν τρισάγιον καὶ αὐτῶν ἀρξαμένων πᾶς δ λαὸς ἐπαύσατο καὶ ὑπήκουσε τοῦ τρισαγίου· καὶ μετά την ἀνάγνωαιν τοῦ άγίου εὐαγγελίου ἐξ ἔθους της θείας λειτουργίας ἐπιτελουμένης καὶ τῶν θυρῶν κλεισθεισῶν καὶ τοῦ άγίου μαθήματος κατὰ τὸ σύνηθες λεχθέντος, τῷ καιρῷ τῶν διπτύχων μετά πολλης ήσυχίας συνέδραμον ἄπαν τὸ πληθος κύκλω τοῦ θυσιαστηρίου καὶ ἠκροῶντο καὶ ὡς μόνον ἐλέχθησαν αἱ προσηγορίαι τῶν 5 εἰρημένων ἀγίων τεσσάρων συνύδων παρὰ τοῦ διακόνου καὶ τῶν ἐν ὁσία τῆ μνήμη άρχιεπισκόπων Εὐφημίου καὶ Μακεδονίου καὶ Λέοντος μεγάλη φωνή έκραξαν ἄπαντες Δόξα σοι Κύριε καὶ μετὰ τοῦτο μετὰ πάσης εὐταξίας ἐπληρώθη σὺν Θεῷ ἡ θεία λειτουργία. The legend of the supernatural revelation of the Trisagion in the pontificate of S. Proclus, 434-46, (S. Jo. Damasc. F. O. iii. 10) probably marks 10 the date of its insertion into the liturgy. For the struggle over the insertion of δ σταυρωθείς δι' ήμας in Constantinople see Jo. Eph. H. E. ii. 52, p. 156: iii. 19, p. 198 : Evagr. H. E. iii. 44. 'Ανελθύντες sc. into the ambo.

³ Eustratius *vita S. Eutychii* x. 92 (Migne P. G. lxxxvi. 2377 c) τὴν ἀγιωτάτην

μεγάλην τοῦ Θεοῦ ἐκκλησίαν θυμιάσας, where the reference is to the beginning 15

of the ceremonies of Easter-night.

4 S. Chrys. in Col. iii. 3 (xi. 348 c) όταν εἰσέλθη ὁ τῆς ἐκκλησίας προεστώς εὐθέως λέγει Εἰρήνη πᾶσιν. ὅταν ὁμιλης Εἰρήνη πᾶσιν. ὅταν εὐλογης Εἰρήνη πᾶσιν. ὅταν ἀσπάζεσθαι κελεύη Εἰρήνη πᾶσιν. ὅταν ἡ θυσία τελεσθή Εἰρήνη πᾶσιν, καὶ μεταξὺ πάλιν Χάρις ὑμῶν καὶ εἰρήνη . . . καὶ λαμβάνοντες καὶ ἀντιδιδόντες τῷ διδόντι τὴν 20 εἰρήνην πολεμοῦμεν; λέγεις Καὶ τῶ πνεύματι σοῦ. The Trisagion and the censing preceding the first salutation are additions later than S. Chrysostom's time.

⁵ S. Chrys. in Act. Ap. xix. 5 (ix. 159 Ε) έστηκεν δ διάκονος μέγα βοῶν καὶ λέγων Πρόσχωμεν καὶ τοῦτο πολλάκις... μετ' ἐκεῖνον ἄρχεται ὁ ἀναγνώστης Τῆς προφητείας Ήσατου . . . εἶτα εἰς ἐπήκοον ἐκφωνεῖ λέγων Τάδε λέγει Κύριος: in 2 Thess. 25 iii. 4 (xi. 527 Ε) ὅταν γὰρ ἀναστὰς ὁ ἀναγινώσκων λέγη Τάδε λέγει ὁ Κύριος, καὶ ὁ διάκονος έστως έπιστομίζη πάντας κτλ : in Heb. viii. 4 (xii. 91 Β) και άνελθων δ άναγνώστης λέγει πρωτον το βιβλίον τίνος έστί, τοῦ δεῦνος τυχὸν προφήτου ἡ ἀποστόλου ή εὐαγγελιστοῦ, καὶ τότε λέγει ἃ λέγει ὥστε εὐσημότερα ὑμῖν εἶναι καὶ μὴ μόνον τὰ ἐγκείμενα εἰδέναι ἀλλὰ καὶ τὴν αἰτίαν τῶν γεγραμμένων καὶ τίς ταῦτα 30 εἴρηκεν: in Act. Ap. xxix. 3 (ix. 229 D) τοσούτων μέν προφητών δεύτερον τῆς έβδομάδος ύμιν διαλεγομένων, τοσούτων δὲ ἀποστόλων εὐαγγελιστῶν πάντων τὰ σωτήρια δύγματα προτιθέντων: in 2 Thess. iii. 4 (xi. 528 d) έπειδή τὰ αὐτὰ λέγεις ἀκούειν καθ' ἐκάστην ἡμέραν, εἰπέ μοι ποίου προφήτου ἐστὶ τὸ χωρίον τὸ ἀναγνωσθὲν καὶ ποίου ἀποστόλου ἡ ποίας ἐπιστολῆς; 'Ανελθών sc. into the ambo, τὸ βῆμα τῶν ἀνα- 35 γνωστών Soz. H. E. viii. 5. At a later date the Gospel was not recited by a reader: Soz. H. E. vii. 19 παρά δὲ ἄλλοις (sc. other than the Egyptians) διάκονοι, έν πολλαις δε εκκλησίαις οι ιερείς μόνοι, εν δε επισήμοις ήμεραις επίσκοποι ως εν Κωνσταντινουπόλει κατά την πρώτην ήμέραν της άναστασίμου έορτης. Cp. Socr. H. E. vii. 5. All stood at the Gospel, Philostorg. H. E. iii. 5 (which implies the 40 practice of Constantinople).

6 See n. 3. Cp. Soz. H. E. viii. 18 παραιτούμενόν τε καὶ πολλάκις ἰσχυριζόμενον (sc. S. Chrysostom) χρηναι πρότερον τοὺς καταψηφισαμένους αὐτοῦ πάλιν ἀποψηφίσασθαι ως ιερεῦσι θέμις ἠνάγκασαν τὴν εἰρήνην τῷ λαῷ προσειπεῖν καὶ εἰς τὸν έπισκοπικόν καθίσαι θρόνον άναγκασθείς δε καί σχέδιόν τινα διεξήλθε λόγον. But 45 S. Chrysostom generally preached from the ambo: Soz. H. E. viii. 5 τοσοῦτον δὲ πρὸς αὐτὸν τὸ πληθος ἐκεχήνεσαν καὶ τῶν αὐτοῦ λόγων κόρον οὐκ εἶχον ὥστε ἐπεὶ ὢστιζόμενοι καὶ περιθλίβοντες ἀλλήλους ἐκινδύνευον ἕκαστος προσωτέρω ἰέναι βιαζόμενος δπως έγγὺς παρεστώς ἀκριβέστερον αὐτοῦ λέγοντος ἀκούοι μέσον ξαυτὸν πᾶσι παρέχων έπὶ τοῦ βήματος τῶν ἀναγνωστῶν καθεζόμενος ἐδίδασκεν: Socr. H. E. vi. 5 ὁ οὖν 50 ἐπίσκοπος, τοῦ Εὐτροπίου ὑπὸ τὸ θυσιαστήριον κειμένου καὶ ἐκπεπληγότος ὑπὸ τοῦ φόβου, καθεσθείς έπὶ τοῦ ἄμβωνος ὅθεν εἰώθει καὶ πρότερον ὁμιλεῖν χάριν τοῦ ἐξακούεσθαι λόγον ἐλεγκτικὸν ἐξέτεινε κατ' αὐτοῦ. For two sermons at one synaxis see S. Chrys. hom. ined. viii. I (xii. 371 D), where S. Chrysostom follows a Gothic

priest who had preached in his own tongue.

⁷ The dismissal of the catechumens is implied in S. Chrys. in Act. i. 8 (ix. 13 A) εί μεν ουν έτι άμφιβάλλεις ότι θεός έστιν ὁ Χριστός έξω στηθι και μηδε θείων ἄκουε λόγων μηδὲ ἐν τοῖς κατηχουμένοις ἀρίθμει σεαυτόν. Soz. H. E. vii. 16 probably implies that the public penitential status was abolished at Constantinople at the end of the fourth century. For the closing of the doors see n. 2 above.

8 S. Chrys. in Act. Ap. xxxvii, 3 (ix. 284 B) διὰ τοῦτο μείζονα δύναται τὸ κοινὸν 5 τῆς ἐκκλησίας καὶ ἄπερ καθ' ἑαυτὸν οὐ δύναταί τι μετὰ τῶν ἄλλων γινόμενος ἰσχύει διὰ τοῦτο μάλιστα ἀναγκαίαι αἱ εὐχαὶ ἐνταῦθα γίνονται ὑπὲρ τῆς οἰκουμμένης, ὑπὲρ τῆς ἐκκλησίας τῆς ἐπὶ περάτων, ὑπὲρ τῆς εἰρήνης, ὑπὲρ τῶν ἐν συμφοραίς, which can

perhaps best be referred to the prayer of the faithful.

S. Eutychius de paschate et ss. eucharistia 7 (Migne P. G. lxxxvi. 2400) ωστε 10 ματαιάζουσω οἱ τὸν τῆς προθέσεως ἄρτον καὶ τὸ κερασθὲν ἀρτίως ποτήριον τῷ ἀγίω θυσιαστηρίω προσάγειν μελλούσης τῆς λειτουργικῆς τάξεως ὕμνον τινὰ ψαλμικὸν λέγειν παραδεδωκότες τῷ λαῷ τῷ γινομένῳ πράγματι πρόσφορον ὡς νομίζουσις, "βασιλέα δόξης" προσφέρειν ἡ καὶ προσαγορεύειν τὰ εἰσφερόμενα καὶ μηδέπω τελειωθέντα διὰ τῆς ἀρχιερατικῆς ἐπικλήσεως, καὶ τοῦ ἐν αὐτοῖς ἀναλάμποντος άγιασμοῦ, εἰ μή τι ἔτερον βούλοιτο

20 refers the institution of the Cherubic Hymn to the reign of Justin II, 565-78. 'Aprίως κερασθέν seems to imply that the prothesis was not yet moved back to the beginning of the liturgy, but was made immediately before the Great Entrance. The offering of προσφοραί for the dead is mentioned in S. Chrys. in Act. Ap. xxi. 4 (xi. 176 D) ἐπινοῶμεν ὅσας δυνάμεθα παραμυθίας τοῖς ἀπελθουσιν,

25 ἀντὶ δακρύων, ἀντὶ θρήνων, ἀντὶ μνημείων τὰς ἐλεημοσύνας, τὰς εὐχάς, τὰς προσφορὰς ἴνα κἀκεῖνοι καὶ ἡμεῖς τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν. The story of Theodosius in Theodoret H. E. v. 18 shows that the emperor remained within the sanctuary

after offering his oblation: cp. p. 538. 20.

No See n. r. (For μάθημα = creed, see the edict of Justin II in Evagr. H. E. 30 v. 4 τῷ ἀγίων συμβόλω ἡτοι μαθήματι τῶν ἀγίων πατέρων: S. Maximus in Dionys. Ar. E. H. iii. 2 μάθημα καὶ συμμάθημα: Cod. Rossan. of Lit. S. Chrys. in Swainson Gk. Lit. p. 90, note c). Theod. Lect. H. E. ii. 32 Τιμόθεος (patriarch of Constantinople, 512-518) τὸ τῶν τριακοσίων δέκα καὶ ὀκτῶ πατέρων τῆς πίστεως σύμβολον καθ' ἐκάστην σύναξιν λέγεσθαι παρεσκεύασεν ἐπὶ διαβολῆ δῆθεν Μακεδονίου

35 (his predecessor) ώς αὐτοῦ μὴ δεχομένου τὸ σύμβολον ἄπας τοῦ έτους λεγόμενον πρότερον ἐν τἢ ἀγία παρασκευἢ τοῦ θείου πάθους τῷ καιρῷ τῶν γινομένων ὑπὸ τοῦ ἐπισκόπου κατηχήσεων. Joan Biclarensis Chronic. (Migne P. L. Ixxii. 863 B) says that Justin II in his first year, 565-6, symbolum sanctorum cl patrum Constantinopoli congregatorum et in synodo Chalcedonensi laudabiliter receptum in omni

40 catholica ecclesia a populo concinendum intromisit priusquam dominica dicatur oratio. John Biclaren. was in Constantinople at the time and his evidence ought to be good: but there is no other trace of such a position for the creed in an eastern rite. Hence either Justin must have unsuccessfully attempted a change, or John must have confused the details of the Greek use with that 45 of his own Spanish rite, into which the creed was introduced in this position by the third Council of Toledo in 589 (c. 2: Bruns Canones ii. p. 213).

11 See n. 2 which seems to imply this position for the diptychs; and for the names also S. Chrys. in Act. Ap. xxi. 4 (ix 176 A) οὐχ ἀπλῶς ὁ διάκονος βοῷ Ὑπὲρ τῶν

ἐν Χριστῷ κεκοιμημένων καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν ἐπιτελουμένων... ἐν χερσὶν 50 ἡ θυσία καὶ πάντα πρόκειται ηὐτρεπισμένα, πάρεισιν ἄγγελοι ἀρχάγγελοι, πάρεστιν ὁ υἰὸς τοῦ Θεοῦ, μετὰ τοσαύτης φρίκης ἐστήκασιν ἄπαντες, παρεστήκασιν ἐκεῖνοι βοῶντες πάντων σιγώντων, καὶ ἡγῆ ἀπλῶς γίνεσθαι τὰ γινόμενα; οὐκοῦν καὶ τὰ ἄλλα ἀπλῶς καὶ τὰ ὑπὲρ ἐκκλησίας καὶ τὰ ὑπὲρ τῶν ἱερέων προσφερόμενα καὶ τὰ ὑπὲρ τοῦν πληρώματος ψὴ γένοιτο ἀλλὰ πάντα μετὰ πίστεως γίνεται. τί οἶει τὸ Ὑπὲρ μαρτύρων

55 προσφέρεσθαι, τὸ κληθήναι ἐν ἐκείνη τῆ ὥρα; κἃν μάρτυρες ὧσι, κὰν ὑπὲρ μαρτύρων μεγάλη τιμή τὸ ὀνομασθήναι τοῦ δεσπότου παρόντος, τοῦ θανάτου ἐπιτελουμένου ἐκείνου, τῆς φρικτῆς θυσίας, τῶν ἀφάτων μυστηρίων. (This passage is referred to the diptychs

with some hesitation: its tone reflects a moment of expectation like that immediately before the anaphora rather than that of the finished action. But it may refer to the litany during the fraction: cp. p. 475.6). For the names of patriarchs see Evagr. H. E. iii. 20 sq.: Jo. Eph. H. E. ii. 34, p. 145, iv. 57, p. 331: of bishops, lερέων above, and Evagr. H. E. iv. 38: of the emperor ib. iii. 34: of 5 the magistrates Jo. Eph. H. E. ii. 11, p. 108: of individuals S. Chrys. in Act. Ap. xviii. 5 (ix. 151 B) μικρόν έστιν εἰπέ μοι τὸ καὶ ἐν ταῖς άγίαις ἀναφοραῖς ἀεὶ τὸ ὅνομά σου ἐγκεῖσθαι; (where a position after consecration is not necessarily implied). For councils cp. Evagr. H. E. iv. 11.

 Theodoret ep. 146, above p. 479. 10. Cp. p. 321.
 S. Chrys. in Heb. xxii. 3 (xii. 207 D) μετὰ τῶν χειρῶν καὶ τὸν νοῦν ἀναλάβωμεν ΐστε οἱ μεμυημένοι τί λέγω τάχα κοὶ ἐπιγινώσκετε τὸ λεχθὲν καὶ συνορᾶτε őπερ ήνιξάμην επάρωμεν είς ύψος την διάνοιαν. De poenit. ix, quoted above p. 479.

15, is perhaps Constantinopolitan.

14 S. Eutych. de pasch. et ss. euch. 7 (Migne P. G. lxxxvi. 2400 B) et δè και èn 15 τῷ πωτηρίω τοῦ δείπνου ηὐχαρίστησεν (S. Luke xxii. 17) οὐ θουμαστών· καὶ ἡμεῖς γὰρ εὐχαριστοῦμεν καὶ ἐπὶ τῆς κοινῆς ἐστιάσεως καὶ ἐπὶ τῆς μυστικῆς. The custom of saying the anaphora inaudibly was apparently gaining ground in the sixth century, and Justinian attempted to check it: Nov. 137 § 6 iubemus omnes episcopos et presbyteros non in secreto sed cum ea voce quae a fidelissimo populo 20 exaudiatur divinam oblationem et precationem quae fit in sancto baptismate facere ut inde audientium animi in maiorem devotionem et Dei laudationem et benedictionem efferantur.

15 S. Chrys. in Col. ix. 2 (xi. 393 D) τίς ὁ υμνος τῶν ἄνω, τί λέγει τὰ χερουβὶμ ἴσοσιν οἱ πιστοί. Ad eos qui scandal. 8 (iii. 482 c), quoted above p. 479. 22, was 25 written during S. Chrysostom's exile and may represent the passage of the Byzantine thanksgiving following the triumphal hymn as well as that of the

Antiochene.

¹⁶ S. Eutych. de paschate et de ss. eucharistia 2 (Migne P. G. lxxxvi. 2393 B). The form is evidently a liturgical one, and is closely akin to that of S. Basil: 30 but notice (1) ἀνέδειξε and ἀναδείξας τῷ Θεῷ καὶ Πατρί, which is not in the earlier Basilian form p. 327 sq., but is in S. James p. 51 sq.: cp. p. 87, where it is not found with the chalice: (2) the Λάβετε πίετε, for which cp. p. 87. 14: 177. 23: 232. 29: 469. 27: 526. 14.

17 See n. 6 and S. Eutych. u. s. 8 (2401 B) έλθωμεν έπὶ τὴν τελείωσιν τῶν μυστη- 35 ρίων ούτος δ άρτος καὶ τοῦτο τὸ ποτήριον ὅσον ούπω εὐχαὶ καὶ ἰκεσίαι γεγόνασι ψιλὰ είσιν επάν δε αι μεγάλαι εύχαι και οι άγιαι ικεσίαι άναπεμφθώσι καταβαίνει δ Λόγος

είς τον άρτον και το ποτήριον και γίνεται αὐτοῦ σῶμα.

18 S. Chrys. in Phil. iii. 4 (xi. 217 F) ὅταν γὰρ ἐστήκη λαὸς ὁλόκληρος χείρας άνατείνοντες, πλήρωμα ίερατικόν, κοί προκέηται ή φρικτή θυσία, πως οὐ δυσωπήσομεν 40 ύπερ τούτων (sc. των ἀπελθόντων) τον Θεον παρακαλοῦντες; ἀλλὰ τοῦτο μεν περὶ τῶν ἐν πίστει παρελθύντων οἱ δὲ κατηχούμενοι οὐδὲ ταύτης καταξιοῦνται τῆς παραμυθίας . . . ἔνεστι πένησιν ὑπὲρ αὐτῶν διδόναι . . . διὰ τί γὰρ ὑπὲρ εἰρήνης καὶ εὐσταθείας τοῦ κόσμου ἐκέλευσεν εὕχεσθαι; διὰ τί ὑπὲρ πάντων ἀνθρώπων κτλ;

16 S. Chrys. in Ĥeb. xvii. 2 (xii. 166 c) ἐπὶ τῆς προσφορᾶς ῆς ἀναφέρομεν καὶ 45 τὰ ἀμαρτήματα λέγοντες Είτε ἐκόντες κτλ, τούτεστι μεμνήμεθα αὐτῶν πρῶτον καὶ τότε την συγχώρησιν αιτουμεν. The formula is placed here on the analogy

of p. 58. 4: 336. 16.

Ср. р. 337. 28: 61. 14. See n. 3.

11 S. Chrys. hom. in Eutrop. 5 (iii. 385 B) πως δε του θεάτρου τούτου λυθέντος 50 ύμεις μυστηρίων άψεσθε και την εύχην έρειτε έκείνην δι' ης κελευύμεθα λέγειν "Αφες ήμιν καθώς και ήμεις αφίεμεν τοις όφειλέταις ήμων. (For the occasion see Socr. H. E. vi. 5.) In Col. x. 3 (xi. 399 B) είτα έπιθεις την εύχην των πιστων ένταθθα έπαύετο, ως κορωνίδα τινά καὶ σύνδεσμον ύπερ πάντων την εύχην ποιησάμενος.

²² S. n. 3 ὅταν ἡ θυσία τελεσθη Εἰρήνη πᾶσιν. Cp. p. 340. 23 S. Eutych. u. s. 3 (2396 A) ή κλάσις γε μήν του άρτου του τιμίου την σφαγήν δηλοί. Perhaps a deacon's litany should accompany the fraction: see n. 11 above.

40

²⁴ S. Chrys. in Heb. xvii. 4, 5 (xii. 170 B) καὶ ἐν τῆ ἐκκλησία ἐπειδή τὰ μὲν ἔστιν ύγιεινα πρύβατα, τα δε κεκακωμένα δια της φωνης ταύτης διείργει ταῦτα εκείνων περιτών πανταχοῦ δια της κραυγης ταύτης της φρικωδεστάτης δ tepebs και τοὺς αγίους καλών καὶ ἔλκων ... ταύτην ἀφίησι τὴν φωνὴν μετὰ τὸ τὴν θυσίαν ἀπαρτισθῆναι πᾶσαν 5 ... μεγάλη τῆ φωνῆ, φρικτῆ τῆ βοῆ καθάπερ τις κῆρυξ τὴν χεῖρα αἴρων εἰς ὕψος ὑψηλὸς ἐστὰς πᾶσι κατάδηλος γεγονὼς καὶ μέγα ἐπ' ἐκείνη τῆ φρικτῆ ἡσυχία ἀνακραυγάζων ... όταν γὰρ εἴπη Τὰ ἄγια τοῖς ἀγίοις τοῦτο λέγει Εἴ τις οὐκ ἔστιν ἄγιος μὴ προσίτω. Ιη the preceding context he says-τοις άγίοις ταῦτα δίδοται τοῦτο καὶ ὁ διάκονος ἐπιφωνεί τότε τοὺς ἀγίους καλῶν: but this may refer to the words of the deacon 10 at the dismissals, or διάκονος may be used in a general sense to mean 'minister,'

unless the deacon repeated the formula after the celebrant. 25 S. Chrys. in Heb. xvii. 4 (xii. 169 B) πολλοί της θυσίας ταύτης ἄπαξ μεταλαμ-

βάνουσι τοῦ παντὸς ἐνιαυτοῦ, ἄλλοι δὲ δίς, ἄλλοι δὲ πολλάκις. πρὸς οὖν ἄπαντας ἡμῖν ό λόγος έστίν, οὐ πρὸς τοὺς ἐνταῦθα δὲ μόνον ἀλλὰ καὶ πρὸς τοὺς ἐν τῆ ἐρήμω 15 καθεζομένους ἐκείνοι γὰρ ἄπαξ τοῦ ἐνιαυτοῦ μετέχουσι, πολλάκις δὲ καὶ διὰ δύο ἐτῶν. τί οὖν; τίνας ἀποδεξόμεθα; τοὺς ἄπαξ; τοὺς πολλάκις; τοὺς ὀλιγάκις; οὕτε τοὺς ἄπαξ ούτε τοὺς πολλάκις οὕτε τοὺς ὀλιγάκις ἀλλὰ τοὺς μετὰ καθαροῦ συνειδότος, τοὺς μετὰ καθαράς καρδίας, τοὺς μετὰ βίου ἀλήπτου. οἱ τοιοῦτοι ἀεὶ προσίτωσαν, οἱ δὲ μὴ τοιοῦτοι μηδέ ἄπαξ. τί δήποτε; ὅτι κρίμα ἐαυτοῖς λαμβάνουσι καὶ κατάκριμα καὶ κόλασιν καὶ 20 τιμωρίαν: in 1 Thess. xi. 4 (xi. 508 p) δ κυλλος και ανάπηρος, δ γέρων και ράκια ήμφιεσμέτος και ρύπον και κόρυζαν έχων αμα τῷ νέψ τῷ καλῷ και αὐτῷ τῷ τὴν ἀλουργίδα περικειμένῳ κοι τὸ διάδημα ἐπὶ τῆς κεφαλῆς ἔχοντι ἔρχεται τῆς τραπέζης μεθέξων καὶ ἀξιοῦται της εὐωχίας της πνευματικής καὶ των αὐτων έκάτεροι ἀπολαύουσι καὶ οὐδεμία ἐστὶ διαφορά: in 2 Thess. iv. 4 (xi. 535 F) οὐ μετὰ πλείονος μὲν ἐγὰ 25 δαψιλείας ύμεις δε μετά ελάττονος μετέχομεν της ίερας τραπέζης άλλ' όμοίως εκάτεροι ταίτης ἐφαπτόμεθα' εἰ δὲ ἐγὼ πρότερος κτλ. The particle was delivered into the

hand: see the story in Soz. H. E. viii. 5. 26 S. Eutych. u. s. 3 (2396 A) καὶ ὥσπερ τότε μετὰ τὸ φαγεῖν ὑμνήσαντες ἐξῆλθον είς τὸ όρος των έλαιων ούτως καὶ ήμεῖς μετά τὸ μεταλαβείν τοῦ άγίου σώματος καὶ

30 αίματος εὐχαριστοῦμεν καὶ ἔξιμεν ἕκαστος εἰς τὸν ίδιον οἶκον ἐπανερχόμενοι.

²⁷ Evagr. H. E. iv. 36. Jo. Eph. H. E. ii. 10, p. 105, mentions that 'pearl' was used for μερίς, but he speaks as if it was not yet a familiar name. For reservation see S. Chrys. ep. ad Innocent. i. 3 (iii. 519 A) ένθα τὰ άγια ἀπέκειντο είσελθόντες οἱ στρατιῶται ὧν ἔνιοι καθὼς ἔγνωμεν ἀμύητοι ἢσαν πάντα τε ἐώρων τὰ 35 ένδον καὶ τὸ άγιώτατον αΐμα τοῦ Χριστοῦ ὡς ἐν τοσούτῳ θορύβῳ εἰς τὰ τῶν προειρημένων στρατιωτών ιμάτια έξεχειτο: cp. Jo. Eph. H. E. u. s.

APPENDIX P

THE BYZANTINE LITURGY OF THE SEVENTH CENTURY

Η ΑΓΙΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΣΥΝΑΞΙΣ Ι

(MASS OF THE CATECHUMENS)

(THE LITTLE ENTRANCE)

Ή πρώτη είς την άγίαν εκκλησίαν τοῦ άρχιερέως καὶ ή τοῦ λαοῦ σύν τῷ ξεράρχη Εἴσοδος 2

δ τρισάγιος υμνος

"Αγιος ό Θεός, ἄγιος ἰσχυρός, ἄγιος ἀθάνατος ἐλέησον ἡμᾶς ³ δ ἀρχιερεὺς ἐν τῷ ἱερατείῳ εἰσέρχεται καὶ εἰς τὸν θρόνον τὸν ἱερατικὸν ἀναβαίνει ².

(THE LECTIONS AND THE SERMON)

Ο άρχιερεὺς ἀπὸ τοῦ ὕψους τῆς καθέδρας τῆ ἐκκλησία ἐπιφθέγγεται

Εὶρήνη πᾶσι

δ λαδς ἀποκρίνεται

Καὶ τῶ πνεύματι σοῦ 4

δ ἀναγνώστης ἐπ' ἄμβωνος τὴν Παλαιὰν Διαθήκην ἀποφωνεῖ 5 . Ο ἷεροψάλτης τὸ θεῖον ἆσμα 6 .

I_O

'Ο ἀρχιερεύς Ελρήνη πᾶσι

ό λαός

Καὶ τῷ πνεύματι σοῦ 4

15

5

δ ἀναγνώστης τὸν ᾿Απόστολον ἀναγινώσκει ⁵. Ο ἱεροψάλτης τὸ θεῖον ἀσμα ⁶.

> 'Ο ἀρχιερεύς Ελρήνη πασι

> > δ λαόs

20

Καὶ τῷ πνεύματι σοῦ 4

ή θεία τοῦ ἀγίου Εὐαγγελίου ἀνάγνωσις 7.
'Ο προεστώς διδάσκει τοὺς τῆς εὐσεβείας λόγους 8.

(THE DISMISSALS)

'Ο άρχιερεύς κάτεισι τοῦ θρόνου

25

ή των κατηχουμένων καὶ ή των λοιπων των ἀναξίων ἀπόλυσίς τε καὶ ἐκβολή διὰ των λειτουργων γίνεται°.

Ή κλείσις τῶν θυρῶν 10.

(MASS OF THE FAITHFUL)

30

(THE GREAT ENTRANCE)

'Η τῶν ἀγίων καὶ σεπτῶν μυστηρίων Εἴσοδος οἱ διάκονοι τὸν ἄρτον προτιθέασι κεκαλυμμένον τὰ δὲ ποτήρια οὐ κεκαλυμμένα 12.

(THE DIPTYCHS)

Τὰ Δίπτυχα τῶν ἀποθανόντων

είς την άγιαν αναφοράν έπι της άγιας τραπέξης μετά τους άρχιερέας και ίερέας καὶ διακόνους καὶ (τοὺς) παντὸς ἱερατικοῦ τάγματος μετὰ τῶν λαϊκῶν οἱ βασιλεῖς μνημονεύονται λέγοντος τοῦ διακόνου Καὶ τῶν ἐν πίστει κεκοιμημένων λαϊκῶν Κωνσταντίνου Κώνσταντος κτλ 5 τὰ δίπτυχα τῶν ζώντων ούτω δὲ καὶ τῶν ζώντων μνημονεύει βασιλέων μετά τοὺς ἱερωμένους πάντας 13 (THE KISS OF PEACE) 'Ο 'Ασπασμός πάσι προσφωνείται 14. 10 (THE CREED) Ή τοῦ θείου Συμβόλου τῆς πίστεως γίνεται παρά πάντων ὁμολογία 15. (ANAPHORA) 15 γίνεται ή του τρισαγίου απαυστος των άγίων άγγελων άγιαστική δοξολογία παρά παντός τοῦ πιστοῦ λαοῦ 16. δ 'Αγιασμός 17 (THE LORD'S PRAYER) 20 'Η Προσευχή δι' ής πατέρα καλείν τὸν Θεὸν ἀξιούμεθα 18. (THE ELEVATION) Ύψοι ὁ ἱερεὺς τὸν θείον ἄρτον λέγων Τὰ ἄγια τοῖς ἀγίοις 19 παρά παντός τοῦ λαοῦ ἐκφωνεῖται 25 Είς αγιος (είς κύριος Ἰησοῦς Χριστὸς είς δόξαν Θεοῦ Πατρός)20. (THE COMMUNION) Ψάλλεται τὸ Κοινωνικόν 21. Ή τῶν μυστηρίων μετάδοσις καὶ μετάληψις 22 εί τις τοῦ ἀχράντου σώματος μετα-30 σχείν έν τῷ τῆς συνάξεως βουληθείη καιρώ τας χείρας σχηματίζων είς τύπον σταυροῦ οῦτω προσίτω καὶ δεχέσθω τήν κοινωνίαν τῆς χάριτος 23. 35 Μετά τὸ ψαλθήναι τὸν τελευταΐον Μετά τὸ μεταλαβεῖν πάντας τῶν στίχον τοῦ κοινωνικοῦ λέγεται καὶ

άγίων μυστηρίων καὶ τὸ ἐκ τῶν παρα-

τραπεζίων αποτεθήναι πάντα είς την άγίαν τράπεζαν οἱ κληρικοὶ ἐπὶ τὸ

τοῦτο τὸ τροπάριον Πληρωθήτω τὸ στόμα ἡμῶν αἰνέσεως

Κύριε όπως ανυμνήσωμεν την δόξαν σου ὅτι ηξίωσας ήμᾶς τῶν άγίων σου μετασχείν μυστηρίων τήρησον ήμας έν τῷ σῷ άγιασμῷ ὅλην τὴν ἡμέραν μελετώντας την δικαιοσύνην σου. αλληλούια 24.

σκευοφυλάκιον ἀποκαθιστῶσι τὰ τίμια ριπίδια δισκάρια καὶ ποτήρια καὶ ἄλλα ίερα σκεύη 24.

5

The outline of the liturgy is given by S. Maximus in the Mystagogia (Opera ed. Combesis, Paris 1675, t. ii. 489 sqq.) in which he mystically expounds, in part four times from different points of view, the elements of the rite in which 10 the people take active part, referring (c. 24, p. 526) to the Areopagite for the treatment of τὰ μυστικώτερά τε καὶ ὑψηλότερα. Some further points are added from his other works, especially the Scholia on the Dionysian Ecclesiastical Hierarchy (Opera S. Dionys. Ar. Antv. 1634, i. pp. 305 sqq.), and his Acta, and from the canons of the Council in Trillo, A.D. 692 (Conc. Quinisext. in Bruns 15 Canones i. pp. 34 sqq.), and from the contemporary Paschal Chronicle.

A few points in the Trullan canons may be noticed here. C. 52 requires that the Praesanctified in place of the ordinary liturgy be used on all days in Lent except on saturdays, sundays and the Annunciation: c. 29 withdraws the Carthaginian permission to break the fast before celebrating on the 20 evening of Maundy Thursday: c. 66 directs festal services and communion throughout Easter week: c. 90 renews the prohibition of kneeling on sundays: c. 31 forbids the celebration of the liturgy in the oratories of private houses: c. 83 forbids the Eucharist to be placed in the mouths of the dead: c. 74 forbids the celebration of 'so called agapae' in churches, and c. 76 all trafficking within 25 the sacred precincts: c. 16 sets aside the Neocaesarean canon 15 limiting the ministering deacons to seven.

¹ S. Max. Myst. 8 and passim. Cp. in Trul. 101.

² S. Max. Myst. 8, 9: cp. 23, 24.

3 In Trul. 81, which forbids the addition ὁ σταυρωθείς δι' ήμας.

⁴ S. Max. Quaest. et dubia 68 (i. 328): Myst. 12 γινομένων ένδοθεν έκ τοῦ ξερατείου κελεύσει τοῦ ἀρχιερέως ἐφ' ἐκάστφ ἀναγνώσματι τῆς εἰρήνης ὑποφωνήσεων:

5 In Trul. 33 άλλα μηδέ τινα των απάντων συγχωρείν ἐπ' ἄμβωνος κατά την των έν κλήρω καταλεγομένων τάξιν τους θείους τῷ λαῷ λόγους ἀποφωνεῖν εἰ μή τι αν 35 ίερατική κουρά χρήσηται ὁ τοιοῦτος κτλ (the canon affects ίεροψάλται and ἀναγνῶσται : cp. 4). S. Max. Myst. 10 τὰς θείας τῶν πανιέρων βίβλων ἀναγνώσεις: 23 τὰ θεία ἀναγνώσματα: 24 ή ἀκρόασις τῶν θείων λογίων . . . τὰ ἀναγνώσματα: he does not specify the number and only particularizes the O. T., 23 το θαυμαστον και μέγα της έν νόμω καὶ προφήταις δηλουμένης θείας προνοίας μυστήριον, but no doubt he 40 refers to the Apostle as well.

6 S. Max. Myst. 11, 23, 24: he only speaks of τὰ θεῖα ἄσματα as following the lections, without describing the arrangement in detail; but he probably alludes to the two hymns, the προκείμενον and the Alleluia. For εεροψάλτης see in Trul. 33, ψάλτης 4. In Trul. 75 forbids disorderly and overloud singing, and the 45

singing of anything unsuitable to the place.

S. Max. Myst. 13, 14: cp. 23, 24: he always speaks of the Gospel separately

and does not include it in the ἀναγνώσματα.

8 In Trul. 19 δεί τους των εκκλησιών προεστώτας εν πάσαις μεν ημέραις εξαιρέτως δὲ ταις κυριακαις πάντα τὸν κληρον και τὸν λαὸν ἐκδιδάσκειν τοὺς της εὐσεβείας 50 λόγους ἐκ τῆς θείας γραφῆς ἀναλεγομένους τὰ τῆς ἀληθείας νοήματά τε καὶ κρίματα καὶ μή παρεκβαίνοντας τοὺς ἥδη τεθέντας ὅρους ἡ τὴν ἐκ τῶν θεοφόρων πατέρων παράδοσιν

άλλὰ καὶ εἰ γραφικός τις ἀνακινηθείη λόγος μὴ ἄλλως τοῦτον ἐρμηνεύτωσαν ἡ ὡς ἇν οί της εκκλησίας φωστήρες και διδάσκαλοι δια των οικείων συγγραμμάτων παρέθεντο.

⁹ S. Max. Myst. 14: cp. 15, 23, 24. The dismissals by this time were rather theoretical and ideal than a matter of practice: Schol. in E. H. iii. 3 § 7, p. 309 ς Ιστέον δε ότι ή ἀκρίβεια αύτη νθν της των τοιούτων διαστολής τε και διαστάσεως οὐ γίνεται.

10 S. Max. Myst. 13, 15, 23, 24.

11 The prayers of the faithful are apparently not alluded to in these writers.

12 S. Max. Myst. 16: cp. 23, 24: Schol. in E. H. iii. 2, p. 305 τοῦτο κατὰ τὴν 10 ἐν Ῥώμη κρατοῦσαν συνήθειαν: ἐκεῖ γὰρ ἐπτὰ μόνοι διάκονοι τῷ θυσιαστηρίῳ λειτουργοῦσιν οὖς ἐκκρίτους οἷμαι καλεῖ, τοὺς δὲ ἄλλους ἄλλην τινὰ ἐκτελεῖν λειτουργίαν καὶ σημείωσαι . . . ὅτι σὺν τοῖς διακόνοις τὸν ἄρτον οἱ πρεσβύτεροι προτιθέασι τοῦτο δὲ πανταχοῦ γίνεται ὀλίγων ὅντων διακόνων, ἐν Ῥώμη δὲ οἶμαι πάντοτε εἰκότως δια τὸ μόνους έπτα τοὺς ἐκκρίτους τῷ θυσιαστηρίω λειτουργείν: ib. 3 § 7, p. 310 σημείωσαι 15 ὅτι οὐ μόνον ὁ ἄγιος ἄρτος κεκαλυμμένος προετίθετο ἀλλὰ καὶ τὸ θεῖον ποτήριον ὅπερ

νῦν οὐ γίνεται. There seems to be no evidence as to whether the oblation was as yet prepared before the liturgy or only immediately before the great entrance: but the use of προτιθέναι above perhaps rather suggests the latter. The mention of the oblations of the laity in in Trul. 69 μη ἐξέστω τινὶ τῶν ἀπάντων

20 ἐν λαϊκοῖς τελοῦντι ἔνδον ἱεροῦ εἰσιέναι θυσιαστηρίου, μηδαμῶς ἐπὶ τοῦτο τῆς βασιλικῆς είργομένης εξουσίας και αὐθεντίας ήνίκα αν βουληθείη προσάξαι δώρα τῷ πλάσαντι κατά τινα ἀρχαιοτάτην παράδοσιν suggests that they were not a matter of course, and there is no indication as to whether they were presented before or in the course of the liturgy. (For the παράδοσις cp. p. 532. 26.) Can. 99 forbids the

25 offering in the sanctuary of joints of meat for the use of the clergy, 28 of grapes, and 57 of milk and honey. The loaves and the chalices of the oblation were odd in number, S. Max. Quaest. 41 (i. 316) ανισα προτίθησιν ή ἐκκλησία τοὺς άρτους και τὰ ποτήρια. For the mixed chalice see in Trul. 32 εί τις οὖν ἐπίσκοπος ή πρεσβύτερος μὴ κατὰ τὴν παραδοθείσαν ύπὸ τῶν ἀποστόλων τάξιν ποιεί καὶ ὕδωρ 30 οἴνφ μιγνὺς οὕτω τὴν ἄχραντον προσάγει θυσίαν καθαιρείσθω ὡς ἀτελῶς τὸ μυστήριον

έξαγγέλλων καὶ καινίζων τὰ παραδεδομένα. The use of the fans (τίμια ριπίδια below n. 29) made it unnecessary to veil the chalice.

13 Relatio motionis inter Maximum et principes 5 in Opp. S. Max. i. p. xxxiv: Schol in E. H. iii. 2, p. 306 ώδε οὐ πρώτα τὰ δίπτυχα παρ' ἡμίν ἐπὶ δὲ τοῦ πατρός 35 τούτου μετά τον άσπασμον τα δίπτυχα ώσπερ και έν άνατολή. This apparently means that the byzantine diptychs at this date occurred before the kiss of peace ($\delta\delta\epsilon$ où $\pi\rho\hat{\omega}\tau\alpha = o\dot{v}\chi$ $\delta\delta\epsilon$ $\pi\rho\hat{\omega}\tau\alpha$): and $\epsilon\dot{l}s$ $\tau\dot{l}v$ $\dot{\alpha}\gamma\dot{l}\alpha v$ $\dot{\alpha}v\alpha\phi\rho\rho\dot{\alpha}v$ $\dot{\epsilon}\pi\dot{l}$ $\tau\dot{l}s$ $\dot{\alpha}\gamma\dot{l}\alpha s$ τραπέζης may mean 'at the bringing up on to the table,' i.e. at the offertory: cp. the use of ἀναφέρειν in can. Ancyr. 2, above p. 525. 27. Schol, in E, H. iii. 3 40 § 8, p. 310 σημείωσαι ὅτι τὰ δίπτυχα τῶν ἀποθανόντων ἐπὶ αὐτοῦ (sc. Διονυσίου)

μόνον ἀνεγινώσκετο: disput. cum Theodos. 17 in Opp. S. Max. i. p. lv ἀναφερομένων

των άναθεματισθέντων έπὶ της άγίας άναφορας.

14 S. Max. Myst. 17: cp. 13, 23, 24.

15 Ib. 18: cp. 13, 23, 24. 13 Ib. 19, 24: cp. 13, 23.

17 Relatio motionis in Opp. S. Max. i. p. xxxiii μετά τὸν άγιασμὸν τοῦ ἄρτου ύψοι αὐτὸν λέγων Τὰ ἄγια τοις άγίοις.

18 S. Max. Myst. 24 (p. 519): cp. 13, 20, 23, 24 (p. 522).

19 Id. Schol. in E. H. iii. 2, p. 306 τον κουφισμόν και την ύψωσιν της μιας εὐλογίας 50 τοῦ θείου ἄρτου φησὶν ὃν ὑψοῖ ὁ ἱερεὺς λέγων Τὰ ἄγια τοῖς ἁγίοις : cp. n. 17 above. 20 Id. Myst. 21, 24 (p. 522); cp. 13, 24 (p. 519).

21 See n. 24 below.

22 S. Max. Myst. 21 ως τέλος πάντων ή τοῦ μυστηρίου μετάδοσις γίνεται: 24 (p. 519) δια της άγίας μεταλήψεως των άχράντων και ζωοποιών μυστηρίων: cp. p. 522: in

55 Trull. 23, 101 της άχράντου μεταδιδόντα κοινωνίας: 26 το Κυρίου σωμα διανεμέτω. In 23 bishops presbyters and deacons are forbidden to exact a fee or payment of any sort for communicating a person.

23 In Trul.101, which also forbids the use of vessels in which to receive the sacrament: τους γάρ ἐκ χρυσίου ἢ ἄλλης ὕλης ἀντὶ χειρύς τινα δοχεῖα κατασκευαζοντας πρός τὴν τοῦ θείου δώρου ὑποδοχὴν καὶ δι' αὐτῶν τῆς ἀχράντου κοινωνίας ἀξιουμένους οὐδαμῶς προσιέμεθα ὡς προτιμῶντας τῆς τοῦ Θεοῦ εἰκύνος τὴν ἄψυχον ὕλην καὶ ὑποχείριον εἰ δέ τις ἀλῷ τῆς ἀχράντου κοινωνίας μεταδιδοὺς τοῖς τοιαῦτα δοχεῖα προσφέρουσι τ καὶ αὐτὸς ἀφοριζέσθω καὶ ὁ ταῦτα ἐπιφερόμενος. C. 58 forbids the laity to communicate themselves if a bishop, presbyter or deacon is present.

24 Chronicon paschale an. 624, p. 390 (Migne P. G. xcii. 1001) τούτφ τῷ ἔτει μηνὶ ἀρτεμισίφ, κατὰ 'Ρωμαίους μαίφ, τῆς ιβ' ἰνδικτιῶνος ἐπὶ Σεργίου πατριάρχου Κωνσταντινουπόλεως ἐπενοήθη ψάλλεσθαι μετὰ τὸ μεταλαβεῖν κτλ: see p. 342 10

above.

APPENDIX Q

THE DEVELOPMENT OF THE BYZANTINE PROTHESIS

The following series extends from the ninth to the sixteenth century. The 15 forms are arranged according to the degree of their complexity, and not in the chronological order of their sources: the date of a ms. is not always that of the use which it represents, and besides this the stage of development at any given date was probably not the same everywhere. It remains uncertain at what date the preliminary prothesis first took shape: the Barberini Euchologion 20 (p. 309) is the first known evidence for its existence, and that is silent as to the ritual.

I

Cod. Isidori Pyromali in Goar Εὐχολόγιον Venet. 1730, p. 153.

Cod. vetust. in Cochlaeus Speculum antiquae devotionis Mogunt. 1549, p. 117. 25

Primum patriarchae cum sequentis ordinis clero ecclesiasticis vestimentis induto offeruntur in sacrario ab oblationariis mundatae et compositae oblatae a populis susceptae quas ponut in patenis 30 et adolens super eas incensum dicit hanc

orationem

Εύχη ην ποιεί ὁ πατριάρχης ἐπὶ τῆ προθέσει τοῦ ἀγίου ἄρτου

'Ο Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον κτλ (p. 360). Domine deus noster qui caelestem panem etc.

These two texts, of unknown but certainly very early date, are of the same 35 type, and so far as can be judged from Goar's abstract are practically identical: the expanded rubric in the Latin above is the most considerable divergence. In omitting all allusion to the use of the $\lambda\delta\gamma\chi\eta$ this form is simpler than II and III below; while in the censing of the oblation it goes beyond them.

II

The passage common to Theodore and Sophronius in III is found also in the *Theoria* of S. Germanus (Migne P. G. xcviii. 397 d), from which it is probably derived, and in which perhaps it represents the whole substance of his original 5 account of the prothesis, while the existing text is interpolated and certainly represents a later use. The form implied in this passage taken alone is otherwise evidenced for the early ninth century by S. Theodore the Studite in de Praesanctif. (Migne P. G. xcix. 1690 c) ἡ τελεία προσκομδή ἐν τῆ ἀρχῆ γίνεται (above p. 310) and adv. Iconomach. i (ib. 489 B) τὴν ἱερατικὴν λόγχην: and the 10 Barberini codex gives the prayer (above p. 310).

III

Theodorus Andidensis Comment. liturgica in Mai Nova patrum biblioth. vi (2), p. 555 sq., 580.

15

20

25-

5... τὸ κυριακὸν σῶμα ὡς ἔκ τινος κοιλίας καὶ αἰμάτων καὶ σαρκὸς τοῦ παρθενικοῦ σώματος τοῦ ὅλου ἄρτου 30 φημὶ τῆς εὐλογίας καὶ τῆς προσφορᾶς παρὰ τοῦ διακόνου ὡς ἡ μεγάλη ἐκκλησία παρέλαβε διατέμνεται σιδήρω τινὶ ὅπερ καὶ λόγχην λέγουσιν εἰ καὶ μήπω ταύτης ἐστὶν ὁ καιρὸς καὶ οὕτως ἰδιο-35 υποστάτως ἐκ μέσου ταύτης ἀφιεροῦται' ὁ μέντοι διάκονος ὁ τοῦτο διενεργῶν ἑτοιμάσας σὺν αὐτῷ καὶ τὸ μέλλον ἀποτελεῖσθαι δεσποτικὸν αἴμα ἐν τῷ προσήκοντι τοῦ πίθους καιρῷ διὰ τῆς 40 τοῦ ζωοποιοῦ Πνεύματος ἐπιφοιτήσεως

[S. Sophron.] Comment. liturgicus in Migne P. G. lxxxvii (3), c. 3988 D.

21. Τὸ σκευο φυλάκιον εν ῷ γίνεται ἡ προσκομιδή.

8. Κύριος ἡμῶν Ἰησοῦς Χριστὸς καθ ἐκάστην καταθυόμενος περὶ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας ὡς ἐν Κρανίου τόπω σταυρωθεὶς οὕτως καὶ ἐν τῆ ἀγία προθέσει παρὰ τοῦ ἱερέως, μετὰ λόγχης δὲ τὸ δὲ σφραγίζεσαι τὴν προσφορὰν ὁ μέγας Βασίλειος παρέδωκεν . . . προσκομίζοντες τὸν ἄρτον καὶ ἀποτιθέντες αὐτὸν ἐν τῷ δίσκω ὡς ἐν νεφέλη λέγνμεν 'Ως πρόβατον ἐπὶ σφαγὴν ἤχθη . . .

10. τὸ καινὸν σῶμα ὡς ἔκ τινος κοιλίας καὶ αἰμάτων καὶ σαρκὸς τοῦ παρθενικοῦ σώματος, τοῦ ὅλου ἄρτου φημί,

παρὰ τοῦ διακόνου ἢ καὶ τοῦ ἱερέως διατέμνεται σιδήρω τινὶ ὂν λόγχην λέγουσιν

καὶ οὖτως ἰδιοῦποστατικῶς ἐκ μέσου ταύτης ἀφιεροῦνται ... ὁ μέντοι διάκουος ἡ ὁ ἱερεὺς ἐτοιμάσας σὺν αὐτῷ καὶ τὸ μέλλον ἀποτελεῖσθαι δεσποτικὸν αἷμα ἐν τῷ προσήκοντι πάθους καιρῷ διὰ τῆς τοῦ ζωοποιοῦ Πνεύματος ἐπιφοιτήσεως ἀφίησι ταῦτα ἐν τῆ προθέσει

The Development of the Byzantine Prothesis 541

αφίησι ταθτα έν τη προθέσει την ταύτης την ευχην επιλέγοντος του ιερέως. εὐχὴν ἐπιλέγοντος τοῦ ἱερέως

10. . . εὶ δὲ καὶ ἱερεῖς τοῖτο (sc. τὸ δεσποτικόν σώμα) τέμνουσιν άλλ' έν τη μεγάλη έκκλησία ουτως έτελείτο πάλαι καὶ παρὰ τῶν διακόνων ἡ προσφορά διετέμνετο . . 36. . . είρηται γάρ έν τη άρχη της προθέσεως ώς έτοιμάζεται μετά τοῦ θείου σώματος καὶ τὸ δεσποτικόν αξμα παρά τοῦ διακόνου έπεμβάλλοντος δηλονότι καὶ μέρος μικρον ύδατος.

5

10

These writings are of unknown date: Sophronius seems the later of the two. On the common passage see II above. Neither mentions the censing of the oblation.

IV

Circ. A.D. 1050

Humbertus cardinal, contra Graecorum calumnias in Maxima biblioth. vet. patrum Lugdun. 1677, xviii. p. 397 G.

Et puto quia bene faciunt ibi (sc. Hierosolymis) quod non nisi integras et 20 sanctas ponunt ipsas oblationes in sanctas patinas nec quomodo graeci habent lanceam ferream qua scindunt in modum crucis ipsam oblationem i.e. proscomite. porro in praefatis sanctis ecclesiis cum ipsa sancta patina sanctam anaforam i.e. oblationem exaltant: etenim verae et aptae sunt ipsae oblationes tenuesque lanceam vero ferream nesciunt nisi quae latus domini nostri 25 Iesu Christi aperuit. . . . itaque et in magnis et in parvis ecclesiis hunc morem traditum sibi a sanctis apostolis habent omnes christiani ipsius provinciae: graeci autem cohabitatores eis alii sic alii qualiter a suis acceperunt.

The distinction made in the last clause is perhaps between those who use the liturgy of S. James and those who follow the Byzantine rite. It is not 30 clear who are referred to as distinguished from the Greeks. The simple form of the prothesis is still retained as an alternative in the celebration of S. James at Zante: see Archbp. Latas 'Η θεία λειτουργία τοῦ ἀγίου . . . 'Ιακώβου Zante 1886, p. 8: while no ms. of S. James mentions the prothesis except Paris Suppl. graec. 476, and that only gives an εὐχὴ τῆς προθέσεως (Swainson 35 Greek lit. p. 215).

LITURGY OF S. PETER

MS. Paris Graec. 322.

Εύχη είς τὸ προσκομίσαι τὸν ἄρτον

'Ως πρόβατον ἐπὶ σφαγὴν τίς διηγήσεται (Acts viii. 32 sq.) τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ άγίου

καὶ είς τὸ ένῶσαι τὸ αίμα καὶ τὸ ὕδωρ λέγει

Είς δε των στρατιωτών καὶ ὕδωρ (Jo. xix. 34) τὸ πηγάσαν τὴν τοῦ κόσμου σωτηρίαν

είτα ποιεί εύχὴν τῆς προθέσεως

Κύριε ὁ θεὸς ἡμῶν ὁ προθεὶς έαυτὸν ὑπὲρ τῆς τοῦ κόσμου κτλ (p. 309). 5

Εύχη τοῦ θυμιάματος

Ο Θεδς δ αγιος δ εν άγιοις αναπαυόμενος φως οικων απρόσιτον αυτός δέσποτα οἰκεία φιλανθρωπία πάριδε ήμων τὰς πολλὰς άμαρτίας καὶ ώς προσεδέξω τὸ θυμίαμα Ζαχαρίου οὖτω καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὸ 10 θυμίαμα τοῦτο εἰς ὀσμὴν εὐωδίας καὶ ποίησον ἔλεος μεθ' ἡμῶν' ὅτι ἡγίασται κτλ.

Καὶ θυμιών καλύπτει τὰ δώρα λέγων

Έκάλυψεν οὐρανοὺς ή ἀρετή σου Κύριε καὶ τῆς αἰνέσεώς σου πλήρης ή γη

καὶ ἐπάγει λέγων

Ο Κύριος έβασίλευσεν, δργιζέσθωσαν λαοί δ καθήμενος

καὶ θυμιὰ τὸν λαόν.

15 Paris Graec. 322 is of the sixteenth century, but its text is substantially that of the Paris ed. of 1595 and of Vat. Graec. 1970 (cod. Rossanensis in Swainson Greek lit. p. 191) of the twelfth century The other mss. (Grottaferrat. I B vii, Paris Suppl. graec. 476) have only a prayer of incense and a prayer of prothesis, 20 the forms being different in the two mss, and none of them agreeing with those of the text above except the prayer of prothesis of the former. The liturgy of S. Peter, a compilation from Byzantine and Roman, probably originated in South

Italy: the above form therefore represents an Italian use.

VI

LITURGY OF S. CHRYSOSTOM

Bodl. MS. Auct. E 5. 13, ff. 6 sq.

Εύχη ήν ποιεί ὁ ἱερεύς μέλλων προσκομίσαι

Κύριε δ θεδς ήμων έξαπόστειλόν μοι δύναμιν έξ ύψους άγίου σου καὶ ένίσχυσόν . με είς την διακονίαν σου ταύτην τοῦ παραστηναί με ἀκατακρίτως τῷ φοβερῷ φρικτῷ 30 σου βήματι καὶ προσενέγκαι σοι τὴν ἀναίμακτον θυσίαν' ὅτι σὸν τὸ κράτος κτλ.

Καὶ μετά τὴν εὐχὴν λαβών τὴν προσφοράν περικόπτει αὐτὴν στρογγυλοειδως μηδέν το σύνολον λέγων καὶ στρέψας την μερίδα θύει ταύτην σταυροῦ τύπω ἔνδοθι καὶ ἐπιτίθησι τῷ δίσκω

καὶ λαβών οίνον σφραγίζων ἐπιχέει τῷ ποτηρίῳ, ὡσαύτως καὶ ὕδωρ.

- 35 Καὶ καλύπτει τὸν δίσκον, εἶτα τὸ ποτήριον, καὶ ἐπιτίθησι τὴν ἄγίαν νεφέλην έπ' αὐτό.
 - Καὶ λέγει ὁ διάκονος μυστικώς Ἐπὶ τῶν προθέσεων τοῦ Κυρίου δεηθώμεν Κύριε έλέησον καὶ ὁ ἱερεὺς εὕχεται τὴν εὐχὴν ταύτην

'Ο Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν κτλ (p. 360).

Καὶ λέγει ὁ διάκονος Τοῦ Κυρίου δεηθῶμεν καὶ ὁ ὕποδιάκονος Κύριε ἐλέησον καὶ ὁ ἱερεὺς θυμιῶν τὰ δῶρα λέγει

Θυμίαμα προσφέρομέν σοι Κύριε ὁ θεὸς ἡμῶν εὐωδίας κτλ (p. 359)

καὶ ἔρχονται ἐν τῇ ἀγίφ τραπέζη καὶ θυμιᾳ αὐτὴν καὶ τὰ ἄγια θύρη καὶ ὅλον τὸν ναὸν καὶ τὸν λαὸν προπορευομένου τοῦ διακόνου μετὰ λαμπάδος.

F. 14 v. after the Great Entrance (p. 318. 40)

Καὶ ὁ ἱερεὺς ὁ θυσιάσας νίπτει λέγων

Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου καὶ κυκλώσω τὸ θυσιαστήριόν σου Κύριε.

This ms. of the end of the twelfth century belonged to the monastery of 10 S. Salvator in Messina (f. 2), and therefore presumably represents a use of Sicily and South Italy. This form is also contained in Grottaferrat. $\Gamma \beta$ ii, f. 1 (twelfth century).

VII

LITURGY OF S. MARK

MS. Cairo Patriarch.

Εύχη της προθέσεως

'Ως πρόβατον ἐπὶ σφαγὴν ή ζωὴ αὐτοῦ (Acts viii. 32 sq.).

Εύχη τοῦ θυμιάματος

Θυμίαμα προσφέρομεν κατενώπιον τῆς άγίας δόξης σου ἀναληφθήτω δὴ 20 δεόμεθα εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον εἰς ὀσμὴν εὐωδίας, εἰς ἄφεσιν άμαρτιῶν ἡμῶν καὶ ἱλασμὸν παντὸς τοῦ λαοῦ σου χάριτι καὶ οἰκτιρμοῖς καὶ τῆ φιλανθρωπία τοῦ Πατρὸς καὶ τοῦ Υίοῦ καὶ τοῦ άγίου Πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Έπὶ τῆ προθέσει ταύτη τῶν τιμίων δώρων τοῦ Κυρίου δεηθώμεν

Δέσποτα Κύριε δ θεὸς ἡμῶν Ἰησοῦ Χριστε δ συνάναρχος υἰὸς τοῦ ἀχράντου Πατρὸς καὶ Πνεύματος άγίου ὁ μέγας ἀρχιερεὺς ὁ προσθεὶς ἐαυτὸν ἀμνὸν ἄμωμον ὑπερ τῆς τοῦ κόσμου ζωῆς, δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε ἀγαθὲ ἐπίφανον Κύριε τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ ποτήριον τοῦτο εἰς μεταποίησιν τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου αἵματος ἐν οἶς σὲ 30 ὑποδέχεται τράπεζα παναγία, ἱερατικὴ ὑμνφδία, ἀγγελικὴ χοροστασία, εἰς μετά ληψιν ψυχῶν καὶ σωμάτων καὶ σοὶ τὴν δόξαν ἀναπέμπομεν σὺν τῷ ἀνάρχῳ σου πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ο διάκονος

Εὐλόγησον δέσποτα (р. 362, 23).

The Cairo ms. is modern, but the text is substantially identical with that of the rotulus Vaticanus in Swainson Greek lit. p. 2, which is dated A.D. 1207 (ib. p. xx). The text of these mss. is considerably byzantinized and the prothesis is modelled on a Byzantine pattern, though its material is in part 40 Egyptian (see the prayer of prothesis, above p. 124: cp. p. 148: and for the prayer of incense see pp. 118, 123: cp. 36).

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VIII

LITURGY OF S. CHRYSOSTOM

MS. Bodl. Cromw. 11, ff. 22 sq.

Εύχη της προσκομιδης

5 ποιών σταυρούς τρεῖς ἐπάνω τῆς ἀναφορᾶς λέγει

Θύεται ὁ ἀμνὸς τοῦ Θεοῦ ὁ υίὸς τοῦ Πατρὸς ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου εἶθ' οῦτως περικόπτει αὐτὴν σταυροειδῶς λέγων

'Ως πρόβατον ἐπὶ σφαγὴν ή ζωὴ αὐτοῦ (Acts viii. 32 sq.).
Εὐχὴ τοῦ θυμιάματος

10 Θυμίαμά σοι προσφέρομεν Χριστε ό θεὸς ήμῶν εἰς ὀσμὴν εὐωδίας κτλ (p. 359. 34).
Εὐχὴ τῆς προθέσεως

Επὶ τῆ προθέσει τῶν τιμίων δώρων τοῦ Κυρίου δεηθῶμεν

'Ο Θεὸς ὁ θεὸς ήμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παυτὸς κόσμου κτλ (p. 360).

15 This ms. is dated 1225 A. D.

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IX

LITURGY OF S. CHRYSOSTOM

Liturgia S. Chrysostomi a Leone Tusco translata ap. Liturgiae sive missae ss. patrum Antw. 1560, p. 49.

20 Diaconus igitur accipiens panem si cum sacerdote missam celebraturus sit seu etiam sacerdos sine diacono facit in eo cum lanceola crucem dicens

In nomine dei et salvatoris nostri Iesu Christi qui immolatus est pro mundi vita et salute

et ıncidens lanceola signaculum panis in quatuor partes in figuram crucis
dicit haec

Sicut ovis enarrabit? (Acts viii. 32 sq.)

et sic tollit particulam illam videlicet signaculum cum sua medulla et dicit Quoniam tollitur de terra vita eius

Gloria Patri et Filio et Spiritui sancto: sicut erat in principio et nunc et semper

et tunc in inferiori signaculi parte insignat crucem cum lanceola et dicit Immolatur agnus Dei qui tollit mundi peccata et ponit eiusmodi partem in disco.

Deinde facit commixtionem in calicem mittens vinum et aquam et dicit
Unus militum testimonium eius (Jo. xix. 34 sq.)

et in dicendo quidem exivit sanguis infundit vinum et in dicendo aqua infundit aquam.

The Development of the Byzantine Prothesis 545

Ubi haec fecerit	diaconus a	ccipiens	thuribulur	n ei	t incensum	dicit	sacerdoti
	Benedi	ic domi	ne incensu	m	istud		

et dicit sacerdos

Incensum tibi offerimus Christe Deus in odorem suavitatis spiritalis: mitte nobis gratiam Spiritus sancti nunc et semper. Amen

diacono autem tenente thuribulum sacerdos explicat super thuribulum sancta corporalia sacro calici superponenda quae dum fumi odore imbuuntur dicit

Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem et praecinxit se

Parata sedes tua nunc et semper et in saecula .

deinde operit calicem et insuper dicit

Operuit caelos virtus eius et laudis eius plena est terra nunc et semper et in saecula.

Deinde dicit diaconus in propositione preciosorum donorum

Dominum deprecemur

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et dicit sacerdos orationem hanc

Deus deus noster qui caelestem panem alimentum totius mundi &c. (p. 360)

The translation was made in the latter part of the twelfth century, but the names commemorated in the great intercession fix the date of the original at the beginning of the century. See p. lxxxv. 30.

X

LITURGY OF S. CHRYSOSTOM

MS. Paris Graec. 323 ff. 5 sq.

Μετά τὸ ἀμφιασθήναι τὸν ἱερέα καὶ τὸν διάκονον ἀπέρχεται ὁ διάκων εἰς τὴν πρόθεσιν ἢ μὴ παρόντος τοῦ διακόνου ὁ ἱερεὺς καὶ ποιεῖ τὴν προσκομιδὴν οῦτως 25 Λαβών τὴν ἁγίαν ἀναφορὰν σφραγίζει αὐτὴν μετὰ τῆς λόγχης τρίτον λέγων

Els τὸ ὄνομα τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τοῦ τυθέντος ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας

είτα περικόπτει έξ αὐτῆς μέρος τετραμερῶς καὶ δμαλίσας ἐκ τῶν ψιχῶν προσφέρει ἐν τῷ δίσκῳ λέγων

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΄ Ως πρόβατον . . ἤχθη ὁ Κύριος καὶ ὡςἀμνὸς ἡ ζωὴ αὐτοῦ Δόξα Πατρὶ καὶ Υίῷ καὶ ἁγίῳ Πνεύματι καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν

είτα λαβών τὴν ἀγίαν ἀναφορὰν ἐπάνω τοῦ δίσκου χαράσσει αὐτὴν μετὰ τῆς λόγχης σταυροειδῶς λέγων

Θύεται ὁ ἀμνὸς τὴν ἀμαρτίαν τοῦ κόσμου πρὸς τούτοις τιθείς τὸν οἶνον καὶ τὸ ὕδωρ ἐν τῷ ἀγίῳ ποτηρίῳ λέγει Εἶς τῶν στρατιωτῶν ἡ μαρτυρία αὐτοῦ.

Είθ' οὕτως ἐπιτίθησι τὸν ἀστερίσκον ἐπάνω τῶν ἀγίων ἄρτων λέγων Τῷ λόγω Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν.

40

Είτα τίθησιν ὁ διάκων θυμίαμα ἐν τῷ θυμιατῷ λέγων Ἐπὶ τοῦ θυμιάματος τῆς προθέσεως τοῦ Κυρίου δεηθῶμεν ὁ ἱερεὺς τὴν εὐχήν

Θυμίαμά σοι προσφέρομεν Χριστὲ ὁ θεὸς ἡμῶν εἶς ὀσμὴν εὖωδίας κτλ (p. 360) καὶ πληρωθείσης τῆς εὐχῆς ὁ διάκων θυμιᾳ.

Είτα πάλιν ὁ διάκων λέγει

'Επὶ τῆ προθέσει τῶν τιμίων δώρων τοῦ Κυρίου δεηθῶμεν ὁ ἰερεὺς τὴν εὐχὴν ταύτην

'Ο Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κτλ (p. 360).

ο Καὶ τοῦ διακόνου κρατοῦντος τὸν θυμιατὸν ὁ ἰερεὺς ἀπλοῖ τὰ καλύμματα θυμιῶν αὐτὰ καὶ τῷ μὲν πρώτῳ σκεπάζει τὸν δίσκον λέγων

Έσκέπασας ήμας εν τη σκέπη των πτερύγων σου

τῷ δὲ ἔτέρφ τὸ ἐν τῷ (?) ποτηρίφ λέγων

⁶Ο Κύριος ἐβασίλευσεν σαλευθήσεται (p. 360). ἔτοιμος ὁ θρόνος σου νθν 15 καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

τῷ δὲ τρίτφ σκεπάζει ἀμφότερα δηλαδή τὸν δίσκον καὶ τὸ ποτήριον λέγων Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἡ γῆ νῦν καὶ ἀεί.

Καὶ θυμιάσαντος τὰ ἄγια τοῦ διακόνου ἀπέρχονται ἐν τἢ τραπέζη.

Paris Grace. 323 is of the fifteenth century, but the prothesis seems to represent an earlier use, only a little advanced beyond IX. The text is accompanied by a latin translation: it is evidently only a calligraphic exercise, not a service book intended for use.

XI

NICOLAS CABASILAS Liturgiae expositio 7-11
Migne P. G. cl. 381 sqq.

7. Καὶ πρῶτον ἄρτου λαβόμενος ἀφ' οδ δεῖ τὸν ἱερὸν ἀποκόπτειν ἄρτον Εἰς ἀνάμνησιν φησὶ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ κατὰ τὴν ἐκείνου παραγγελίαν... 8. ἐπεὶ τοίνυν τὸν τρόπον τοῦτον δεῖ ποιεῖσθαι 30 τοῦ Κυρίου τὴν ἀνάμνησιν, διὰ τοῦτο εἰπῶν ὁ ἱερεὺς Εἰς ἀνάμνησιν τοῦ κυρίου ἐπάγει τὰ δηλοῦντα τὸν σταυρὸν καὶ τὸν θάνατον τὸν γὰρ ἄρτον ἀποκόπτων τὴν περὶ τοῦ σωτηρίου πάθους ἐπιλέγει τῶν παλαιῶν προφητείαν ⁶Ως πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ τὰ ἐξῆς, καὶ ῥήματι καὶ προστάγματι κατὰ τὸ δυνατὸν αὐτὸς διηγούμενος τὴν γὰρ τοῦ ἄρτου τομὴν κατὰ χρείαν ποιῶν 35 ἵνα ἐξέλη τὸ δῶρον τὴν αὐτὴν καὶ παράδειγμα ποιεῖται τοῦ προκειμένου ... καὶ ἐπεὶ πολλάκις πηγνὺς τὸ σιδήριον εἶτα ἀποκόπτει τὸν ἄρτον εἰς τοσαῦτα διαιρεῖ τὸν προφητικὸν λόγον, ἔκαστον τοῦ λόγου μέρος ἐφαρμόζων ἐκάστω μέρει τομῆς ... καὶ τὰ ἑξῆς τῆς προφητείας προσθεὶς καὶ τὸν ἄρτον θεὶς ἐν τῷ ἱερῷ πίνακι ἐκεῖνα ποιεῖ καὶ λέγει δι' ὧν αὐτὴ ἡ θυσία καὶ ὁ τοῦ Κυρίου θάνατος καταγγέλλεται' 40 θύεται φησὶν ὁ ἄγιος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου ταῦτα λέγει καὶ ποιεῖ τοῦ θανάτου τὰ δηλοῦντα τὸν τρόπον σταυρὸν γὰρ ἐν τῷ ἄρτω

χαράττει καὶ οὖτω μηνύει πῶς ἡ θυσία γέγονεν ὅτι διὰ τοῦ σταυροῦ. μετὰ δὲ τούτο καὶ ώς ἐπὶ τὰ δεξιὰ μέρη κεντεῖ τὸν ἄρτον τὴν πληγὴν τῆς πλευρας ἐκείνης διηγούμενος τῆ τοῦ ἄρτου πληγῆ. διὰ τοῦτο γὰρ καὶ τὸ πληττον σιδήριον λόγχην καλεί καὶ εἰς σχημα λόγχης αὐτὸ ἔχει πεποιημένον ἵνα ἐκείνης ἀναμιμνήσκη τῆς λόγχης καὶ οὖτως ἔργω ταῦτα διηγούμενος καὶ τοῖς λόγοις τῆς ἱστορίας ἀναγι- 5 νώσκει Καὶ εἶς τῶν στρατιωτῶν φησὶ λόγχη αὐτοῦ τὴν πλευρὰν ἔνυξεν. όμοίως καὶ τὸ ρεῦσαν ἐκεῖθεν αἶμα καὶ ὕδωρ καὶ λόγω διηγεῖται καὶ ἔργω δείκνυσιν, έγχέων μεν είς το ίερον ποτήριον οίνον και ύδωρ . . . επιλέγων τε και το ρημα Καὶ εὐθέως έξηλθεν αίμα καὶ ὕδωρ . . . 10. ὁ δὲ ίερεὺς τὴν προσαγωγὴν **ἔτι ποιείται καὶ τῶν προσενεχθέντων έκάστου μέρος ἀφαιρούμενος ἱερὸν ποιείται 10** δῶρον οὐ τὰ αὐτὰ λέγων καὶ ποιῶν ἄπερ ἐξ ἀρχῆς δι' ὧν ὁ θάνατος ἐσημαίνετο τοῦ Κυρίου ὅτι ἄπαξ εἰρημένα περὶ πάσης τελετῆς εἰρῆσθαι νοοῦνται . . . τίνα δὲ τὰ έπιλεγόμενα; Είς δόξαν της παναγίου τοῦ Θεοῦ μητρός είς πρεσβείαν τοῦδε τοῦ ἀγίου ἡ τοῦδε' εἰς ἄφεσιν άμαρτιῶν ψυχῶν ζώντων ἡ τεθνηκότων. 11. Τὸν λεγόμενον ἀστερίσκον ἐπιθεὶς αὐτῷ [τῷ ἄρτῳ] Καὶ ἰδοὺ φησὶν 15 ό ἀστηρ έλθων ἔστη ἐπάνω οδ ην το παιδίον ἔτι δὲ καὶ τὰ πόρρωθεν είρημένα τοις προφήταις περί αὐτοῦ Θεῷ πρέποντα ίνα μὴ διὰ τὴν σάρκα καὶ τὸ Φαινόμενον ἄνθρωποι μικρά περὶ αὐτοῦ καὶ ἀνάξια περὶ αὐτοῦ θειότητος. ύπολάβωσι Τῷ λόγφ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν Ο Κύριος έβασίλευσεν, εὐπρέπειαν ένεδύσατο Ἐκάλυψεν οὐρανοὺς ἡ άρετη 20 αὐτοῦ καὶ τῆς συνέσεως αὐτοῦ πληρουμένη ἡ γῆ καὶ ταῦτα λέγει καὶ καλύπτει τὰ δώρα τὸν ἄρτον δηλονότι καὶ τὸ ποτήριον πέπλοις τιμίοις καὶ θυμια πανταχόθεν . . . δ ίερεὺς κεκαλυμμένοις ἐπιλέγει τοῖς δώροις Σκέπασον ήμας έν τη σκέπη των πτερύγων σου καὶ θυμια πανταχόθεν.

Ταῦτα οὕτως εἰπὼν καὶ τελέσας καὶ εὐξάμενος τὰ τῆς ἱερουργίας ἄπαντα κατὰ 25 σκοπὸν ἀπαντήσειν αὐτῷ εἰς τὸ θυσιαστήριον ἔρχεται καὶ στὰς πρὸ τῆς ἱερᾶς τραπέζης τῆς ἱερουργίας ἄρχεται.

Nicolas Cabasilas was archbishop of Thessalonica c. 1350. The use which he describes seems to be approximately that of XII and XIII following.

$_{ m XII}$

LITURGY OF S. CHRYSOSTOM

Cod. Basilii Falascae in Goar Εὐχολόγιον Venet. 1730, p. 85

Κύριε ὁ θεὸς ἡμῶν ἐξαπόστειλόν μοι δύναμιν ἐξ ὕψους ἀγίου σου καὶ ἐνίσχυσόν με εἰς τὴν διακονίαν σου ταύτην τοῦ παραστῆναί με ἀκατακρίτως τῷ φοβερῷ σου βήματι καὶ προσενέγκαι σοι τὴν ἀναίμακτον θυσίαν. ὅτι σὸν τὸ κράτος κτλ.

. . . . (The Vesting)

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Καὶ ἀπελθών ἐν τῆ προθέσει λαμβάνει τὴν ἀναφορὰν σφραγίζων αὐτὴν μετὰ τῆς λόγχης λέγων

Τοῦ κυρίου καὶ θεοῦ καὶ σωτήρος ήμῶν Ἰησοῦ Χριστοῦ τυθέντος ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων

Nn2

λογχεύων δὲ αὐτὴν σταυροειδῶς λέγει τὴν εὐχὴν ταύτην ΄Ως πρόβατον κτλ

εἶτα τὸν ἐκτμηθέντα ἄρτον κρατῶν ἐπάνω τοῦ δίσκου ἔνδον εἰς τὴν σάρκα σταυροειδῶς χαράττει λέγων

Θύεται ὁ ἀμνὸς τοῦ Θεοῦ

είς δέ την δευτέραν λέγει

Πρεσβείαις Κύριε τῆς τεκούσης σε δεσποίνης ήμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας ἐλέησον καὶ σῶσον τὰς ψυχὰς ήμῶν ὡς ἀγαθὸς καὶ φιλάνθρωπος

καὶ εἰς τρίτην λέγει

Τῶν ἀγίων καὶ ἐπουρανίων δυνάμεων, τοῦ τιμίου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου. Τῶν ἀγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων καὶ τοῦ ἀγίου τοῦ δεῖνος οὖ καὶ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων τῶν ἀγίων

επειτα λαβών τὸν ἄρτον ὑψοῖ αὐτὸν ἀκροδάκτυλον λέγων τὴν εὐχὴν

Τῆς παναγίας ἀχράντου εὐλογημένης δεσποίνης ήμῶν θεοτόκου καὶ ἀειπαρθένου 15 Μαρίας, τῶν τιμίων ἀσωμάτων ἐπουρανίων δυνάμεων, τοῦ τιμίου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου, τῶν ἀγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων, τοῦ ἐν ἀγίοις πατρὸς ἡμῶν καὶ ἀρχιερέως Βασιλείου, τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Χρυσοστόμου, τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Γρηγορίου τοῦ θεολόγου, τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Νικολάου, τοῦ ἀγίου τοῦδε οῦ καὶ (pp. 331. 29-332. 5) Κύριε 20 μνημονεύει δὲ καὶ τῶν κτητόρων καὶ τῶν ἐντειλαμένων ἡμῶν καὶ καθεξῆς

Εἶτα σφραγίζει τὸ νᾶμα καὶ τὸ ὕδωρ λέγων Ένωσις Πνεύματος ἀγίου ἐκχέων δὲ τὸ νᾶμα εἰς τὸν κρατῆρα λέγει Καὶ εἶς τῶν στρατιωτῶν λόγχη κτλ.

και εις των στρατιωτων λογχη κτλ.
Είτα θυμιξι τὰ καλύμματα καὶ καλύπτει τὰ ἄγια λέγων

'Ο Κύριος έβασίλευσεν, εὖπρέπειαν ἐνεδύσατο καὶ πάλιν θυμιᾳ τὸ ἄλλο λέγων
Καὶ γὰρ ἐστερέωσε κτλ

καὶ εἰ ἔχει ἀστερίσκον τίθησι καὶ αὐτὸν ὕπερθεν τοῦ δίσκου λέγων Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι καὶ τὰ καθεξῆς [εἶτα θυμιῶν τὸ μέγα εἰλιμμένον καὶ τιθέμενος ἐπίμηκες λέγει

Έκάλυψεν οὐρανοὺς ή ἀρετὴ αὐτοῦ καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἡ γῆ.

Είτα δ διάκονος λέγει Ἐπὶ τῆ προθέσει τῶν ἀγίων δώρων τοῦ Κυρίου δεηθῶμεν' 35

Ο Θεὸς ὁ θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον κτλ.

Εἶτα ὁ διάκονος λέγει Τοῦ Κυρίου δεηθῶμεν ὁ ἱερεὺς θυμιᾳ τὴν πρόθεσιν τὰ ἄγια καὶ τὴν τράπεζαν κύκλο λέγων τὴν εὐχὴν ταύτην

θυμίαμά σοι προσφέρομεν κτλ.

40

25

The Development of the Byzantine Prothesis 549

After the Great Entrance

Καὶ νίπτων τὰς χεῖρας ὅ τε ἱερεὺς καὶ ὁ διάκονος λέγει Νίψομαι ἐν ἀθώρις τὰς χεῖράς μου κτλ.

This MS. of the fourteenth century, still at Grotta Ferrata (Γ β iii), was shown to Goar by Basilius Falasca archimandrite of Grotta Ferrata, and represents the Italian and Sicilian use of the fourteenth century. MS. Vatic. Ottobon. 344, ff. 139 sqq. (fourteenth century) gives a South Italian or Sicilian form approximately of this type, but with considerable and curious variations in detail.

XIII

10

ORDO OF THE LITURGY OF S. CHRYSOSTOM

MS. Paris Graec. 2509 f. 226 v.

Μέλλων δ ໂερεὺς λειτουργήσαι εἴσεισιν ἐν τῷ ναῷ μετὰ τοῦ διακόνου καὶ στάντες ἔμπροσθεν τῶν ἀγίων θυρῶν λέγουσιν μυστικῶς τὴν εὐχὴν ταύτην

Κύριε ὁ θεὸς ήμῶν ἐξαπόστειλον ήμῶν δύναμν ἐξ ὕψους ἀγίου σου κατοικη- 15 τηρίου καὶ ἐνίσχυσον ήμᾶς εἰς τὴν προκειμένην σου διακονίαν ἵνα ἀκατακρίτως παραστῶμεν τῷ φρικτῷ βήματι τοῦ χριστοῦ σου καὶ τὴν ἀναίμακτον ἱερουργίαν ἐπιτελέσαι (sic)· ὅτι ἄγιος εἶ καὶ σοὶ τὴν δόξαν ἀναπέμπομεν (cp. p. 354).

. (The Vesting)

Καὶ ἀπέρχονται ἀμφότεροι εἰς τὴν πρόθεσιν καὶ προσκυνήσαντες ἀνὰ τρεῖς 20 λέγουσιν

Ο Θεὸς ἱλάσθητι ἡμίν.

Εἶτα τίθησι τὴν λόγχην ἐπάνω τῆς προσφορᾶς καὶ λέγει ὁ διάκονος Εὐλόγησυν δέσποτα καὶ δς

Εὐλογητὸς ὁ Θεὸς (p. 356. 25)

και λέγει ὁ διάκονος Τοῦ Κυρίου δεηθώμεν ἐπισυνάπτων τὴν Κύριε ἐλέησον ὁ δὲ ἱερεὺς λαβών τὴν προσφορὰν σταυροῖ αὐτὴν μετὰ τῆς λόγχης λέγων καὶ ταῦτα

Είς ἀνάμνησιν κτλ (р. 356)

καθ' ἔνα οὖν σταυρὸν ἐπισυνάπτει ὁ διάκονος Τοῦ Κυρίου δεηθῶμεν 30 εἶτα σταυροειδῶς μετὰ τῆς λόγχης ὁ ἱερεὺς ἀνατέμνων τὴν προσφορὰν λέγει ΄ Ως πρόβατον ἐπὶ σφαγὴν κτλ

εἴτα λέγει δ διάκονος τῷ ἱερεῖ Επαρον δέσποτα καὶ δς βάλλων ἐγκαρσίως τὴν λόγχην αἵρει μετὰ προσοχῆς τὸν ἄρτον λέγων

"Ότι αιρεται κτλ

35

καὶ τίθησι αὐτὸν ἐν τῷ δίσκῳ

και δ διάκονος Θύσον δέσποτα και δε τέμνων αὐτὸν σταυροειδώε λέγει Θύεται ὁ ἀμνὸς ὁ υίὸς τοῦ Θεοῦ ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας ὁ θυόμενος καὶ μὴ δαπανώμενος, ὁ κενούμενος καὶ μηδέποτε πληρούμενος πάντοτε.

Εἶτα λέγει ὁ διάκονος Νύξον δέσποτα καὶ δε νύττων τὸν ἄρτον ἐν τῷ δεξιῷ μέρει λέγει

Καὶ εἶς τῶν στρατιωτῶν καὶ τὰ έξῆς

καὶ εὐλογοῦντος τοῦ ἱερέως βάλλει ὁ διάκονος τὸ νᾶμα καὶ τὸ ὕδωρ. Εἶτα λαβὼν ὁ ἱερεὺς ἔτέραν προσφορὰν λέγει

10 Εἰς τιμὴν καὶ μνήμην τῆς παναχράντου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας ῆς ταῖς ἱκεσίαις πρόσδεξαι τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιον θυσιαστήριον

καὶ τίθησι τὴν μερίδα ἐν τῷ ἀριστερῷ μέρει τοῦ ἀγίου ἄρτου εἶτα λαβών καὶ ἐτέραν λέγει

15 Δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, προστασίαις τῶν τιμίων ἐπουρανίων δυνάμεων ἀσωμάτων, τοῦ τιμίου ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ Ἰωάννου καὶ τῶν ἀγίων ἐνδόξων καὶ πανευφήμων ἀποστόλων. Τῶν ἀγίων καὶ ἐνδόξων ἀγίων ἀρχιεραρχῶν καὶ οἰκουμενικῶν διδασκάλων Βασιλείου . . . Χρυσοστόμου (p. 358) καὶ πάντων τῶν ἀγίων ἱεραρχῶν. Τῶν ἀγίων καὶ ἐνδόξων μαρτύρων Γεωργίου Δημητρίου Θεοδώρου καὶ πάντων τῶν ἀγίων μαρτύρων. Τῶν ὁσίων . . . Σαβᾶ (p. 358) καὶ πάντων τῶν ὁσίων. Τῶν ἀγίων καὶ ἐνδόξων μεγάλων ἰαματικῶν ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ καὶ πάντων τῶν ἀγίων ἀναργύρων. Τῶν ἀγίων καὶ δικαίων θεοπατόρων. Καὶ τοῦ ἀγίου δ δ΄ οὖ τὴν μυήμην ἐπιτελοῦμεν καὶ πάντων σου τῶν ἀγίων ὧν ταῖς ἱκεσίαις πρόσδεξαι 25 τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιόν σου θυσιαστήριον

είτα λαβών και έτέραν προσφοράν λέγει

Υπέρ σωτηρίας κράτους νίκης καὶ διαμουής τῶν εὐσεβεστάτων καὶ φιλοχρίστων βασιλέων ἡμῶν. Υπέρ τοῦ ἐπισκόπου ἡμῶν. Υπέρ τοῦ πατρὸς ἡμῶν καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος. Καὶ ὑπὲρ πάσης ψυχῆς χριστιανῶν

είτα μνημονεύει καὶ οΰς βούλεται· τελευταίον δὲ λέγει

Μνήσθητι Κύριε πάντων τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις αὐτῶν ὑπερεύχεσθαι. Μνήσθητι καὶ τῆς ἐμῆς ἀναξιότητος συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιον τε καὶ ἀκούσιον.

Καὶ εὐθὺς λέγει ὁ διάκονος Εὐλόγησον δέσποτα τὸ θυμίαμα καὶ δς εὐλογῶν λέγει 35 Θυμίαμά σοι προσφέρομεν Χριστὲ ὁ θεὸς ἡμῶν εἰς ὀσμὴν εὐωδίας κτλ (p. 359)

καὶ ὁ διάκονος. Τοῦ Κυρίου δεηθώμεν καὶ ὁ ἱερεὺς λαβὼν τὸν ἀστερίσκον ὑποθυμιῶν αὐτὸν λέγει

Το λόγφ Κυρίφ και τὸ ἐξῆς· και ιδού ὁ ἀστηρ προηγεν αὐτούς εως ελθών εστη οῦ ἦν τὸ παιδίον

καὶ λαβών τὸ κάλυμμα καὶ θυμιάσας αὐτὸ τίθησιν ἐπάνω τοῦ δίσκου λέγων - καὶ ταῦτα

Ο Κύριος έβασίλευσεν (р. 360. 7)

καὶ λέγει ὁ διάκονος Κάλυψον δέσποτα καὶ δς λαβών καὶ τὸ ἔτερον καὶ θυμιάσας καλύπτων τὸ ἄγιον ποτήριον λέγει

Έκάλυψεν οὐρανούς (p. 360. 14)

καὶ πάλιν ὁ διάκονος Σκέπασον δέσποτα καὶ ὁ ἱερεὺς ὑποθυμιῶν καὶ τὸ ἔτερον τίθησι λέγων

Σκέπασον ήμας (p. 360. 20).

Καὶ εὐθὺς δ διάκονος Ἐπὶ τῆ προθέσει τῶν τιμίων δώρων τοῦ Κυρίου 10 δεηθῶμεν. Κύριε ἐλέησον καὶ δ ἱερεύς

Ο Θεὸς ὁ θεὸς ήμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν κτλ. Καὶ ἡ ἀπόλυσις.

Καὶ λαβών ὁ ἱερεὺς τὸν θυμιατὸν θυμιᾶ ἐκ τρίτου τὰ ἱερὰ προσκυνοῦντες 15 ἀμφότεροι καὶ λέγοντες οὕτως

Εὐλογητὸς ὁ θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας δόξα σοι καὶ δίδωσιν εὐθέως τῷ διακόνφ τὸν θυμιατὸν θυμιῷν τὸν ναόν.

Paris Graec. 2509, ff. 226 v-230 v, of about 1430 (see App. R), is a supplement to the text of the Liturgy in its ordinary form, consisting mainly of the rubrics 20 and the cue-words of the formulae. It probably represents the central type of prothesis of the fifteenth century.

XIV

The editio princeps of the Greek Liturgies (Rome 1526) gives a form which differs little from XIII, except in prefixing the lavatory and in more fully 25 rubricating the manipulation of the first oblate and the placing of the particles. This form is also contained in MS. Bodl. Baroc. 42 (A.D. 1551).

XV

The Εὐχολόγιον Venice 1600 gives the fully developed form, as above pp. 356 sqq.

APPENDIX R

A BYZANTINE DIPTYCH

Diakonika of S. Chrysostom, MS. Paris Graec. 2509, f. 232 v.

The date of the diptych is fixed by the names as between 1427-1439. John VII Palaiologos reigned 1425-48, and married Maria Komnena in 1427: 35 Irene or Helene, daughter of Constantine Dragases prince of Macedonia, and

widow of Manuel Palaiologos (died 1425), took the veil under the name of Hypomone before 1450, when she died: Eugenia Kantakuzena was widow of Stephen Bukovitz despot of Servia 1389-1421 or 1425 (Du Cange Familiae byzantinae Venet. 1729, pp. 200, 198, 260). Joseph II was patriarch of Constantinople 1416-39; Philotheos of Alexandria and the successor of Mark III of Antioch were both represented at the Council of Florence 1439: Theophilos II of Jerusalem was living in 1419 (Lequien Oriens christianus i. 306, ii. 500, 768, iii. 513).

Ο διάκονος

10 Καὶ ὧν έκαστος κατὰ διάνοιαν έχει καὶ πάντων καὶ πασῶν

'Ιωσὴφ τοῦ άγιωτάτου καὶ οἰκουμενικοῦ πατριάρχου, Φιλοθέου 'Αλεξανδρίας, Μάρκου 'Αντιοχίας, Θεοφίλου 'Ιεροσολύμων

Καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἄγια δῶρα Κυρίω τῷ θεῷ ἡμῶν ὁ δεῖνος τοῦ ἐντιμωτάτου ἱερέως, τῶν συμπαρόντων ἱερέων, τοῦ τιμίου πρεσβυτερίου, τῆς

15 εν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος

"Υπέρ σωτηρίας κράτους νίκης καὶ διαμονής τῶν εὐσεβεστάτων καὶ φιλοχρίστων βασιλέων ήμῶν, τῆς εὐσεβεστάτης καὶ φιλοχρίστου δεσποίνης ήμῶν 'Υπομονής μοναχῆς, τῆς εὐσεβεστάτης καὶ φιλοχρίστου δεσποίνης ήμῶν Εὐγενίας μοναχῆς, τῶν εὐσεβεστάτων καὶ φιλοχρίστων βασιλέων ήμῶν '1ωάννου καὶ Μαρίας

Υπερ ειρήνης και καταστάσεως τοῦ σύμπαντος κόσμου και τῶν άγίων τοῦ Θεοῦ ἐκκλησιῶν

Υπέρ ἀπολυτρώσεως τῶν ἀδελφῶν ἡμῶν τῶν αἰχμαλώτων, εὐοδώσεως καὶ ἐνισχύσεως τοῦ φιλοχρίστου στρατοῦ, σωτηρίας τοῦ περιεστῶτος λαοῦ πάντων καὶ πασῶν.

INDEX OF BIBLICAL QUOTATIONS

AND

CROSS-REFERENCES

In the numbering of the Psalms, in the Greek texts the LXX is followed with Dr. Swete's numbering of the verses: elsewhere the Prayer Book version is followed simply. The biblical references are given for each passage generally in its original position only, with cross-references in thick figures to the derived passages. In the derived passages references are given to the original, but not necessarily to parallel derived passages. Cross-references between pp. 309-344 and pp. 353-411 are omitted as unnecessary: and in pp. 400-411 the marks of quotation are not repeated in the text.

			•		
3. 5	2 Cor xiii 14	23	Ps viii 3	7	Ez xviii 23
8	2 Tim iv 22	24	Ps ciii 32	. 10	1 Tim ii 4
4. 15	Ps i 2	26	Nah i 4, 3	11	Lk xv 30, 13 .
19	Tit iii 5	27	Jo vi 19	14	2 Chr vi 36; Ps
20	1 Tim vi 19	28	Jo i 18		cxxix 3
21	Eph iv 26	29	Mk ix 25; Ps	10. 6	Ps lxxi 8
23	2 Cor vii 1; vi 16		cxxxvii 8	8	Mt xxviii 20; vii
5. 15	Jo xvii 3	7. 6	Rom vi 3		25
16	Rom xv 6	17	Is i 16	12	1 Th v 17
- 20	Ez xi 19; xviii 31;	8. 2	Rom xvi 20	14	2 Tim ii 15
	Ps 1 12	3	2 Tim ii 26	26	2 Thiii 2; Job i 1
22	1 Chr xxix 9;	9	Col ii 14	11.10	Mk x 30
	xxviii 9	10	Phil iv 3	11	2 Cor iv 18
25	I Tim i I	11	2 Cor vii 1	12	Jo iii 12
6. 15	Mt xii 29	13	Ps cii 14; Prov	16	Mt iv 23
16	Lk x 19		xx 9	29	Eph iv 13
18	Job xl 24, Pr.	15	Ecclus viii 5	32	Joxiii 1; Mtvi 13
	Manass. (A. C.	16	Lk xv 7	12. ı	Ps vi 9; Mtvii 23;
	ii. 22)	23	Ps 1 14		xiii 41
19	Lk x 18	24	Ps xvi 5	2	2 Tim iv 18
21	4 Esd viii 23	9. 2	Gen xxi 33; 2	10	3 Mac ii 2; Is
	(Vulg.)		Mac i 24		lvii 15

15	Mal ii 5	18	Gen v 24	158	sqq. 1 Cor xi 23;
19	Eph v 27	20	Heb xi 6		Mt xxvi 26;
20	2 Tim iii 17	21	2 Pet ii 5; 3 Mac		xiv 19
23	1 Pet i 19		ii 4	189	sq. 1 Cor xi 24;
24	Jo x 29	22	Gen vi 10; Wisd		Mt xxvi 26 (D)
26	Jo xvii 17		x 4		(cp. Lev ii 6;
28	Mt iv 23	24	1 Pet iii 20		Is lviii 7)
30	Ps xc 5	25	Wisd x 6	20-	26 1 Cor xi 25, 26;
13. 8	Phil iv 7; Rom	26	Ps cvi 34		Lk xxiv 30;
	xv 33	29	Rom iv 13		Mt xxvi 28
10	2 Tim iv 22	31	Job ii 3	30	Mt xxiv 30; 1 Pet
12	I Cor xvi 20	32	Gal iv 28		iv 5; Rom ii 6
30	Mk xi 25	18. 2	Ac vii 14	21. 4	Psl 21; Judith xv
31	Phil ii 12	3	Wisd xix 22		10
14. 11	2 Cor xiii 14	II	Num xii 7; Is	6	1 Pet v 1; Gal vi
15	2 Tim iv 22		viii 20		17
2 I	Judith viii 25	16	Wisd x 18; Ps	15	Ac xx 28
23	2 Th i 3		CXXXV I3	16	Ps lxxi 8; 1 Pet
26	Eph iii 15	18	Dt viii 15; Wisd		i 19
28	2 Mac i 24		xi 4; Ps lxxvii	18	Mt xxviii 20
30	1 Cor viii 6		24	19	2 Tim ii 15
15. I	Wisdi 14; 2 Mac	19	Wisd xvi 2; Neh	24-	-26 1 Tim ii 2
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2	Ps liv 20	20	Ps lxxvii 14	22. 4	Phil i 11; 1 Pet
4	Col i 15	22	Ps lxxiii 15		ii 9
5	Is ix 6	25	Neh ix 6; 1 Pet iii	12	Ps xvii 3
7	Col i 17; 1 Cor		22; Col i 16	14	Mt v 44; x 22;
•	viii 6; Gen xxi	27	Is vi 2, 3		Lk vi 27
	33; Heb i 2	29	Dan vii 10	15	1 Cor v 12
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18	Jer x 13	20	Gal iv 4		iv 7
20	Ps cxxxv 8, 9;	21	Mtiii 17; Coli 15	11	2 Tim iv 22
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29	Ps ciii 25	23-	-Rom xi 1; Apoc	18	Eph v 2
32	Wisd vii 20	_	v 5	23	1 Tim ii 2
16. 2	Ps lxiv 8	26	Mt iv 23	24. 6	Jer xxxix 19
3	Job xxxviii 8	27	Ac v 12	7	2 Cor xi 31; Ac
148	sqq Wisd vii 17-19	29	Ps cxliv 16; Jo		iv 30
16	Job xxviii 25		, xvii 6	8	2 Tim i 10; Ps
20	Gen i 26	31	Jo xvii 4		xxiv 16
29	Gen ii 8	32	Ac ii 23	9	Ps lxxviii 9
	Gen ii 15	20. 3	Mt xvi 21	11	2 Cor vii 1
7	Jobxxxi19; Wisd	4	Mt xxvii 2	13	Ps xvii 3
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27	Mt xxi 9; Ps
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26. 2	Jer xiv 9
8	Is lx 17
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15	Ps cv 47
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29. 6	Lk ii 29
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7	2 Cor xi 2
8	Heb xiii 15; Lk
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9	Eph v 2
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	I Tim i 17
	Pscv 47; Acxx 28
	1 Pet i 19 1 Cor xi 24
	Num vi 24
33. 11-	21 a = 365.33
	Jer xxxix 19
12	Heb x 19
17	Heb xii 21
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	2 "	a Chr weii 11
	26	2 Chr xvii 11 Heb ix 26
34	6.8	Ex xxxiv 6
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	11	Mt vi 13
	25	T Tim iii o
35.	18	Is lvii 15 Is vi 3; Ps xli 2
	25	Is vi 2: Ps xli 2
36	. 5-1	10 = 123. 33
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36		28b = 371.24
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38	. 5-8	3= 371. 35
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43.	. 12-	15 = 83.23
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	13	1 Pet ii 1
	14	Eph iv 3; Col iii
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	451. 24 Jo vi 56
	452. 26 2 Cor iii 18
	453. 1 Ps xxxiv 8
I	14 Mt xxvi 26, 27
	24 Jo i 29
	26 Rom ix 5
1	453 . 32–36 = 396 . 3,2,19
	454.27b Eph i 4
	38 Jo xiv 2
	455. 22-32 = 397. 29
1	34 Ps cxiii 2
	456. 23 Jas i 17
1	457. 8, 9, 15-17 = 399. 3 a
۱	12 Lk vii 50 : 2 Th

iii 16

GLOSSARY OF TECHNICAL TERMS

Rite or liturgy is referred to with a capital; thus 'Byz.'=Byzantine rite: language is referred to without a capital; thus 'slav.' = old slavonic. Where a rite or liturgy includes but one language, reference is made only to the rite or liturgy and the language is to be understood; thus 'Syr. Jac.,' 'Nest.,' 'Abyss.' mean severally the Syrian Jacobite, the Nestorian and the Abyssinian liturgies, each in its own language, syriac or ethiopic. Where several languages are included in a rite or liturgy, they are given in succession after the name of the rite or liturgy, which is not repeated (and it has not seemed necessary to label greek words): thus ' Byz. . . arab. . . slav. . . '= the greek, arabic and slavonic of the Byzantine rite. S. James and S. Mark have been so assimilated to Byz. use that they are generally included with Byz., and the Syr. Jac. and the Copt. liturgies are then treated as the norms of the Syrian and Egyptian rites respectively, and syriac and coptic are assumed to be their leading languages. Except where it is otherwise noted, Chaldaean usage and terminology may be assumed to be identical with Nestorian, but this has not always been verified and by way of precaution 'Nest.' has been used rather than 'Persian.' Only illustrative references are given. Cp. Clugnet Dictionnaire grec-français des noms liturgiques en usage dans l'église grecque Paris 1895: Maclean East Syrian daily offices Lond. 1894, pp. 291-301.

A. ENGLISH &c.

Abba (from syr. = 'father': Egypt., greek in copt. lit.; copt., sounded anba; eth.): title of monastic saints (cp. 485.31) and of prelates.

Absolution or Penitence, Prayer of (Egypt.): (1) to the Son, before the lections, 148, 205, cp. 115: also 194. 9: (2) to the Father, before communion, 183, 235.

Agape (ἀγάπη Jude 12): a common meal (ἔρανος) originally preceding the eucharist and with it in effect, if not in intention, reproducing the Last Supper (κυριακὸν δεῖπνον I Cor. xi. 20). The two were generally separated by the middle of the second cent., but the old form survived in Egypt in the fifth cent., 509. 49: and perhaps still the offertory,

the lavatory and the kiss of peace in the liturgy are survivals of the agape. Detached from the liturgy the agape gradually died out: cp. 520. 49: 537. 24.

Akmām (Abyss., 197. 42). See Vestments 2.

Alelou Jaschou ('alleluia of dinnertime,' Arm., 426. I): the Alleluia (q.v.) and its verse.

Alleluia (ਜ਼ੋਜ਼ੀ) Ps. civ. 35, ἀλλη-λούῖα Apoc. xix. I, 3, 4, 6). In all liturgies, except apparently Abyssin, two or more alleluias are sung before the Gospel; accompanied by a verse or verses, generally variable, called in Jas. (ΒC) στιχολογία, Mk. ὁ πρόλογος τοῦ ἀλ. 118, Copt. psalmos 156, stichologia, arab. almazmūr, eth. mazmūr (without

al.) 220. 27: Nest. zūmāra 258: Arm. alelou jaschou 426. Gk, τὸ ἀλλ. includes the verse.

Altar. I. The Sanctuary q.v. II. The structure on which the holy mysteries are celebrated: called (I) Altar (Heb. xiii. 10), gen. θυσιαστήριον (q. v.), very rarely βωμός 506. 23: Byz. in prayers θυσιαστήριον, arab. madhbah (so Syr. Un. and Maron.): Syr. Jac., Nest. madhbeha: Copt. manershooushi, thysiasterion, arab. madhbah, eth. meshwa'e. (2) Table (I Cor. x. 21: see Table): Byz. in rubrics ή άγία τράπεζα, arab. almā'idah almukaddasah, slav. swyathaya trapeza, arm. surb seghan: Syr. Jac. põthūro dehaiye 75. 21: Egypt. τράπεζα 318. 26, copt. trapeza, arab. mā'idah 124. 28: 148. 15, 27. (3) Throne (Is. vi. I): Byz. θρόνος occasionally, slav. prestol generally: Syr. Jac. and Nest. trünūs 69. 19: 287. 16. (4) Tabernacle (Heb. ix. 3): Arm. khoran 416. 26. For early material and structure, see 476. 7: 484. 32: 506. 23: 524. 4: 530. 33. The altar is now generally of masonry, square, standing free, and surmounted by a ciborium or baldakyn (530. 34), the columns of which generally rest upon or are close to the corners of the table; but the Nest, ciborium is much larger than the altar. The Arm. altar is exceptional, being oblong like the western, and recessed into the screen across the apse: and both Arm. and Syr. Jac. have gradines at the back. The Maron. altar is simply assimilated to Latin form. See Gospel, Lights, Veil II. III. The altar in heaven (23. 17: 36. 8: 129. 21: 171. 1 &c.), the ideal centre of the church's prayers and offerings, Apoc. viii. 3-5: Iren. Haer. iv. 18 § 6.

Ambo (Byz. ἄμβων, arab. anbān, slav. amwon, Melk. arab. ambūnūn, Copt. arab. anbal). The Pulpit. In Ap. Const. ὑψηλόν τι (3. II: 29. 25: 461. 19); formerly in the middle of the

church (cp. 'Οπισθάμβωνος), now at the N. side of the nave. Used (1) for the reading of the lections 537. 34, and the recitation of the verses of responsory psalms 518. 25 (see Antiphon): hence called τὸ βῆμα τῶν ἀναγνωστῶν 531. 50: (2) for the deacon's recitations, e. g. dismissals 3. 11, and perhaps the diptychs (Labbé-Cossart Concilia v. 1154 C): (3) occasionally for preaching, 531. 45. For all purposes but the singing of the Gospel, in the Orthodox church the terrace before the altar-screen has now taken the place of the ambo: cp. 162. 22: 275. 7: 531. 4.

Anaphora (cp. 'Avadopá): the 'offering up' of the eucharistic sacrifice. Hence (1) properly the thanksgiving and consecration and the accompanying intercession (492. 10): extended to include the whole of the rite from the sursum corda to the dismissal, and then to include the other prayers of the m. of the faithful which vary with the anaphora proper. (Byz. ἀναφορά, προσκομιδή: Syr. Jac. annaphūra, kūrobho, Syr. Un. annaphūra, arab, nāfūrah, Maron. annaphūra, arab.nāfūr: Nest. kūddāsha: Copt. anafora, agiasmos, arab. kuddās, eth. keddasē, 'enforā zameshtīr 'anaph. of the mystery, 'acuatēta kuerbān' thanksgiving of the offering.') (2) The Oblate: see Bread I. (3) The great veil covering the oblation: see Veil III. (4) Arm. weraberouthiun, the Great Entrance: see Entrance 2.

Antiminsion (ἀντιμίνσιον prob. a hybrid from ἀντί, mensa: arab. andīmīsī: slav. antimins: Byz., Syr. Un.). A consecrated corporal, originally no doubt of linen, now of silk. Byz., formerly used when the altar was unconsecrated, in place of the Εἰλητόν (q.v.) or unconsecrated corporal; now used always, along with the ϵἰλητόν. In Syr. Jac., Un. and Maron., Copt., Abyss., Nest. (?) the tabella or altar-board (Syr. Jac. tablītho, Syr. Un. and Maron. arab. tablīth: Copt

lax, nakis, arab. lauh, eth. tābōt: Nest. tewilaita), a small oblong consecrated board of wood or stone placed upon, or in Copt. inserted in, the slab of the altar, whether consecrated or not, answers to theantimision. (Arm. marmnakali corporal'), gorphourah [= corporale] or schouschphah [= syr. shūshepho 'veil'] is the western corporal adopted: the board [wem] is used only as a portable altar.)

Antiphon or Anthem (Byz. ἀντίφωνον, arab. antīfūnā, slav. antīfon, arm. phokh: Melk. arab. antīfūnyah: Syr. Jac. ma'nītho: Nest. 'ūnītha).

I. A psalm or hymn recited by alternate voices. Of three kinds: (1) the Responsory, in which the reader recites the verses (στίχος, arab. stīkhun, Melk. stīkhūs, slav. stich: Syr. Jac. pethgomo ' N' 77. 11: Nest. beith 'house,' 298. 24: arm. phokh 'alternation' 416. 30) of the psalm and the people respond (ὑποψάλλειν) with a constant refrain (ἀκροστίχιον 29. 30, τροπάριον, arab. trūbaryun, slav. tropar, arm. ktzord 'juncture': Syr. Jac. 'enyono 'response': Nest. 'unaya' response'): before beginning the psalm the reader also recites the refrain and the people repeat it after him. See e.g. 297, in form. (2) The Antiphon proper, a responsory in which the parts are taken by two choirs, not by a reader solo and the people, the refrain not being recited at the beginning: see e.g. 256, 365. (3) That in which the verses are sung alternately by two choirs, without a refrain. See e.g. 249. 16: 300, the * marking the change of choir. The responsory is the oldest form of congregational psalmody: see 29. 29: 475. 15: 477 n. 4: 506. 52: 518. 25. The reform in the latter part of the fourth cent. (S. Bas. Ep. 207 § 3: Socr. H. E. vi. 8: Soz. H. E. vii. 23, viii. 8) was apparently the substitution of (2) for (1). Later, antiphons and responsories have been largely mutilated (a) by the reduction of the psalm to a single verse with or

without gloria, 369. 20 a (where verse and refrain are identical), 371. 19 a: cp. western introits and Ps. xliv in the English litany: (b) by the reduction of the whole to a single verse and an unrepeated refrain, 371. 5: (c) by the omission of all the refrains except the first (ktzord), the verses of the psalm being sung alternately (phokh), 416. 27: cp. the ordinary western psalmody. In some Nestorian cases of antiphonal structure, e.g. 255. 17, the refrain is the essential element and the verses are 'farcing' (gīyūra).

II. (Nest.) Anthem of the Sanctuary $(d^ekanc\bar{\imath})$ 253, of the Gospel $(d^{er}iwangal\bar{\imath}-y\bar{u}n)$ 261, of the Mysteries $(d^er\bar{\imath}z\bar{\imath})$ 269, and of the Bena $(d^eb\bar{\imath}m)$ 298, sung respectively after the psalms, after the gospel, at the offertory, and at the

communion.

Applause. See Sermon.

Apostle (Byz. ἀπόστολος, arab. rasā'il [so Syr. Un.], slav. apostol, arm. arrachealch: Melk. and Maron. arab. rasālah: Syr. Jac. and Nest. shelīho: Copt. Paulos, apostolos, arab. Būlus, eth. Pāwelōs): the lection from the Epistles of S. Paul. See Lections.

Arārāy (eth.). See Music.

Ark (Abyss.). See Tābōt.

Asbadikon (Egypt.: greek S. Greg. δεσποτικόν, S. Bas. σπουδικόν: copt. spoudikon, isbadikon, isbadikon: arab. isbādyaķūn 184. 17: eth. translit. from arab. and resolved into āsba dīyāķōn = merces diaconi 237. 21). The δεσποτικόν sc. σῶμα (cp. 486 55: 540. 37 sq.: 541. 3, 10), the central square of the consecrated host, detached at the fraction and put into the chalice at the commixture. See Manual Acts 4.

Aspasmos (Copt.,=ἀσπασμός, arab. asbasmus) 1. See Peace. 2. A variable hymn sung at the kiss of peace, ciii.

Assistant presbyter (eth., kasīs zayetrādā'e, or 'subpresbyter' nefeķ k.) or Associate priest (Copt., arab. alcāhin alsharīc): a presbyter associated with the celebrant ('the priest that consecrated' 238. 21: 239. 30) to whom certain functions are assigned in the rubrics.

Athor (Copt., 168.9): the third month, Oct. 28-Nov. 26.

Atrium (αὐλή 475. 34: τὰ προπύλαια 530. 28: προτεμενίσματα 506. II: cp. 469. 6): the quadrangular cloister in front of the basilica from which the doors opened into the narthex. The later προαύλιον, or open porch at the west end, is a survival of the atrium, the other three sides of the cloister having disappeared. Cp. Cantharus.

Baracah (arab., ciii). See Eulogia. Basilian monks. Religious following the rule of S. Basil. Among the Greek populations of S. Italy and Sicily (consisting of refugees from the Arab invasion of Syria and afterwards from the iconoclastic persecution, who, after the Norman conquest, when S. Italy ceased to belong to the Byzantine Empire and the patriarchate Constantinople, became Uniat) there were many communities of Basilian monks. They are now represented by the Monastery of Grotta Ferrata in the Alban Hills, founded in 1004 by S. Nilus of Rossano; but the Greek rite is still observed also by the Greek populations in Calabria and Apulia. See Uniat. On the Basilian ritual books, see lxxxv, xc.

Bazpan (Arm., 414. 21). The Cuffs. See Vestments 2.

Bema $(\beta \hat{\eta} \mu \alpha)$. I. See Sanctuary. II. (Nest., $b\bar{t}m$) a terrace running across the church in front of the sanctuary, with a low wall on the nave side, from which the lections are read and the communion administered. The distinction between the senses I and II is not clear in the Nest. rubrics. III. See Ambo.

Benediction (Abyss). See Blessing.
Bless, o my Lord. See Εὐλόγησον
δέσποτα.

Blessing. I. The solemn blessing between the consecration and the communion. II. Of the several disqualified orders at their departure from the church: e.g. 7. 15: 8. 31: 471. 38. III. Of the faithful at several points of the m. of the faithful. See Imposition, Inclination. IV. The making of the sign of the cross on persons and things. See Eùdoyaïv. Hence eth. būrācā 'benediction' 203. 3 &c.; and 'prayer of benediction' 203. 3, the intercession during which the persons prayed for are signed.

Bread: the eucharistic loaf.

I. Byz.: a round leavened cake, 5 x 2 in., stamped with a square (2 in.), itself divided by a cross into 4 squares in which are severally inscribed IC, XC, NI, KA (Ἰησοῦς Χριστὸς νικᾶ) 357. 18: 393. 30. The whole loaf was formerly called εὐλογία (q.v.) 540. 30 as given by the people: ἀναφορά 541, 23 &c., προσκομιδή 541. 22 as an oblation (oblatio 541. 21): now προσφορά 356. 27, arab, kurbānah, slav. prosfora, as oblate; or σφραγίε 357. 27, arab. khatm, slav. petshat, as impressed with a stamp. The square, the proper σφραγίς 356. 28, ceremonially detached and placed on the paten, is called & aurós cp. 357. 15, slav. agnetz; ὁ άγιος άρτος 357. 31, arab. alhubz almukaddas, slav. szvyatīy chleb (also ὁ άρτος 309. 6: 548. 13; its 'crumb' σάρξ 548. 3: cp. medulla 544. 27).

II. Syr. Jac. and Syr. Un.: a round cake, leavened with the holy leaven (see Malca), $3 \times \frac{3}{4}$ in., stamped like a wheel with four diameters (the alternate radii being cut off halfway from the circumference by a concentric circle). Called, Jac. tabh'o 'seal' 71. 8, persto 'a flat cake' 493. 24, and būchro 'first-begotten'; Un. arab. burshānah (=syr. pūrshōno'separation'= ਜਹਿਸ਼ਹੀ, ἀφαίρεμα, 'the heave offering,' in Lev. &c.).

III. Maronite: the Latin unleavened waser; called burshānah, kurbān in arab., kūrbōno 'offering' in syr.

IV. Coptic: a round leavened cake, 31 × 1 in., stamped, round the edge with the legend arioc o beoc arioc icxypoc arioc aθanatoc, and within with a cross consisting of twelve little squares, each of which and the remaining spandrels are marked with a little cross placed diagonally. Called in arab. alhamal 'the lamb' 145. 7 &c. The four middle squares form the asbadikon (q. v.).

V. Abyssinian: a flat round leavened cake, 4 × 3 in., stamped with a cross of o squares, with 4 squares added in the angles of the cross. Called chebset 'bread' 199. 1 &c. and kuerban' offering' ('host' 199. 4 &c.). The central square

is the asbadikon.

VI. Nestorian: a round leavened (247. 11: 248. 1) cake, 2 x 1 in., stamped with a cross-crosslet and four small crosses. Called būchra 'first-begotten' 290. 2, keçātha 'broken portion' 248. 10, perīsta 'cake' 201. 2, and the priest's loaf pūrshāna malcāya 'royal heave offering' ('portion of the malca' 247. 19).

VII. Armenian: a round unleavened wafer, 3 x 1/8 in., stamped with an ornamental border, the crucifix and the sacred name, and sometimes with two diameters at right angles on the back. Called neschkhar 'wafer' 418. 40, and surb hhaths 'holy bread.'

Buchra (Syr. Jac. and Nest., 'firstbegotten,' Heb. i. 6): the host. Bread II, VI.

Burcetho (Syr. Jac., 'blessing'): the blessed bread. See Eulogia.

Cancelli (cancelli 467. 39: 470. 13: κάγκελλοι, κιγκλίδες 506. 16: κιγκλίς 523. 43: cp. kanci, v. Sanctuary): the lattice separating the sanctuary from the nave, the sanctuary screen. The screen has developed from a lattice, through a form consisting of high columns joined by a beam and a low wall, to a solid structure, stationary or in the form of folding doors. The Syr. Jac. churches of Upper Syria have examples of all types. Byz. and Copt. have a high solid wooden screen, surmounted by or covered with ikons and furnished with doors; and the Copt. form is sometimes a folding door. The Nest. is a stone wall pierced by an arch, sometimes with doors. Arm. and Maron. have abolished the screen. On Abyssin. see Sanctuary. Cp. Veil I.

Cantharus (κρηναι 469. 7: 475. 36: χέρνιβον 506. 11: φιάλη): the fountain in the atrium at which the people washed their hands before entering the church: cp. 469.'4: 484. 38.

Cārūzūtha (Nest): a deacon's 'proclamation,' esp. the Prayers after the Gospel. See Κηρύσσειν.

Catechumen (fully κατηχούμενος τὸ εὐαγγέλιον 5. 20: cp. Gal. vi. 6: ol έν . κατηχήσει 26. 14: arab. mau ūz: copt. katēchoumenos: eth. ne'ūs crestīvān 'young christian': syr. shomilo 'hearer': arm. erekhah: slav. oglashennīy). One under instruction (κατήχησις, cp. Lk. i. 4) with a view to baptism. The name is sometimes used to cover all such: but in the liturgies it is applied to those undergoing the remoter instruction, the Hearers (267. 28: 490. 29) as distinguished from the Competents q. v. The catechumens stood in the narthex.

Catholicon (Egypt., copt. katholikon, arab. kāthūlyacūn): the second lection, from the Catholic Epistles. See Lections.

Catholicos: the archbishop of a province outside the empire as constituted 'procurator general' of a patriarch within the empire to whom he was nominally subject, while practically an independent patriarch (Conc. Constant. i. c. 2 and Bright in loc.). I. The Catholicos of the East (syr. kathūlīka demadhneha), the patriarch of the Nestorians, is the successor of the archbishop of Seleucia-Ctesiphon, procurator of Antioch in the Persian empire: 276. 18: 277. 1:

281. 30. There is also a Uniat Chaldaean catholicos at Mosul. 2. The Abūna of Aesūm, pope of Ethiopia, is procurator in Abyssinia of the Coptic patriarch or archpope of Alexandria: 206. 12 &c. 3. The Catholicos of Edchmiadzin, 'patriarch of all Armenians' (hhairapet amenain Hhaioths, 442. 31), was originally procurator of Caesarea in Armenia Major. 4. The title of καθολικδε άρχιεπίσκοπος borne by the exarch of Georgia is probably a survival of the catholicate of Iberia, dependent on Antioch.

Censer (θυματήριον [2 Chr. xxvi. 19, Ezek. viii. 11 = תְּבֶּבְּרָת: Heb. ix. 4], θυματόs: syr.pīrmo [Apoc.viii. 3]: arab. mibkharah: copt. shourē [Heb. ix. 4]: eth. mā eṭant [ib.]: arm. khnkanoths [Apoc. viii. 3], bourwarr [Heb. ix. 4]: slav. kadilnitza). The incense vessel, of the same form as the western, but generally smaller and with bells attached to the chains.

Chalice (κύπελλον 14. 6, κρατήρ 62. 10 b, ποτήριον 25. 10 and generally: syr. cōso: arab. cās: copt. potērion: eth. cevvā'e: arm. bashak, ski: slav. potir). The eucharistic cup, generally of the same type as the western; but the Nestorian is usually a footless copper bowl, 8 in. across.

Cherubic Hymn (Byz., δ χερουβικός υμνος 377. 8: τὸ χερουβ. 41. 23: τὰ χερουβ. 318. 3: δ μυστικός υμνος 319: arab. alshārūbyacūn: slav. cherouwimskava pesn): the hymn sung by the choir at the Great Entrance. It has four forms: (I) The ordinary form, Oi τὰ χερουβίμ 377. 9, whence in Jas. (ABC) at 41. 25, Mk. 122. 18, and Arm. 431. 21. (2) Toû δείπνου σου 396. 5, the proper of Maundy Thursday. (3) Σιγησάτω πᾶσα σάρξ, the proper of Easter Even, adopted in Jas. 41. 25 (FGHJKN, in B as alternative, and in C in addition, to [1]). (4) Nûv ai δυνάμεις, used in the Presanctified 348. 21: this may be the form alluded to

532. 9, in which case it must have been used at first in the ordinary liturgy.

Church. See Atrium, Narthex, Nave, Sanctuary, Sacristy. For names, see 506.9: 519.21: 523.29.

Circuit of the Lamb (Egypt., arab. dūrat alḥamal): the procession in which the priest carries the bread and the deacon the wine round the altar before the prothesis: 145. 25: 199. 16.

Cloud (Syr. Jac., 'aimo 70. 38): the veil of the oblation. See Veil III. 1. c.

Coal $(\check{a}v\theta\rho\alpha\xi)$: syr. $g^em\bar{u}rtho)$: the 'live coal' 'taken from off the altar' and 'laid upon the lips' of the prophet, Is. vi. 6, 7. Applied (1) typically to our Lord, 32. 4: cp. Cyr. Al. in Esai. i. 4 (ii. 107 E): (2) similarly to the holy sacrament, 63. 19: 181. 29: 199. 36: (3) Syr. and Nest., as a formal title of the consecrated particle (q.v.), 102. 33 b: 103. 2, 18: 293. 38: 484. 11.

Commemorations (Syr. Jac., 492. 10 sqq.): the intercession after the consecration (89 sqq.).

Commixture: the commingling of the consecrated species. See Manual Acts 4.

Communion (κοινωνία [1 Cor. x. 16], μετάληψις, μέθεξις, μετουσία: arab. Orth. munāwalah, Melk. tanāwul: arm. hhaghordouthiun [I Cor. x. 16]: slav. pritshaschenie: Syr. Jac. shauthophūtho: Copt. tschi, djin-tschi: arab, tanāwul; eth. sūtāfē): the participation of the holy sacrament. Methods: the species are delivered (διδόναι, ἐπιδιδόναι, μεταδιδόναι, διανέμειν, π αρέχειν) either (1) separately 25. 6, 140, 240, 298, 505, 523, 534. 26 (also Copt. generally); the right hand of the communicant being crossed over the left to receive the holy bread, 466, 484, 536 (the use of a vessel for reception, δοχείον, is forbidden, 539. 1): (2) together by means of a spoon into the mouth of the communicant, 102 sq., 186 (occasional), 396, or with the fingers without a spoon, 452. Time: (1) in the liturgy, originally always and assumed in the texts: (2) after the liturgy, 304. 30 ('order the mysteries'=the communion of the ministers), 396: (3) at home with the particles carried away from the liturgy, 509. 48. For instances of the faithful communicating themselves, see 526. 32: 539. 6.

Competent (competens: βαπτιζόμενος, φωτιζόμενος, πρὸς τὸ ἄγιον φώτισμα εὐτρεπιζόμενος 347: arm. entsaiathsov): a catechumen under instruction during the forty days preceding Easter for baptism on Easter-night, 467. 21.

Completes, The deacon who (Nest., dāmshāmlī 271. 16: 273. 21). The meaning of the phrase is lost.

Confession (Egypt., copt. omologia 184. 30): the confession of faith before communion: cp. lxx. 34: 238. 29: cp. 394. 17.

Consecrate: see 'Αγιάζειν, 'Αναδεικνύναι, 'Αποφαίνειν, Εὐλογεῖν, Εὐχαριστία, Μεταβάλλειν, Μεταποιεῖν, Μεταρρυθμίζειν, Μεταστοιχειοῦν, Τελειοῦν.

Consecration-crosses of the altar (Nest., 271.14): the crosses made with the chrism on the altar and the walls of the sanctuary at the consecration of the church.

Consignation: the signing of the chalice with the broken host. See Manual Acts 3.

Corporalia 545. 7 and

Cover, covering: see Veil III.

Creed (σύμβολον 481. 35: 532. 35: καθολική ύμνολογία 487. 32: τὸ ἄγιον μάθημα 528. 26: arab. amānah: syr. haiyimönūtho or kanūno dehaiy. [Un.]: arm. hhavatanch: slav. symwol werī): the confession of faith, introduced into the liturgy in the fifth and sixth cents. (485. 10: 532. 32). In Syr., Egypt. and Nest. probably at first immediately before, in Byz. immediately after, the kiss of peace; but this sequence has generally been disturbed by accretion or by cross-influence

of rites. In Arm. its present position is certainly due to Roman influence; in Nerses it is in Byz. position. In the greek liturgies the form used is the Constantinopolitan, i.e. the creed of Jerusalem with the Nicene additions as ratified at Chalcedon; in Syr. Jac., Nest., Copt., Abyss., Arm. the local baptismal creed with the Nicene additions: the Uniats add the Filioque. Byz. with Jas. and Mk. has the baptismal 'I believe': the Copt., Abyss., Nest., Arm., Syr. Un. and Maron. have the conciliar 'We believe': Syr. Jac. varies (see 82).

Cūshāpa (Ps. cxxx. $2 = \delta \epsilon \eta \sigma \iota s$: Nest.): a private prayer of the celebrant, said kneeling and in a low voice.

Cūthīno (Gen. iii. 21, xxxvii. 3, Mt. v. 40=χιτάν: Syr. Jac., Chald.: 70. 7). An Alb. See Vestments 1.

Dawidha (Nest., lxxvii. 10): the David, i.e. the Psalter, which is divided into twenty hūlāli (cp. καθίσματα of Byz. psalter), each consisting of two or more marm^eyātha (cp. στάσειs): 253. 3, 9.

Day of the mystery (Nest., 259. 6). The meaning of the phrase is lost.

Deaconess. I. (ἡ διάκονος 25.4 [Rom. xvi. 1], διακονίσσα 501. 26, 502. 31): one of the order of women instituted for personal ministrations to women, esp. at their baptism (Ap. Const. iii. 16). II. (mºshamshōnōitho [Rom. xvi. 1]: Syr. Jac., Maron.): either the chalice into which the celebrant 'ministers' (mºshamsh), or washes, his fingers with water poured over them, or the water so poured: 107. 32: cp. ll. 19, 25.

Diakonika (διακονικά): the parts of the liturgy recited by the deacon.

Diptychs (τὰ ἰερὰ δίπτυχα 482.2: αἰ ἰεραὶ πτύχες 488: αὶ ἰεραὶ δέλτοι 508.24: κατάλογοι ib. 25: Byz. δίπτυχα, arab. dibtīkhā, arm. tīphtīkon but not in use, slav. diptich: Syr. Jac. dīphtūcho, sephar ḥaiye 'book of the living': Nest. dīūpatcīn, and 'the book of the living and

the dead' 275. 6: Copt. diftichon, touptikon, arab. tarķīm, eth. dībdīķon). 1. The lists of the living and the dead commemorated by name in the liturgy: at first in connexion with the offertory, articulating the intention of the offerings (cp. 124. 20: 203. 18: 485. 15: 488. 9: 528. 28: 535. 35: some names are still recited in the Byz. Great Entrance 378. 42). In Syr. Jac. dīphtūcho is applied to the deacon's canons in the great Intercession 89 sqq., as contrasted with 'the book of the living' which was still recited before the anaphora in the twelfth cent. (Assemani B. O. ii. p. 202: cp. Cod. 2. The two-leaved lit. v. p. 337). tablets on which the names were inscribed, normally of ivory, like the consular diptychs inscribed with the consul's portrait and name, distributed on his accession, many of which were transferred to ecclesiastical use: cp. liv. 7.

Dismissal. Ι. (ἀπόλυσις, ἐκβολή 535. 26: cp. είργομεν, έξωθείται 478. 7, 10: εξοδος 30. 4, εξέρχεσθαι 518. 31, άποφοιταν 504. 17): the expulsion of the disqualified at the end of the mass of • the catechumens, with prayers by the deacon, a blessing by the celebrant, and a formula of dismissal by the deacon. Cp. Mass. The dismissals had practically fallen into disuse before the seventh cent. (490. 35: 538. 3), and the elaborate formulae have disappeared (except Byz. 315, 374): the short forms remaining, generally before the kiss of peace, probably belong to an older stratum, and were already deprived of significance by the elaborated forms of the fourth cent. (xliv. 17: cp. 504. 17, 23). ΙΙ. (ἀπόλυσις q.v.): the final dismissal of the faithful at the end of the liturgy, with the celebrant's blessing and the deacon's formula.

Divine Office: the service of the canonical hours, as distinguished from the Divine Liturgy.

Doorkeepers (πυλωρός [1 Chr. ix. 17], θυρωρός [1 Esd. v. 28], slav. dwernik; arm. drrnapan). The minor order of clerks who guarded the church-doors. In Ap. Const. viii (13.19) their function is discharged by deacons and subdeacons, and in the canons of Laodicea the subdeacons share it (519.34). Perhaps they were never universal in the East: the evidence for them seems to be confined to Syria, Asia and Constantinople: while they do not occur in the nongreek pontificals, except the Armenian.

Doors. 1. The western doors of the church leading from the atrium into the narthex (εἴσοδοι 28. 12, πρόθυρα 475. 39, πύλαι 487. 28, θύραι 13. 19, 316. 7), of which those of the men and of the women are distinct (28. 12). Under the charge of deacons and subdeacons, 13. 19: cp. 461. 31, or of the door-keepers, 28. 12: 519. 34: closed before the beginning of the mass of the faithful, 13. 20 &c.: cp. 41. 7: 321. 3: 435. 13.

2. From the narthex into the nave (Byz. al ὡραῖαι οr βασιλικαὶ θύραι). In the middle Byz. use the dismissed withdrew into the narthex only, and these doors became ritually equivalent to 1.

3. Of the sanctuary (a) Byz., the three doors in the altar-screen, the central ($\beta\eta$ μόθυρα 378, αὶ ἄγιαι θύραι, arab. alabwāb almukadaasah, slav. swyatīya wrata: sometimes βασιλικαί, albāb almulūcī, tzarskiya wrata), behind which hangs the veil, and N. and S. doors (al πλάγιαι θύραι: slav. sewernīya and γυίη īγα dweri) opening respectively into the $\pi \rho \delta \theta \epsilon \sigma is$ and the σκευοφυλάκιον. (β) Copt. and Syr. Jac., also three, one opening on each altar. (γ) Abyssin. (anākça meshwā'e 'doors of the altar' 213. 12), also three, on the W., N. and S. sides respectively of the sanctuary. (δ) Nest. (terā madhbeha 270. 28), one door, an archway in the W. wall of the sanctuary, sometimes closed by folding doors.

Eastertide $(\pi \epsilon \nu \tau \eta \kappa \sigma \tau \dot{\eta})$: the fifty days from Easter to Pentecost.

Ektene (Byz.): a deacon's litany. See Ἐκτενή, Συναπτή.

Elevation: the uplifting of the holy sacrament. See Manual Acts 1.

Embolismos, embolis ('insertion'): the expansion of the two last clauses of the Lord's Prayer, said by the celebrant, in all liturgies except the Byz. (but in Arm., 446) and Abyss., where the doxology alone forms the conclusion. See 469. 54.

Emiphōron (= ἀμοφόριον, Arm., 417. 13: 430. 12). The bishop's Pallium. See Vestments 6.

Enarxis (¿vapţis 'beginning'): a preliminary office prefixed to the liturgy. Generally related in structure to the divine office and perhaps originally a substitute for one or more of the lesser offices on liturgic days. In the texts above, the matter accreted before the proper opening of the liturgy is marked as enarxis. (1) Byz., essentially identical with the ἀκολουθία τῶν τυπικῶν, which is said daily after the τριθεκτή (tercesext) or on fasts after the ἐννάτη (none). A similar enarxis has been attached to Mk. 113, the three prayers being those of the three antiphons and so rubricated in CE. The enarxis of Jas. 32. 2, 15 is not described in detail. (2) Egypt., 146, 202: the prayer of thanksgiving is used at the beginning of lauds and from its title 'the first prayer of the morning' 147. 3 it appears to be derived thence to the liturgy. (3) Nest., 252-255. 12 is constructed like the opening of vespers, except that the anthem of the sanctuary and its prayer are inserted.

Energumen (ἐνεργούμενος sc. ὑπὸ πνευμάτων ἀκαθάρτων 5. 31: also χειμαζόμενος 22. 19: 524. 40: syr. metheið 'b' rōno 490. 32: arm. aisahhar): one possessed by the devil: dismissed next after the catechumens. For others included in the class see 524. 40.

Entrance I. The Little Entrance (Byz. and hence Jas. and Mk., ή μικρά

eίσοδος 367, arab. īṣūdun ṣaġīr, slav. malīy wchod, Melk. īṣūdūn ṣagīr): the entrance of the bishop, after vesting in the narthex during the enarxis, with the people, from the narthex into the church (312, 12). In the pontifical mass, the bishop still first intervenes at this point, being fetched from the nave by the presbyters and deacons, a deacon carrying the Gospel as the bishop's attribute. In the absence of the bishop, the procession with the Gospel (from the altar by the prothesis and N. doors back to the altar by the holy doors) is still made: hence ή είσ. τοῦ εὐαγγελίου, 117. 4: 368. 5. In the Presanctified it is made χωρίς τοῦ εὐαγγ. 346. 7. 2. The Great Entrance (Byz., and hence Jas. and Mk., ή μεγάλη, ή των άγίων μυστηρίων εἴσοδος 318. 40: 535. 32: ἡ τῶν θείων δώρων εἰσόδευσις 348. 23: slav. bolshoy wchod: Arm. weraberouthiun = ἀναφορά): the procession in which, while the cherubic hymn (Arm., the Hagiology) is sung, the oblation is carried from the prothesis to the altar by the N. door and aisle and the holy doors (Arm., N. to S. by the back of the altar). From the title of the sedro after the Gospel (s. dema'altho 80. 20, 32) it appears that there was formerly a great entrance in Syr. Jac., unless the ref. is to the final entry of the priest to the altar. The Great Entrance, like the offertory generally, is properly the function of the deacons, 532. 9: 538. 9. 3. The Last Entrance (Jas. ή ἐσχάτη εἴσοδος 64. 36 b): the return of the ministers to the sanctuary after the communion of the people: cp. 104. 15: 301. 25: 396. 26.

Epepi (Copt., lxix. 36): the eleventh month, June 25-July 24.

Euchologion (Βyz. εὐχολόγιον, slav. trebnik: Copt.euchologion, arab. khūlājī). The book, corresponding to the western Pontificale and Rituale or Manuale combined, containing the pontifical offices, those for the administration of

the sacraments other than the eucharist, and the occasionals. But the modern Greek Εὐχολόγιον τὸ μέγα is a combination of the Εὐχολόγιον and the Λειτουργικόν; and the new edition of the Coptic Euchologion (lxvii. 33) contains only the liturgies of S. Basil and S. Gregory and the Office of Morning Incense: cp. 165. 33.

Eulogia (Byz. ἀντίδωρον 399. 2, κατακλαστόν, arab. andīdūrā, slav. antidor, arm. neschkhar, Melk. arab. andūrūn: Syr. Jac. būrcetho 110. 11: Syr. Un. arab. hubz mabārac 109. 21, baracah, 'blessing' 110. 32: Nest, mecaprana 247. 17: Copt. arab. baracah: eth. baracat, aulogyā); the blessed bread distributed at the end of the liturgy. See Euloyía. So called (1) as originating in the partition of the surplus εὐλογίαι offered at the offertory, 506. 2, (2) as a gift expressive of the blessing of communion with the church (hence ἀντίδωρον, a substitute for 'the gifts'), and (3) as itself a 'blessing' or consecrated thing, in virtue of having been solemnly made and offered at the offertory or prothesis or of being blessed with an express formula (109. 30: addend. to p. 244). The Byz, ἀντίδωρον is the remains of the προσφοραί left over from the prothesis.

Faithful (πιστός, syr. mehaimno, arab. mūmin, eth. ta'amānī, copt. ethnahti, arm. hhavatathseal, slav. werouyuschiy). A believer or baptized person.

Fan (ῥιπίδιον 14. 4: 384. 3: ἡ μυστική ῥιπίς 482. 8: ἐξαπτέρυγον: arab. mirwaḥah: arm. chschoths: slav. ripida: Syr. Jae. marwaḥtho: Copt. ripidion, ripistērion, cheroubim: arab. mirwaḥah): the fan shaken by the deacon over the oblation to protect it from flies (14. 5). At first feathers or linen veils (iδ.: 462. 21: 485. 24), as still occasionally: later a staff with a metal disk attached, modelled in repoussée in the form of a seraph's face and wings (hence ἐξαπτέρ.): Arm. and Syr. Jac. with little bells

attached to the rim. The fan is now symbolical (Isa. vi. 2: 511. 6) and decorative, and where it has bells it is shaken as an accompaniment of the more solemn parts of the liturgy. As the attribute of the deacon, in Byz. the fan is given to him at his ordination. Not used apparently by Nest. and Abyssin.

Farcing: matter intercalated into a formula. See Antiphon.

Fraction: the ceremonial breaking of the consecrated bread. See Manual Acts 2.

Gohantha, gohontho (Syr. Jac. and Nest.): an 'inclination,' i.e. a prayer said in a low voice and with inclined head.

Gift $(\delta\hat{\omega}\rho ov: \text{syr. } k\bar{u}rb\bar{o}no: \text{arab. } kurb\bar{a}n \text{ [Melk. } mauhabah\text{]}: \text{eth. } ku^er-b\bar{a}n, mab\bar{a}'e: \text{copt. } d\bar{o}ron: \text{arm. } entsah: \text{slav. } dar): \text{ 'offering,' used of the oblation, esp. of the bread (rendered above 'gift,' 'offering,' 'host'). See <math>\Delta\hat{\omega}\rho ov.$

Gloria. I. The doxology said at the end of psalms and hymns (253. 14). Forms: Byz. 364. 18 (abbreviated $\Delta \delta f a$. $Kal \nu \bar{\nu} \nu$ 353. 19: arab. $dhucs\bar{a}$ $c\bar{a}n\bar{i}n$): 415. 8: 419. 31: Egypt. 146. 22: 201. 30: Syr. Jac. 76. 2, 7: Nest. 252. 28. II. The verse Lk, ii. 14: 24. 25: 45. 3: 252. 11. III. The hymn Gloria in excelsis, xxxiv. 7: not used in eastern liturgies, but in Byz. $\delta \rho \theta \rho \rho \sigma$ (lauds).

Gospel. I. The lection from the Gospels. See Lections. II. The book of the Gospels (485. 8), which lies upon the altar. See 220.6: 258. 12, 16: 354. 38: 362. 1: 368. 19, 22, 26: 372. 21: 373. 1: 423. 23. III. (Arm.): the last Gospel: the lection, Jo. i. 1-14 or in eastertide xxi. 15-19, read at the end of the liturgy: adopted from Latin use.

Gōti (Arm., 414. 14). The Girdle. See Vestments 4. Hagiology (srbasathsouthiun, Arm., 430. 29): the proper hymn sung by the choir during the Great Entrance.

Haical (arab. 'temple,' 156. 22: 162. 23: Byz., Egypt.): the Sanctuary q. v. Hearers 1. Catechumens q. v. 2. The second order of the Penitents q. v.

Hemira (Nest., 247. 21: also Syr. Jac.). 'Leaven;' a portion of the dough reserved from the last baking, with which the sacred loaves are leavened.

Holy of holies I. (Syr. Jac. and Nest. kedūsh kūdhshe: arab. kuds alakdās: Eth. kedesta kedūsān): the Sanctuary q.v.: esp. (Syr. Jac. and Nest.) the space under the baldakyn of the altar. 2. The holy sacrament.

Holy thing (Eth. kedsat 242.17: Nest. kūdhsha 301. 25): the holy sacrament. See "Αγια, 'Αγιάζω.

Horn (karno=cornu, Syr. Jac. 69. 19, Nest. 272 7 b): a corner of the altar.

Host (hostia vulg. =) Lev. iv. 32:
ΠΞὶ Lev. iii. 1): the oblate. See Bread,
Gift, Δῶρον.

Hūdhra ('cycle,' Nest., lxxvii): the book containing the proper of the liturgy and of the offices for sundays, feasts of our Lord and the principal saints' days.

Hūlāla ('praise,' Nest., 247. 10): see Dawidha.

Ikon (Byz. εἰκών, arab. ἔκῦπαh, slav. ikona, arm. nkar: Copt. lymēn, arab. ṣūrah): a sacred picture: 484. 43. The principal ikons of an Orthodox church are on the sanctuary screen (see Cancelli), and in particular those of our Lord, 354. 22, and of the B.V. M., 364. 3, next to the holy doors on the S. and the N. respectively.

Imposition of the hand (Syr. Jac. and Nest. s^eyōmīdho 491. 16: 492. 33: 267. 2: Copt. cha-djidj, arab. wad yad 187. 15, eth. anberō ed 192. 24): a blessing (Mt. xix. 15, Mk. x. 16) or

a prayer of blessing: so accedere ad manum 470. 14. Cp. Inclination.

Inclination 1. See Gehantha. 2. (copt. djebs-djöf 187. 1: arab. khudü 183. 1): a prayer of blessing, bidden by the deacon with Bow down your heads, during which the people stand inclined. Equivalent to Imposition of the hand q.v. (491. 16: 492. 18, 33).

Institution: the record of our Lord's institution (διάταξις 20, 15) of the holy eucharist (Mt. xxvi. 26-28, Mk. xiv. 22-24, Lk. xxii. 19 sq., 1 Cor. xi. 23-25), recited at the end of the Thanksgiving and before the Invocation, in a form which is generally a combination of the N. T. accounts with additions, partly from the N.T. (esp. Mt. xiv. 19 and I Cor. xi. 26), partly from elsewhere (esp. the allusions to our Lord's hands, whether as creative Ps. xcv. 5 &c., Clem. R. I Cor. 33 § 4, or as priestly Ex. xxix. 22-24, Lev. viii. 25-27, xxi. 18 sq.: cp. 465. 30). In all liturgies except the Persian Apostles (285. 12, where it is inserted in accordance with present use but is obviously incoherent with the context: in the Chaldaean missals the form from the Roman canon is inserted at 290.8 b). For forms, besides those in the texts, see 465. 29: 469. 28: 483. 6: 515. 28: 523. 1: 526. 10: 529. 16.

Intercession, The, or the Great Intercession: the prayer for the whole church within the anaphora, in Syr. and Byz. following the consecration, in Egypt. interrupting the preface, in Persian following the institution and preceding the invocation.

Interpreters (ἐρμηνευταί 501. 26: 502. 31: syr. mephashköne 95. 11). A minor order, ranking between readers and exorcists, entrusted with the translation of the lections and sermons for those in mixed populations who were unfamiliar with the language of the rite, 468. 13 sqq. The evidence for the order seems to be exclusively Syrian. In

Egypt, in the Orthodox rite the Gospel, in the Coptic all the lections, are read in arabic as well as in greek and coptic respectively (the coptic is in fact reduced to a verse or two, 152. 33: 153. 33: 155. 1): in the Syr. Un. and Maronite, at least the Gospel seems to be sung in arabic, p. li.

Invocation (ἐπίκλησις: slav. prizīwanie: arm. kothschoumn: Syr. Jac. kërōyōtho 88. 21: Syr. Un. arab. da'wah: Copt. epiklēsis, arab. sirr ḥalūl ilrūḥ al kuds 178. 22: Nest. wanātha mār 287. 30 from the opening words): the petition for the descent of the Holy Ghost to change and consecrate the gifts, the 'form' of consecration: generally introduced by a paragraph which taking up the ἀνάμνησιν of the institution articulates its implication.

Jamagirch (Arm., xcvii. 26, 308): the book of the canonical hours.

Jaschothsgirch (Arm.,xcvii.31,308): the Lectionary.

Kānūna (κανών) 1. (Nest.) equivalent to ἐκφώνησις, whether as the audible conclusion of an inaudible prayer (gehān-tha), 274. 36 &c., or as a blessing or the like said in a loud voice, 283. 3 (cp. 49. 31: 61. 13). 2. (Syr. Jac.) a deacon's proclamation, esp. the biddings at the great intercession, 494. 5.

Kathūlīkī (Syr. Jac., 97. 7): the general intercession recited by the deacon during the fraction and consignation: called also b^erūdīķī (= praedicatio). See Καθολική, Κηρύσσειν.

Keddāsē (eth.). Hallowing, consecration: (1) the Liturgy, 193.9: 194.4: (2) the Anaphora, 228. 15: 244. 27: (3) the proclamation of the divine holiness in the tersanctus, 231. 26. Cp. Άγιασμός.

Khorhhrdatetr (Arm., xcvii. 6, 308): 'the little mystery-book' (i.e. manual of things said μυστικωs), the priest's altarbook.

Khūlājī. See Euchologion.

Kindāķ (arab.) = Kovtákiov q.v.

Kiss (ἀσπασμός, ἀσπάζεσθαι), I. Kiss of Peace. See Peace. 2. Expression of reverence for sacred objects, esp. the altar and the Gospels.

Ktzord ('juncture,' Arm.): the refrain of an Antiphon q.v.

Kuddās (arab., formed in imitation of syr. kūddāsha q.v.). Hallowing, consecration: (1) the Liturgy 109. 20: 510. 5: (2) the Anaphora, 165. 30. The proper arabic form takdīs is also used. Cp. 'Αγιασμός.

Kūddāsha (syr., esp. Nest.). Hallowing, consecration: (1) the Liturgy, 252. 5: (2) the Anaphora, 274. 14 &c.: (3) the proclamation of the divine holiness in the tersanctus, 284. 34: sanctipraedicatio 511. 31. Cp. 'Αγιασμός.

Kūrbōno (syr., = δῶρον Mt. v. 23 sq., Heb. v. 1 &c.; προσφορά Rom. xv. 16, Heb. x. 10 &c.). Oblation, offering: (1) the sacrifice of the eucharist, 72. 15: (2) the concrete eucharistic oblation, 73. 35: 'offering,' 'oblation' in Syr. Jac. and Nest. passim: (3) the oblate of bread (common in Chald.). See Δῶρον, Προσφορά.

Kūrobho (syr., = προσαγωγή Eph. ii. 18): the 'approach' i.e. the Anaphora; the common Syr. Jac. title, 83. 19: 490. 25: 491. II &c. Cp. Anaphora.

Kutmārus (arab., copt. katameros i.e. κατὰ μέρος or καθημέριος: Copt., lxvii. 8): the Lectionary, so called either as giving the scriptures piece by piece or as containing the lections day by day.

Lāchūmāra (syr., Nest.) = Thee, o Lord. The hymn so beginning, 249, 254. Lamb (arab. alḥamal, Copt.): the

oblate. See Bread.

Lavatory: the handwashing on the part of the ministers at the offertory; in

the first instance as necessary after receiving the offerings of the people and before preparing the oblation to be consecrated: then symbolical (Ps. xxvi. 6: 13. 22: 469. 3). While the offertory either wholly or in part has been moved back to the beginning of the liturgy, the lavatory has generally kept its place: but see 356.5: cp. 543.7: 549.1: 551. 25. Done either with ewer and basin at the altar, or at a piscina in the sacristy, 82.27: 271.13: 289.6. See Offertory, Xωγευτήριον.

Leaven. Used in all eastern rites, except the Armenian. See Bread, H°mīra, Malca.

Lections (ἀνάγνωσις, ἀνάγνωσμα, γραφή: syr. keryōno: arab. kirā'ah: copt. lexis: eth. menbāb: arm. entherthsovats: slav. tshtenie): the sections (περικοπή 477. 20: arab. faṣl 510. 22) from the several groups of the books of holy scripture, read in the mass of the catechumens.

. In the general sense: 1. Old Testament (ὁ νόμος καὶ οἱ προφηται xlvii. 17: 3. 2: προφήτης 470. 25: προφητεία 527. 19: arm. margarech 425. 27): very general until seventh cent. at least: Syr. 3. 2: 29. 25: 470. 25: 490. 27: Asia 520. 13: Pontus 521. 14: Byz. 527. 19: 535. 10. Now Syr. Jac., Nest. (two; in eastertide one), Arm. (not always): Byz. only in Presanct. 2. Acts of Apostles (syr. peracsis: copt. praxis: arab. ibracsīs: eth. gebra hawāryāt). Syr. Jac. (alternative with Catholic), Egypt., 'Nest. (for second O. T. in eastertide), Byz. (for Apostle in eastertide). Characteristic of eastertide 3. Catholic in fourth cent. 477. 5. Epistle (Syr. Jac. peracsis, see lx. 29: Copt. katholikon: arab. kāthūlyacūn). Syr. Jac. (alternative with Acts), Egyptian. : 4. Apostle (see Apostle), i.e. S. Paul. Universal. 5. Gospel (evayγέλιον: syr. ewangelīyūn: arab. anjīl: copt. euangelion: eth. wangel: arm.

avetaran: slav. ewangelie). Universal. The Gospel is always marked by special ritual solemnity: see texts and 468. 5 sqq.: 504. 13: 524. 23: 531. 35 sqq.

II. In a specific sense Lection is used (1) for lections other than the Gospel, 314. 22: 346. 10 (cp. western lectio): (2) Nest., for O.T. and Acts as distinguished from Apostle and Gospel, 256. 1.

Liber ministerii or ministri (syr. cethābho teshmeshto: Syr. Jac., Syr. Un., Maron., lv. sq., lx. 22, 41): the manual containing the parts of the liturgy assigned to the deacon and the clerks. Cp. Shamashūtha, 'Ιεροδιακονικόν, Συλλειτουργικόν.

Lights. 1. On the Altar. Universal now (Byz. 2, sometimes more: Syr. Jac. 3, occasionally more, on gradines: Nest. 2: Copt. 4, at angles: Abyss. 3, at W. angles and middle of E. side: Arm. many, on gradines); but at earliest a mediaeval use. They are probably the successors of standing or hanging lights in the sanctuary: cp. λυχνία 476. II: 484. 36 (Ap. can. 3 ή λυχνία). In Russia a seven-branched candelabrum on the floor behind the altar is used. 2. Byz., at the little entrance, 367. 30. 3. At the Gospel (the earliest recorded ceremonial use) and in the procession before it, 468. 5: 372. 23. 4. Byz., at the great entrance 378. 39.

Little month (Copt.): the five, or in leap year six, days preceding Aug. 29.

Liturgy (1) the celebration of the holy eucharist: (2) the formula of its celebration. Its names in the several languages may be classified thus: I. Ministry or service: Λειτουργία, slav. Liturgiya, arab. Orth. Khidmat alasrār almukaddasah lxxxviii. 2, Melk. Lītūrjīyah ib. 5. 2. Sacrifice: Προσφορά 519. 39, syr. Jac. Ķūrbōno, copt. Prosfora, arm. Palarag. 3. Consecration: arab. Kuddūs, Takdīs, Nest. Kūddūsha,

eth. Keddāsē. 4. Assembly: Zúvaţis 467. 45 &c., Syr. Jac. Cenūshyo.

Lord's Prayer. (1) Occurs in all liturgies, except Ap. const., as the conclusion of the central action and summing up of the great prayer (533. 54) and the transition to the communion; with a proëm and a conclusion (see Embolismos). (2) Otherwise used, 252, 303, 353, 399: CP. 242.

Ma'apra (Nest., 262. 13 b). A Chasuble. See Vestments 5.

Māchfad pl. māchfadāt (eth., 196. 13: 199. 9). The veils or napkins in which the oblate is wrapped (196. 19) and with which the oblation is covered. (Evidently translit. from arab. mihfazah 'that in which a thing is kept' and then assimilated to the similarly sounding eth. word meaning 'a tower').

Malca (syr. 'king,' Nest.). 1. The holy leaven used in the bread of the eucharist, related to be derived from a loaf given to S. John at the Last Supper and transmitted through SS. Thomas and Bartholomew, Addai and Mari, 248. 1-12 (cp. 'Abhdishu Pearl iv. 6): sometimes reckoned by the Nestorians as the sixth of the seven sacraments. The Syrian Jacobites also use the holy leaven. 2. The priest's loaf, pūrshāna makāya 247. 19. Cp. Bread, H°mīra.

Manual Acts: the ceremonial manipulation of the consecrated oblation; in Byz., and thence in Jas. and Mk., after the Lord's Prayer, in other rites partly before and partly after: generally covered by a hymn or a deacon's 'proclamation.'

1. Elevation (ΰψωσιs: arab. raf ah: syr. zūyōḥo: arm. werathsoumn: slav. woznoshenie): the uplifting of the holy bread (Syr. Jac. both paten and chalice), with the words The holies to the holies. In the earlier writers there is no mention of the elevation (483. 37 is perhaps the earliest), while the words

are frequently mentioned and interpreted as an invitation and a warning in view of communion (see esp. 534. 1). It is probable therefore that the elevation was originally only the raising and exhibition (ὑποδεικνύει 483. 38) of the gifts as they were brought out for the people's communion. Later it is explained as symbolising the crucifixion or the resurrection (Jo. iii. 14, xii. 32: 486. 39).

2. Fraction (ἡ κλάσις τοῦ ἄρτου Ac. ii. 42 &c.: see Διαιρείν, Μελίζειν: Byz. μελισμός, arab. fasl [Melk. kism], slav. razdroblenie, arm. bekanel: Syr. Jac. Nest. keçoyo: Copt. fosh, arab. kismah, eth. fetate). Properly, as in the N.T., the breaking of the one loaf for distribution, the treatment of the Lord's body as food (1 Cor. x. 16, 17: Is. lviii. 7, Lam. iv. 4: cp. 480. 39: 486. 40: 526. 48: if κλώμενον be read in 1 Cor. xi. 24 this is still obviously its meaning), and a reproduction of the institution. Later it is regarded as symbolical of the passion (533. 56: 97. 8 sqq.: cp. 480. 36), and the symbolical κλάσις is in some degree distinguishedfrom the μελισμός for distribution. Hence three fractions can be distinguished: (1) Egypt., at the recitation of the institution, 177. 1: 232. 20: (2) Byz., the symbolical fraction: not very clearly marked but discernible in Jas. 62. 7 b κλά as compared with 17 b ἄρχεται μελίζειν: Mk. 138. 19, 22 b: 393. 24. (3) Universal: the comminution or division into particles (μερίδες q.v.) both as symbolical and as necessary for communion: (in Byz. this is already done in the prothesis by the excision of the particles from the προσφορά). The fraction is generally made along the lines of the impress on the oblate; and it is always a definite act done before the distribution is begun.

3. Consignation (Syr., Egypt., Pers.: σφραγίζειν 62: Syr. Jac. and Nest.

rūshmo 'signing': Copt. arab. rasam, eth. 'ātaba 'to sign'). The signing with one species upon the other. Probably identical with the following, either simply (292.9) or as its initial act.

4. Commixture (Byz., Syr., Egypt.: ἔνωσις 62. 11: πληροῦν 393. 34: arab. cammal: slav. ispolnenie: arm. kharrnoumn). The immission of a particle into the chalice, as a symbol of the reunion of our Lord's body and soul (Lev. xvii. 11) in the resurrection.

5. Intinction: the infusion of the whole contents of the paten into the chalice with a view to the communion of the people in both species at once. See Communion, Spoon.

Mar, fem. mart (Syr., my lord, my lady). Title applied to (1) saints, (2) prelates.

Marmītha, pl. marm^eyātha (Nest., 253.9). See Dawīdha.

Masob (Eth., 'pot' = στάμνος Heb. ix. 4): a round box, 5 × 2 in., with a cover, of metal or wickerwork, in which the bread is brought to the altar before the prothesis, 198. 26, 29. According to the terms of the prayer over it, it must originally have been used for a paten. Renaudot (i. p. 474) renders aream sive discum maiorem.

Mass (missa=missio): properly 'a dismissal' (467.41): hence m. catechumenorum 'the dismissal of the catechumens' and then the service from which they are dismissed, the 'm. of the catechumens'; thence by analogy 'the mass of the faithful,' the service attended by the faithful only.

Matran (arab.): a 'metropolitan': and since most bishops in the Levant are now metropolitans, in part through the suppression of the lesser sees, colloquially a 'bishop.'

Mātūnīya (=μετάνοια, Nest.): a prostration. See Μετάνοια.

M°caprāna (Nest.): the Eulogia. See Eulogia. Mechir (Copt., lxix. 36, lxx. 17): the sixth month, Jan. 26-Feb. 24.

Meghedi (= $\mu\epsilon\lambda\omega\delta$ ia, Arm., 418. 38). Formerly in the general sense of 'a hymn'; now appropriated to the hymn sung during the prothesis.

Melkites (syr. malcōyē'royal,' 'royalists'). (1) The Orthodox as holding the faith of the empire and as opposed to the monophysites: (2) the Uniats of Syria and Egypt drawn from the Orthodox church (so always in this glossary).

Memorial. I. (Syr. Jac. methdachrō-nūtho 493. IO): an intercession. 2. (eth. tazcār 203. 21: 204. 4): an offering in commemoration, apparently of one departed. 3. (Nest. dūchrāna), a saint's day, 253. 32; or a commemoration of the departed, 286. 14.

Mesodi (= μεσώδιον, Arm., 425. 30): the Psalm before the Apostle: also a proper hymn in vespers.

Mesore (Copt., lxx. 21): the twelfth month, July 25-Aug. 23.

Milk and Honey: administered to the neophyte at his communion after baptism. Usual in the west: in the east confined to Egypt (Clem. Al. Paed i 6; and 463.36 sqq. above, which is western in origin, can. Hippol. 19; and S. Jer. in Esai. 54 [iv. c. 644 B] mentions the use as western: cp. c. Lucif. 8 [ii. c. 180 E]). Cp. 538. 26.

Minister (Syr. Jac., Maron, shemash, 107. 5, 19, 25): to cleanse the chalice &c. after the Liturgy. Cf. Deaconess 2.

Missal (missale): the mass-book, containing the whole service of the altar for the whole year. Such books are unknown in the pure eastern rites, but they have been compiled in more or less complete form for several of the Uniats, lvi sq., lxvii, lxxxviii, lxxxv.

Mixture (mixtio: Evwos 357. 23: arab. ithād: slav. soedinenie): the mixing of the wine and the water in the chalice at the prothesis: in all liturgies except the Armenian.

Morning Incense, Office of (Copt.). An office said before the liturgy, consisting of the Lord's prayer, the pr. of thanksgiving, the offering of incense, a hymn, intercessions, a second hymn, creed, Gospel, intercession and the pr. of absolution to the Son. There is a corresponding office for the evening.

Mōtwa (i.e. mauthbo 'seat': cp. κάθισμα: Nest., 251. 22): a variable anthem in the night-office, sung sitting.

Music. Musical directions are sometimes given in the rubrics: (1) Byz., troparia &c. are rubricated with their $\hat{\eta}_{X}$ os or tone (arab. lahn: slav. glas). The tones are numbered (as were the western till after Guido of Arezzo), not from i to viii alternately authentic and plagal, but from i to iv, each number including an authentic and a plagal: thus $\frac{\pi}{2}\chi$. $\gamma' =$ ∇ authent., \hbar χος $\pi\lambda$. δ' = viii plag. (2) Coptic hymns are rubricated ēchos Adam, Tob or Batos or in arab. simply adam (sic), aiyūb or watus, the tones being named apparently from some typical hymns. (3) The skirl of the Abyssinians is noted with neums in the books and two tones (zēmā) 'the first' and 'araray' are mentioned in the rubrics 198. 18: 218. 1: cf. 222. 17. (4) The Nest. hymns are rubricated with the names of typical hymns, 253. 28: 258. 30: 269. 2: 299. 6.

Mystery, mysteries (μυστήριον, syr. rōzo, arab. sirr, eth. meshtīr, copt. mystērion, arm. khorhhourd, slav. tayna. In LXX Dan. ii. 18 &c. = 17 'a secret'; Tob. xii. 7, 11, Judith ii. 2, Wisd. ii. 22, vi. 22, 2 Macc. xiii. 21 'a secret plan or counsel'; so in N. T. generally: but Apoc. i. 20, xvii. 7 and perhaps Eph. v. 32 'a symbol' as representing or expressing a secret). The sacraments and especially the eucharist, the usage being no doubt in part influenced also by the pagan mysteries, to which the sacraments correspond. So in the liturgies (1) the unconsecrated gifts, 42. 16: 74.

14: 75. 28: (2) the consecrated gifts, 25. 21, 34: 104. 22.

Narthex ($\nu\dot{\alpha}\rho\theta\eta\xi$, 523. 37: 524. 29). The inner vestibule of the church. At first a space railed off at the west end: then formed by rails between the columns of the return of the aisles, possibly of the aisles themselves: then an antechamber severed from the nave by a wall. See Doors. Occupied by Hearers (Penitents), Catechumens and Competents.

Nave (Byz. vaós, arab. canīsah, in Melk. also haical, slav. korabl, arm. khmbaran: Nest. haicla). The body of the church, occupied by the Kneelers and Consistents (Penitents) and the Faithful. The gynaeconitis or place for the women is either railed off with a grill (Copt.) or is a gallery (Byz.). The nave contains the ambo (q.v.) and the soleas, the platform of the singers.

Neophyte (νεόφυτος, νεοφώτιστος 11. 13, νεοτελής 26. 13): one newly baptised.

Neschkhar ('wafer,' Arm.): 1. the eucharistic Bread q.v. 2. The Eulogia q.v.

Nineveh, Fast of (Syr. Jac.: Egypt., lxix. 37: 158. 31: Nest.): the monday, tuesday and wednesday of the third week before Lent, fasted in commemoration of the preaching of Jonah.

Oblate (oblata 539. 29: oblatio 541. 21): the eucharistic loaf. See Bread.

Oblation. See Offering.

Oblationarius (539.28): one of the ministers who received the oblations of the people. Probably a subdeacon, as in the west. Perhaps represents προσφοράριοs, which occurs.

Offer. See 'Αναφέρειν, Προσάγειν, Προσκομίζειν, Προσφέρειν.

Offering. See 'Αναφορά, Δώρον, Θυσία, Προσκομιδή, Προσφορά.

Offertory (δωροφορία 504. 33: προσ-

κομιδή 319. 1). The offering of the material elements of bread and wine and water and 'other devotions of the people' in the mass of the faithful before the anaphora. Originally involves three moments, (1) the offering on the part of the faithful through the ministers at the sanctuary (508. 6: 525. 18: 538. 19): (2) the selection of the oblations to be consecrated and their preparation by the deacons: (3) their 'setting forth' on the altar by the deacons (485. 30: 488. 2: 525. 27). In course of time, perhaps partly through the adoption of the solemn making of the bread at the church, (1) fell into disuse in its large ceremonial form and took the shape of informal offering before the liturgy or of offering money at a collection; (2) was moved back and became the Prothesis (q.v.) before the liturgy; and (3), in rites where the oblation was prepared at a separate table, became the Great Entrance with the Offertory prayer (Byz.); in rites where the oblation was prepared on the altar, was reduced to a prayer (Syr. Pr. of Veil?; cp. Mk. 124) or vanished altogether (Copt., Abyss.). Nest. is mixed: see 262, 267. On the Diptychs and the Lavatory which belong to the Offertory see sub vocibus.

Oil, Oblation of (190. 24): the consecration of the oils of the catechumens and of the sick, and of the chrism of confirmation, after that of the eucharistic oblation. The oils and the chrism are still consecrated at the same point on maundy thursday.

Ordo communis (Syr. Jac. tūchso dekūrbono: Syr. Un. and Maron. arab. rutbat alkuddās: Eth. sher'āta keddāsā 194. 4, kanōnā keddāsē): the rubrical framework and permanent prayers &c. of the liturgy as distinguished from the several anaphoras and proper lections and hymns. Cp. ordo missae.

Orthi (Arm.) = 'Oploi q.v.

Ourar (ἀράριον, Arm., 414. 10). A Stole. See Vestments 3.

Oven (Nest., 248. 23). The oven in the sacristy or other chamber attached to the church, in which the sacred loaves are baked. It is apparently (248. 24) of a usual type of eastern oven, a claylined cavity in the floor.

Pachon (Copt., lxx. 21): the ninth month, Ap. 26-May 25.

Pallium (506. 29). See Vestments 6.

Paoni (Copt., 168. 16): the tenth month, May 26-June 24.

Paōpi (Copt., 168. 6, 19): the second month, Sept. 28-Oct. 27.

Parastasis. See Παράστασις.

Particle (μερίς 526. 39: 62. 29 b: 393. 24: arab. juzz: copt. klasma 464. 5: arm. masn 449. 30, bekor: slav. tshastitza): a piece of the broken host, such as is given to each communicant. See Coal, Pearl.

Paul (Copt. 150. 4 &c., eth. 213. 10). The Apostle or lection from S. Paul's Epistles. See Lections.

Peace. 1. The Kiss of Peace (ἀσπασμός 504. 23: 320. 30: ἀσπάζεσθαι
473. 18: εἰρήνη 488. 7: ἀγάπη 321. 2,
ἀγαπῆσαι 320. 29: cp. 1 Pet. v. 14: arm.
hhamoir srbouthean: slav. tzelowanie:
Syr. Jac., Nest. she lõmo: Syr. Un.,
Maron. arab. salām: Copt. aspasmos
461. 9: 162. 36, arab. sulh, eth. amchā).

The mutual salutation of the faithful (Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26, 1 Pet. v. 14, cp. Phil. iv. 21, Heb. xiii. 24, Tit. iii. 15, 3 Jo. 14), before or after the offertory: in fulfilment of Mt. v. 23, 24 (469. 10: 478. 41: cf. 485. 12). Formerly an actual kiss 13. 13: now, Greek, the priest kisses the oblation, the deacon his stole 382. 26: Syr. Jac., the deacon takes the priest's hands between his own and then passes his own hands down his face, and so it is passed on through ministers and congregation: Syr. Un., the deacon kisses the priest's hand and so on: Maron., each takes the fingers of the next above between his own and then kisses his own: Nest., each takes the hands of the next above between his own and kisses them, 'the procession of the peace '282. 4: Copt., the priest bows to the people, and the people turn each to his neighbour and touches his hand: Arm., each bows to his neighbour. 2. The verbal salutation ' Peace be to all': 314. 24 &c.

Pearl (μαργαρίτης, syr. margönītho 534. 31, arab. jauhar 185. 16, where 'elements' should be 'pearls'). A particle of the broken host. See Particle.

Penitents. Certain sorts of offenders undergoing penance in the shape of exclusion from communion for periods canonically regulated in proportion to the gravity of the offence. Distributed into four classes, to one or more of which each penitent belonged for a specified period, passing upwards from class to class. The complete system was perhaps rather ideal than actually realized, and at least it was limited both in area and duration, perhaps never being effectual outside of Asia Minor, if there, and tending to disappear even in the fourth century.

 The Weepers, προσκλαίοντες 523.
 were not admitted into the church but stood without the doors in the atrium asking for the prayers of the people as they entered. 2. Hearers, ἀκροώμενοι 3. 13, ή ἀκρόασις 524. 29, stood within the doors, in the narthex below the catechumens, until after the sermon, when they were dismissed summarily 3. 13: 524. 29. 3. Kneelers, ὑποπίπτοντες 521.27, ή ὑπόπτωσις 524. 43, οἱ ἐν μετανοία 7. 28, stood at the bottom of the nave and were dismissed with prayers and blessings, after the energumens, or in Lent after the competents. 4. Consistents, συνιστάμενοι, συνεστώτες 523. 40, 'stood with' the faithful throughout the liturgy but without offering or communion (κοινωνείν της προσευχής χωρίς προσφοράς). In Ap. const. the consistents are dismissed after the kiss of peace 13. 28, their communion in prayer being limited to the Prayers: but this passage may be only a survival of an earlier stratum. In the other texts. the penitents are now not noticed, except 237. 35 and perhaps 41. 5: cp. 473. 21.

Pericope (περικοπή, arab. fasl). A section of Scripture read as a lection.

Peristo (Syr. Jac., Nest.). See Bread. Phaino (φαινόλιον, Syr. Jac. 70. 31, and Chald.). A Chasuble. See Vestments 5.

Phokh (arm.). The verse of an antiphon. See Antiphon.

Pointing (eth. emārē). See Δεικνύειν.

Pope (Egypt.: πάπαs, copt. papa, eth. pāpās). 1. The patriarch of Alexandria: in eth. līk-pāpās 'archpope.' 2. Eth., a metropolitan.

Praxis (πράξεις, Syr., Egypt.). The lection from the Acts of the Apostles. See Lections.

Prayers, The (ἡ πρώτη εὐχή 13.28: al εὐχαὶ τῶν πιστῶν, ἡ ἐκτενὴς ἰκεσία). The prayers of the faithful at the beginning of the mass of the faithful, an intercession for the whole church bidden by the deacon and followed normally by an inclination or blessing. In the texts

this movement has been variously disarranged and complicated.

Preanaphoral: the tract of the liturgy preceding the anaphora.

Presanctified (τὰ προηγιασμένα scδῶρα, arab. brūyijyāsmānā, alsābiķ taķdīsuhā, arm. nakhasrbeal: slav. prejdeoswyaschennaya). I. The gifts before consecrated, sc. on the sunday for communion on weekdays (esp. wednesday and friday) in Lent. 2. The liturgy in which the presanctified gifts are administered: constructed from the ordinary liturgy by the omission of all between the offertory and the Lord's prayer, the offertory prayer becoming the proëm of the Lord's prayer. Byz. xciii. 9: xcviii. 32: 345: 537.17: S. James lv. 494: S. Mark lxvi. 12.

Prophecy or Prophet: the Old Testament lection. See Lections.

Prospharin(Copt.,=προσφέρειν, arab. ibrūsfārīn 148. 26: 164. 4; so called apparently from the deacon's exclamation 164. 8). The veil of the oblation. See Veil 3.

Prothesis. See Πρόθεσις. I. The office or act of setting forth the oblation, including the arrangement of the bread on the paten, the mixing of the chalice and the veiling; being the second part of the offertory (q.v.) moved back to the beginning of the liturgy. (Πρόθεσις, προσκομιδή: arab. takdimah: slav. proskomidiya: arm. matouthsoumn: Syr. Un. arab. alkhidmat alauwali 'the first service': Nest. cūbhtha, including the baking of the bread: copt. prothesis). 2. The oblation as set forth (360, 28, 34: δ άρτος της προθέσεως 508. 6: 528. 15: arab. takdimah: slav. predlojenie: arm. arradschadrouthiun 419. 15: 433.6). 3. The place in which the prothesis is made (356.15). Byz., originally the sacristy 309. 5: now the apse to the N. of the bema (τὸ βόρειον μέρος 367. 29). For Nest. see Oven, Treasury. 4. The table on which the prothesis is made (356. 16: arab. brūshīs, mahil altakdimah, Melk. mā'idah altak. or madhbah altak.: slav. predlojenie: arm. entsaiaran, matouthsaran): Byz. a table in the N. apse, Arm. an altar or a recess somewhere on the N. of the altar.

Prumion ($p^e r \bar{u} m y \bar{u} n = \pi \rho o o i \mu \iota \sigma \nu$, Syr. Jac.): the introduction to a Sedro (q. v.).

Psalms (ψαλμός, ψαλμφδία, θεῖον ᾳσμα: syr. mazmūro: arab. mazmūr: copt. psalmos: eth. mazmūr: arm. saghmos: slav. psalom). See Antiphon, Dawīdha. Used in the liturgy 1. chiefly with the lections: see Alleluia, Mesedi, Saghmos Jaschou, Shūrāya, Προκείμενον: 468. 28: 477. 8: 506. 36, 42: 520. 4: 524. 16: 535. 11. 2. In the enarxis (q.v.) 487. 18: 253. 9: 345. 17: 364 sqq.: 422. 6. 3. At various points, especially at the communion: see Κοινωνικόν.

Purificator (Syr. Jac., gemūro 70. 37: 107.1: espūgo). See Sponge.

Raised place, The (Nest., maçtabhtha 273. 20): the footpace before the altar.

Readers (ἀναγνώστης: arab. kārī: arm. entherthsogh: slav. tshtetz: syr. kōrītyo: Copt. anagnōstēs, arab. kārī, anjīlī, anāgnust, eth. anāguenstīs). The minor order entrusted with the recitation of the lections and responsory psalms, ranking below the subdeacons (29. 25 &c.). At first the readers read all the lections (527), but the Gospel at least has generally been taken from them and given to the deacon or a higher ecclesiastic (cp. 507. 12). There has also been a tendency to confuse them with the singers.

Redditio symboli: the recitation of the creed by the competents in holy week, 467. 25: cp. 532. 35.

Remains of the consecrated species (τὰ περισσεύσαντα 25. 15). Variously disposed of: I. carried into the sacristry and consumed by the deacons

(Byz., 398. 31: probably 25. 15: 463. 7).
2. Burnt (Syr., 487. 3: cp. Humbert c. calumn. grace. [Max. bibl. patr. xviii. 397 H]).
3. Consumed by children (530. 13: cp. Conc. Matiscon. c. 6).
4. Consumed by ministers at the altar (Nest., 304. 30, in practice their communion).
5. Reserved (534. 33).
6. Carried home by the faithful for private communion (Egypt., 526. 32).

Responsory (77. 8). See Antiphon. Rite. 1. A type of ritual system, a liturgical family. 2. A particular ritual function (τελετή, ἀκολουθία; syr. tūchsō: arab. khidmah: copt. akolouthia).

Rub the bread, To (Egypt., arab. massak alhamal 145. 14, eth. mazmaza kuerbāna 199. 5) i. e. to test the soundness of the loaf and to remove loose particles: cp. 545. 29.

Sacristy (παστοφόρια or -εία 25.15: 28.7 [I Chr. ix. 26 &c. ΠΞΕΕ΄], διακονικόν 484. 29: σκευοφυλάκιον: arm. sarkavaganoths, avandatoun: slav. riznitza: Nest. beith shamāsha 'house of the deacon' 251. 33, Chald. b. dīyāķūn: Syr. Un. b. rōzē 'house of the mysteries' [arab. sācristīyā]: Copt. diakonikon, arab. mauḍa' alkhidmah 'place of service'). The chamber attached to the church in which the sacred vessels &c. are kept under the charge of the deacon (519. 24). The Byz. prothesis was formerly made here (309. 5): in Mk. the prayers of the enarxis are said here (113. 2).

Saghavart (Arm., 413. 43). The Crown. See Vestments 8.

Saghmos Jaschou (Arm., 'the psalm of dinnertime' 425. 24). The Psalm before the Prophet.

Sanctuary. The space within the cancelli and the veil, containing the altar and the synthronus. i. Names a. Sanctuary: leρατεῖον 482. 10: 354. 37: arm. srbaran (cp. syr. baith kūdh-sho 94. 14 a: eth. macān kedūs 195. 15, bēta makdas 195. 20, kedsāt 196. 36).

b. Holy of holies q.v. Syr. Jac., Nest., Eth. c. Temple; arab. (Byz., Syr. Jac., Egypt.) haical 156. 22: copt. erphei: eth. hayecal. d. Altar: Byz. θυσιαστήριον (rubrics), slav. altar: Syr. Jac. and Nest. madhbheha 69. 15: 257. 10: Copt. thysiasterion, manershooushi, e. Tribune: βημα 476. 5: arm. bem 423. 2; Nest. bīm 257. 9. f. Chancel: Nest. kancī (=cancelli) 253. 16. g. Presbytery: πρεσβυτέριον 524. 4. ii. Form, &c. Byz., the central apse (κόγχη 484. 28), the one altar being on the chord: very rarely there is a second altar in N. or S. apse. Syr. Jac. and Copt., the three apses, each with an altar on the chord. Nest., the square end of the church; one altar partly recessed into E. wall. Abyssin., a detached rectangular building with a dome in the middle of the (round) church; one altar under the dome. See Cancelli, Doors 3, Synthronus, Veil I.

Schapik (Arm., 414. 5). The Alb. See Vestments 1.

Schourdcharr (Arm., 414. 30). The Chasuble. See Vestments 5.

Seal. I. Syr. Jac. tabh'o, the eucharistic bread. See Bread II. 2. Syr. Jac., Nest. hūthāma, a conclusion, a final verse 72. 8, or blessing 303. 19: 105. 30. Cp. Άπόλυσις.

Second service of the kurbono (Syr. Jac. teshmeshto detarten 72. 15, Un. arab. alkhidmat althāniyah). The second part of the preliminary service before the lections, pp. 72. 16-76. 30; in Un. including the vesting (which here follows the prothesis).

Sedro (Syr. Jac., 'order' 71. 21: 74. 30: 80. 20: 108. 7): a prayer constructed by the insertion of verses into a more or less constant framework, consisting of what seems to be survivals of psalm-verses with gloria (cp. the Nestorian hymns 250. 25: 253, 29 &c. and the common Greek form 354. 5-15) and preceded by a proëm (prumīon q. v.).

In some cases (74, 80) the structural clauses have disappeared. The sedro is recited by the priest standing before the altar while the censer is swung.

Sermon (παράκλησις 3. 9: 29. 41: διδασκαλία 3. 10: 521. 22 [1 Tim. iv. 13]: προσομιλία 464. 25: δμιλία 518. 28: παραίνεσις 477. 39: κήρυγμα: arm. charoz, tscharr: slav. pooutshenie). The instruction and exhortation on the lections (xlvii. 22) following the Gospel (cp. Lk. iv. 17 sqq., Ac. xiii. 15). It is not generally provided for in the rubrics, and it is commonly misplaced in practice (e.g. Syr. Jac. at 101. 31). Several sermons in succession were not uncommon in the fourth cent. (29. 41: 477. 30: 531. 53), and, as in some degree at present, applause was frequent (468, 39: 477. 33: 507. 24).

Servant of the church (Syr. Un. khādim alcanīsah, 109. 26). The sacristan.

Shamamout (Arm., 421. 12). The first hymn of the enarxis, of which 'Onlybegotten' ('Ο μονογενής 365. 33) is the dominical form.

Shamashūtha (syr. = 'diaconate,' Nest., lxxvii. 9). The book of diakonika. Cp. Liber ministerii, 'leροδιακονικόν.

Sharakan (Arm., xcviii. 1, 308). The Canticle book, containing the proper hymns of the divine office.

Sher'āta geçāwē (eth., lxxii. 10, lxxiv. 34). The Lectionary.

Shūrāya (syr. 'beginning,' Nest. 256). The antiphon before the Apostle: cp. Προκείμενον. (In the divine office generally introductory to an anthem of the type of 250. 25.)

Sides of the altar (Nest., gabhi): apparently the spaces between the middle and the ends of the altar.

Singer (ψαλμφδός 468. 29; ψάλτης 518. 25 &c., ἰεροψάλτης 537. 36; syr. psaltū 95. 10: arab. nurattil: eth. mazamer: arm. saghmosergov, dpir 'clerk' 416. 11: slav. pewetz). A clerk of the

minor order of singers who form the two choirs $(\chi o \rho \dot{o} s, \text{ arab. } kh \bar{u} r u \dot{s})$ or $kh \bar{u} r u \dot{s})$ which sing the hymns and the antiphons.

Sophīa (Syr. Jac. 82. 3). See Σοφία. Sponge (σπόγγος 395. 29, σπογγιά, μοῦσα 359. 26: arab. isfanjah: slav. gouða: Syr. Jac. espūgo, g^emūro, Syr. Un. arab. isfanjah). The sponge with which the vessels are cleansed; in Byz. used also to sweep together (ἀποσπογγίζειν 395. 28, συστέλλειν 359. 26: cp. 411. 23) the particles on the paten. The Arm. purificator (srbithsch, thasch, kinak) is a linen napkin.

Spoon (Byz., λαβίs [Is. vi. 6]: arab. mil'aḥah: slav. ljitza: Syr. Jac. tar-wödho 102. 2: Copt. kokliarion, mystēr, mysthēri; arab. mil'aḥah: eth. 'erfa masḥal 200. 23). The spoon with which the people are communicated in the two species together. See Communion. The Abyss. like the Byz. spoon has a cross at the end of the handle: hence its name.

Subdeacon (ὑποδιάκονος 13. 20: ύπηρέτης 519. 28: cp. xxix. 10: λειτουργός 490. 7: syr. aphūdhyakno 95. 10: hiūpathīakna [Nest.]: copt. ypodiakon: arab. abūdīyāķun: eth. nefķa dīyāķon 'half-deacon' 214. 23: arm. kisarkavag: slav. ypodiakon). One of the minor order next below the deacons, assisting the deacon in the more mechanical acts of the service, as symbolized by the ewer and basin for the lavatory delivered to the Byz. subdeacon at his ordination. Formerly they probably received the oblations of the people (Oblationarius). They have now no part definitely assigned to them in the rubrics (but see 214. 23: cp. western use), and do not exist as a permanent order in the Greek church.

Synaxar (Byz. συναξάριον, slav. synaksar: Copt. synaxarion, arab. sinacsār 155. 9: lxviii. 10). The Martyrology or collection of the legends of the

saints. In Copt. lections of the synaxar are sometimes substituted for the Praxis.

Synthronus (σύνθρονος: καθέδρα 524. 3, ἡ ἄνω καθ. 370. 28, ἡ κ. τοῦ θυσιαστηρίου 314. 16: ? subsellia 506. 22, προεδρία ib. 21). The seats of the presbyters ranged round the apse on each side of the central throne of the bishop (θρόνος 476. 6 &cc., ὁ ἐπισκοπικὸς θ. 530. 32, ὁ θ. ὁ ἰερατικός 314. 15).

Table, The or The holy (I. That on which 'the food of God' [Lev. iii. 11, Ez. xliv. 7] is presented to Him, whether the Table of Shewbread [Ex. xxv. 23 sqq., Lev. xxiv. 5-9: 'the altar . . . the table that is before the Lord' Ez. xli. 22] or the Altar of Burntoffering [Ez. xliv. 16, Mal. i. 7, 12]. 2. A feast, a meal, Ps. xxiii. 5, lxxviii. 19: so 1 Cor. x. 21 To. Kupiou 'the Lord's feast' at which the Lord's sacrifice is partaken of, as opp. to τρ. δαιμονίων). I. The altar, called 'table' once only in first three centt., and that in immediate relation with the act of communion (509, 4), but commonly from the fourth cent. on. See Altar. 2. The feast of the eucharist, the eucharist as partaken, 31. 6: 65. 30: 476. 30: 479. 43: 481. 12: 534. 25.

Tablitho (Syr. Jac., Nest.). See Antiminsion.

Tābōt (Eth.). The Ark (Heb. ix. 4). A coffer of gold and gems preserved in the cathedral church of Acsum, containing a slab on which are inscribed the ten commandments, supposed to be the Ark' of the Covenant stolen from the temple of Jerusalem and carried to Ethiopia by Menelek the son of Solomon and the queen of Sheba. The slab is used as the tablith on the altar (see Antiminsion). Hence the tablith in every church is called tābōt. Possibly there has been some confusion, such as is common in ethiopic ritual language, between the words tablīth and tābōt. In

the rubrics $t\bar{a}b\bar{o}t$ is commonly used where the altar as a whole is meant.

Tachsa (= $\tau \acute{a}\xi \iota s$, Nest.). The book containing the liturgies and other sacerdotal offices, lxxvii. 8.

Tagharan (Arm., xcvii. 38, 308). The Hymnbook, which includes the proper hymns of the liturgy.

Telōītho (Syr. Jac., 'elevation'). The rubric of a prayer said by the priest aloud and in an erect posture; as opposed to gehōntho (q.v.). Cp. Kanūna, Ἐκφώνησις.

Tersanctus (ὁ τρισάγιος ὕμνος 479. 42, ὁ ἐπινίκιος ὕμνος 313. 24 &c. [cp. 479. 48], ἡ ἀγγελική δοξολογία 480. 8, ἡ τοῦ τρισαγίου δοξολ. 482. 22, ἀγιασμός q. v.). The Seraphic hymn, being Is. vi. 3 (Apoc. iv. 8) with certain modifications: (a) 'heaven and' is added: cp. Clem. R. I Cor. 34 § 6: (b) in all rites but Pers. 'thy' is substituted for 'his': (c) in all rites but Egypt., Mt. xxi. 9 is added in some form. See Thanksgiving.

Thanksgiving, The (ἡ εὐχαριστία 1 Cor. xiv. 16: 474. 3: 526. 25: 529. 12: ή μυστική της προσφοράς εὐχ. 506. 39: ή εὐλογία I Cor. x. 16, cp. xiv. 16: εὐλογήσας, εὐχαριστήσας Mt. xxvi. 26 sq. &c.: 508. 51). The great Thanksgiving with which the anaphora opens and in which the divine nature, creation, providence and redemption (ταs αφάτους εὐεργεσίας 474. 6: τὰς ἱερὰς θεουργίας 488. 18: cp 492. 3 sqq.) are commemorated, culminating in the recital of the Institution. It divides into three parts. the Preface, the Sanctus and the Postsanctus, and the distribution of topics between the preface and the postsanctus is characteristic and more or less a criterion of rite. The whole central action of the liturgy, whatever its scope in detail, was originally included in εὐχαριστία: hence ή εὐχαριστία as the principal title of the sacrament and such phrases as ή εὐχαριστηθείσα τροφή

(Just. M. Ap. i. 66) of the consecrated elements. See Εὐλογία.

Thoouth (Copt., lxx. 17). The first month, Aug. 29-Sept. 27.

Three, The (Egypt., 520. 38: at γ ' 121.1) 'the three great prayers' (160.3) for the church, the pope and the congregations, bidden by the deacon and recited by the priest at the end of the Prayers.

Throne. 1. The Altar q.v. 2. The bishop's throne. See Synthronus.

Tone: see Music.

Treasury (Nest., beith gaza 262. 18b, beith kūdhsha 'house of the holy thing'). A recess in the N. wall of the sanctuary where the vessels are placed until the offertory.

Trisagion (Byz. δ τρισάγιος υμνος 535. Ι, δ τρισάγ. 527. 7, τὸ τρισάγιον 345. 2: arab. trīsājyūn: slav. trisyatoe: arm. erechsrbeann or ergsrbeann: Copt. arab. ajvūs althalāthah). The hymn "Ayıos & Oeds KTA related to have been revealed at Constantinople in the pontificate of S. Proclus (531. 9), and first occurring among the cries of the fathers of Chalcedon (Labbé-Cossart Concilia iv. 1192 A). Sung either at the beginning of the mass of the catechumens (Bvz., Syr., Pers.) or before the gospel (Egypt.). Addressed to the holy Trinity (481. 23); but by Monophysites and Armenians, since Peter the Fuller, to the Son, an additional clause being added: in Syr. Jac. the original 'who wast crucified for us' always (77): in Copt. and Abyssin. this and other clauses 155, 218: in Arm. a proper for the season (423). In Byz. on certain festivals a proper antiphon is substituted for the Trisagion (369).

Türgāma ('interpretation': Nest., 257, 259). A hortatory hymn sung before the Apostle and the Gospel. That for the Apostle is fixed: for the Gospel propers are provided. They are now disused. The composition of tūrgāmi

is attributed by 'Abhdishu (Assemani B. O. iii. [1] 66) to Barçauma (fl. 480).

Uniat: a community, which retaining with small modifications its own rite, customs and canons, has submitted to the Roman see and accepted the Roman dogmatic system. The Uniats are (1) formerly Orthodox, and of the Byzantine rite, the Melkites (rūm cātūlīcī) of Syria and Egypt (arabic rite); the Greek 'catholics' of the Levant and Italy and the Albanians of Sicily (greek); the Bulgarian and Ruthenian (slavonic) and Roumanian (roumanian) 'catholics' of the Balkan Peninsula and Austria Hungary: (2) formerly Jacobite, of the Syrian rite, the Syrian (syriac, rubrics in carshuni, i.e. arabic in syriac script); of the Egyptian rite, the Coptic (coptic with arabic rubrics) and Abyssinian (ethiopic), 'catholics' of Asia and Africa: (3) formerly Monothelete, of the Syrian rite, the Maronites of the Lebanon (syriac with carshunic rubrics): (4) formerly Nestorian, of the Persian rite, the Chaldaeans of Kurdistan and Malabar (syriac): (5) formerly Gregorian Armenian, of the Armeno-Byzantine rite, the Armenian 'catholics' of Asia Minor, Turkey and Austria (armenian).

Urōro (ἀράριον, Syr. Jac., 70. 10). A Stole. See Vestments 3.

Vacas (Arm. 414. 25). An Amice. See Vestments 9.

Veil. I. The curtain of the sanctuary (καταπέτασμα 506. 18 [in Ex. Lev.= ΠϽϽϷ the veil of the holiest], παραπέτασμα 476. 8: 523. 43: ἀμφίθυρα 476. 8: βῆλα vela 506. 17, cp. 509. 12: syr. wīla vela 268. 35: copt. katapetasma: arab. hijāb [sitārah 511. 2]: eth. manṭōlā'et: arm. waragoir: slav. zawesa).

II. The curtains of the altar, hung on rods between the columns of the ciborium. These have generally vanished: but the Syr. Jac. and Arm. have a curtain in front drawn during the manual acts and the communion.

III. The silk veils of the oblation (Byz. κάλυμμα, πέπλον 547. 22, arab. ģitā, slav. pokrowetz: arm. chogh: Syr. Jac. shūshepho: Syr. Un. arab. mandīl: Maron. arab. ģiţā: Copt. mappa, arab. lafāfā, eth. macdan, māchfad, lebes: Nest. shūshipa). I. Byz, Syr., Egypt. have three veils: (a) For the paten (πρώτον κάλ., δισκοκάλ. 360. 5, arab. g. alauwal, slav. maliy wozdouch: Syr. Jac. hūphōyo de pīnco 73. 2: Syr. Un., Maron. arab. g. alsainīyah: Copt. no special name 148. 25 [lafāfā], eth. cedāna 'āwed 226. 25). The Byz. is sometimes a metal dome. (b) For the chalice (δεύτερον κάλ. 360. 13, arab. g. althani, slav. as a.: [corporalia 545. 7]: Syr. Jac. h. decoso 73. 2: Syr. Un. and Maron. arab. g. alcās: Egypt. no special name 148. 25). The Coptic chalice is covered with a cubical box (tote, thronos nte pipoterion, arab. cursī alcās 'stand of the chalice') with a round aperture in the top corresponding to the mouth of the chalice which stands within flush with the top of the tote: the aperture is covered with one of the mats (thom 'plate,' arab. tabak, hasīrah) which lie on the altar, and the paten is placed on this. The Byz, is sometimes a metal cover. (c) For both (τρίτον κάλ., ἀήρ 360. 18, νεφέλη, ἀναφορά, τὸ ἀνώτατον πέπλον 348. 25 δ, τὸ μέγα εἰλιμμένον 548. 32, arab. g. alfauķānī 'top veil' [Melk. satar alf. 'top shield'], slav. bolshoy wozdouch: Syr. Jac. annaphūra 74. 15, 'aimo 'cloud' 70. 38: Syr. Un. and Maron. arab. nāfūr: Copt. prosfarin, arab. ibrūsfārīn 148. 26, eth. macdan 204. 27). 2. Arm. seems to have two, one of the chalice tsatskoths skuh, the other of both paten and chalice, chogh. 3. Nest. has one covering for both, shūshipa 282. 17 b.

IV. Nest., the humeral veil (mekab-

lāna 298. 5 b) worn by the deacon who holds the paten at the communion of the people.

Verse. See Antiphon. Versicle. See Στίχος.

Vestments (ἡ ἰερατικὴ στολή 345. 2: 399. 7 [1 Esd. iv. 54]: arab. Orth., Melk., Syr. Un., hullat alcahnūtyah, Maron. thiyāb altakaīs: Copt. tistolē nieratikon, hbōs ethouab nte niouēb, arab. badlāt almukaddasah alcahnūtyah). The principal vestments, for the most part common to all rites are the following:

1. The Alb (χιτωνίσκος 476. 14, χιτώνιον 506. 27: Byz. στοιχάριον, στι-χάριον, arab. istīkhārah, slav. stichar, arm. schapik: Syr. Jac. cūthīno, Syr. Un. arab. kamīs, Maron. citūnah: Copt. stoicharion, stychari, fotērion [=ποδή-ρης], shentō, marppa, mappa, arab. tūnīyah, eth. kamīs: Nest. cūdhra, Chald. cūthīna). The principal undervestment, worn by all orders: a sleeved tunic reaching to the feet, properly of white linen, now sometimes of other material, and for deacons generally coloured (except Copt.).

2. The Cuffs (Byz., ἐπιμανίκια, ἐπιμάνικα, arab. cumm pl. acmām, slav. naroukawnitza, arm. bazpan : Syr. Jac. zendo, -dē: Syr. Un. arab. l. zunnār, r. zand: Melk. and Maron. arab. cumm pl. cummīn: Copt. kamasion, arab. cumm pl. cummān, eth. acmām, edigē: Chald. zenda). Embroidered cuffs, or in some cases armlets reaching the elbow, confining the sleeves of the alb, worn by bishops and presbyters, and in Byz. also by deacons (other rites?). In Copt. and Abyssin. much in disuse: unknown to Nest. (At 197. 42 there is some confusion in the text, the acmam being spoken of as if the kamīs).

3. The Stole. a. Sacerdotal (Byz. ἐπιτραχήλιον, arab. bitrashīl [Melk. biṭrāshīl], slav. epitrachil, arm. onrar: Syr. Jac. ūrōro. Syr. Un. arab. biṭrāshīl(?), Maron. biṭrashīl: Copt. ōrarion, schordion, arab. bitrashīl, eth. motahet : Pers. ūrāra). A broad strip of silk, with an aperture at one end for the neck: worn by bishops and presbyters, hanging in front like a scapulary. The Nest. priest's stole is like the western and worn in the same way, crossed by presbyters, hanging by bishops. Diaconal (δθόνη 476. 16: 506. 28: Byz. ώράριον, arab. zunnār, slav. orar: in other rites, as a.). A narrow strip of embroidered silk, worn either pendant back and front from the left shoulder (Russian, Nest.), or passed under the right arm with the ends thrown over the left shoulder and so hanging back and front (Greek, Syr. Jac., Copt., Abyssin.), or by Coptic subdeacons passed across the breast, under the arms, crossed on the back, drawn over the shoulders and the ends passed through the band in front (like Byz. deacon at the communion 393. 8, except that here it is crossed again in front).

. 4. The Girdle (Byz. ζώνη, ζωνάριον, arab. zunnār, slav. poyas: arm. gōti: Syr. Jac. zūnōro: Syr. Un., Maron. and Melk. arab. zunnār: Copt. zounarion, ounarion, arab. mintakah, zinnār, eth. zenār: Pers. zūnāra). A waistband worn by bishops and presbyters, commonly with clasps, confining the alb and (except Abyssin.) the stole.

5. The Chasuble (Byz. φελόνης, φελόνιον, -ώνιον, φαινόλιον, -ώλιον, arab. iflūnyah, slav. felon, arm. schourdcharr, Melk. arab. fālūnyūn: Syr. Jac. phaino, Syr. Un. arab. badlah, Maron. arab. ridā': Copt. felonion, kouklion, amforion, arab. burnus, eth. kābā lūnkā: Nest. ma'apra, Chald. phaina). The supervestment of priests: in form a semicircle of material put on like a western cope and sewn up the front, thus enveloping the person and requiring to be drawn up over the arms to allow of action. The Greek chasuble is still in this form, slightly shortened in front,

and provided with buttons &c. by means of which the front can be folded and held up so as to leave the arms free (hence χαλάσαι τὸ φ. 379. 41 'to undo the buttons and let the front fall'). In Russia the front is generally cut out, leaving a fall of about nine inches from the neck. In all other oriental rites the chasuble has been opened down the front and is only fastened on the breast, becoming in effect a western cope. In place of the chasuble Greek metropolitans and all Russian bishops wear the Sakkos (σάκκος, slav. sakkos), a loosesleeved tunic, identical in form with the western dalmatic.

6. The Pallium (Byz. ἀμοφόριον, slav. omofor, arm. emiphoron: Syr. Jac. hemnīcho ['necklace' Gen. xli. 42 &c.], arab. bitrashīn: Syr. Un. arab. bitrāshīl: Copt. omoforion, pallin, arab. ballin, bitrashīl: Nest. martūta). A long scarf originally of lamb's wool (507. 1), marked with crosses, worn by bishops over the chasuble, passing round the shoulders, tied loosely on the left shoulder, and its ends falling nearly to the ground back and front. Byz. and Copt. is now of embroidered white silk: the Syr. Jac. of the same colour as the chasuble and shaped like a double epitrachelion or a scapulary: among the Nestorians it is disused.

The following are less prevalent and of smaller importance:

7. The Genual (Byz., ἐπιγονάτιον, ὑπογονάτιον, arab. hafr, slav. palitza, arm. koncherr). A lozenge-shaped embroidery hung from the girdle: worn by Byz. dignitaries (355. 36). In origin it seems to be either a napkin or a pouch, and in Russia the presbyteral form (nabedrennik) still hangs like a pouch.

8. The Crown (Byz. μίτρα, slav. mitra, arm. saghavart; Syr. Un. arab. tāj: Copt. mētra, klam, tschrēpi: arab. tāj). A crown of silver, in form like a high royal crown, the hoops filled in

with velvet decorated with jewelled medallions, the whole surmounted by a cross: that of the Coptic patriarch and some of those of the Abyssin, are more like helmets. Used by Orthodox, Syr. Un. and Coptic bishops: by Arm. and Abyssin. presbyters, and sometimes by Armen. deacons. Armen. bishops use western mitres: Syr. Jac. and Syr. Un. bishops use a hood (syr. magnaphtho, carsh. macnaphah: perhaps the Maron. mançaphah is a hood, but it seems to be the amice), as also Coptic dignitaries (whence kouklion of the chasuble from its hood: and burnus is a hooded cloak), and Nest. bishops (birūna).

9. The Amice (Arm. vacas, Syr. Un. carsh. hamlich, Maron. mançaphah?). An oblong linen arranged about the neck and tied under the arms with strings. Derived from the Roman use but worn over, not under, the alb by Armen., Syr. Un. and Maronite priests. The Armen. vacas has a large apparel of repoussée metal forming a collar. The Copts use a vestment (copt. palin, ballin [pallium], logion [λογείον | ΕΠ 'breastplate 'Ex. xxviii. 23 &c.], ephout [? הוא 'ephod' Ex. xxviii. 4 &c.], arab. ballin, shamlah, tailasan) which is in effect an amice, a long linen cloth arranged round the head like a hood,

and hanging back and front over the right shoulder: used by presbyters.

Wafer. See Bread.

Water. 1. Mixed with the wine in the chalice at the prothesis. See Mixture. 2. Byz., Hot (θερμόν 341. 21, τδ ζέον 394. 12: arab. zāwun), infused into the chalice after the Commixture (not Armen.). See Zέον. 3. Abyss., administered to and drunk by communicants after communion to cleanse their mouths, 242. I. 4. Copt., sprinkled on the altar (and on the people) at the end of the liturgy, 188. 15.

Watus (= $\beta \dot{a} \tau os$, Copt. arab., ciii). See Music.

Wipe the face (Copt., arab. massale wajh, 188.18). A symbol of the application of the blessing given or prayed for. Probably borrowed from the practice of the Moslems who pass their hands down their faces after prayer. Cp. Syr. Jac. form of the Peace: see Peace 1.

Worship, To (Nest., s^egedh). To genuflect. Cf. Μετάνοια, Προσκυνεῖν.

Zendo (Syr. Jac., Syr. Un., Chald.). The Cuff. See Vestments 2.

Zūmāra ('song,' Nest., 258). The Alleluia and its verses. See Alleluia.

Zūnōro (ζωνάριον, Syr. Jac., Pers.). The Girdle. See Vestments 4.

B. GREEK

"Ayıa, τά (arab. alkudsān: copt. nēethouab: arm. srboutheanch 413. 22. LXX = D'UJPI, consecrated things, sacrifices &c., Lev. xxii. 2). I. The gifts as offered in the offertory or prothesis, 122. 29 b: 379. 32. 2. The consecrated gifts, 308. 31.

יאר (syr. kaddesh: arab. kaddas: eth. kaddasa: copt. toubo, eragiazin: rendered above by 'sanctify,' 'hallow.'

LXX = ייַדְּיַרָּ, שִׁיִּדְיָּהָ a. consecrate, Ex. xxviii. 41, Lev. xxviii. 14; b. regard as holy, Dt. xxxii. 51, Is. viii. 13). I. To consecrate the gifts: of our Lord at the institution, 51. 29; of the divine action in the liturgy, 54. 6. 2. To acknowledge or proclaim the divine holiness, 132. 4.

'Αγιάσματα, τά (arab. kudsāt. LXX = D'Ψ', P. consecrated things, Ez. xx. 40). The consecrated gifts, 65. 32 a: 338. 20.

Cp. "Ayıa.

'Αγιασμός (syr. kūddāsha, arab. kudaās, takdīs, eth. keddāsē, qq. v., copt. agiasmos). I. Consecration, 536. 18.
2. The proclamation of the divine holiness, 132. 5. Cp. 'Αγιάζειν.

'Aήρ. See Veil III. I c.

'Ακολουθία (506. 37: arab. khidmah, copt. akolouthia, syr. tūchso). An office or service.

'Ακροστίχιον (29. 30). The refrain of a responsory psalm. See Antiphon.

'Ακροώμενος. See Hearers.

"Aμβων. See Ambo.

'Aμύητος: uninitiated, unbaptized.

'Αμφίθυρα. See Veil I.

'Aναβαθμοί: the ώδαὶ τῶν ἀναβαθμῶν

or Gradual Psalms, cxix (cxx)-cxxxiii (cxxxiv): sung in three groups as at once the psalms of vespers and the anti-phons of the enarxis of the Presanctified, 345. 18 a.

'Ανάγνωσμα. See Lections.

'Αναγνωστικόν. The Old Testament Lectionary, of the divine office and the Presanctified, lxxxii. 33, lxxxvii.

'Aναδεικνύναι. 1. 'Exhibit,' 'display,' perhaps with the further meaning of 'dedicate,' of our Lord at the institution, 529. 17: 51. 28, and syr. hawī 493. 25: 87. 3. 2. 'Declare'; so 'make,' 16. 19: 26. 15: 347.12, particularly of the effect of consecration 329. 32: hence ἡ ἀνάδειξις τοῦ ἄρτου τῆς εὐχαριστίας the consecration, 523. 10.

'Αναφέρειν (sc. ἐπὶ τὸ θυσιαστήριον Jas. ii. 21. In Ex. Lev. Num. generally, like ἐπιτίθημι, = ΤζΟΤ 'burn'; elsewhere generally = הַעָלָה 'lift up': in both cases, of the action of the ministers in the burntoffering: cp. Heb. vii. 27. Rarely of the people as bringing the burntoffering, = גוֹביא Lev. xvii. 5: 2 Chr. xxix. 21, 31, 32, or הקריב Lev. iii. 14: see Προσάγειν, Προσφέρειν. In Heb. xiii. 15, 1 Pet. ii. 5 of the church as the ἄγιον ἱεράτευμα. In the other languages, properly, syr. assek 'lift' Ex. xxiv. 5, Ps. li. 19, 1 Pet. ii. 5: eth. a'eraga 'bring up' Ps. li. 19, 1 Pet. ii. 5: copt. ini epshōi or ehrēi 'bring up' Ex. xxiv. 5, xxx. 9). In respect of the eucharist (1) of the deacons putting the oblation on the altar 525. 27: (2) of the celebrant ministering the anaphora, 29. 7 sq. Never of the people. In the other languages the proper words are not used distinctively: syr. assek 268. 2: eth. a'eraga 197. 1: 204. 21: 217. 32: but copt. ini ehrēi exactly in the anaphora of S. Greg.

'Αναφορά (= Τ) burntoffering, LXX Ps. 1. 19: Sym. Gen. viii. 20, 2 R. vi. 17, 4 R. xvi. 15?, Job xlii. 8, Ps. xix. 4: generally όλοκαύτωμα, -ωσις, κάρπωμα, -ωσις, όλοκάρπωμα, -ωσις). See Anaphora.

'Aνθολόγιον. The book containing selections of propers from the Menaea

"Avepag. See Coal.

'Αντίδωρον. See Eulogia.

'Aπόλυσις (arab. hall, slav. otpoust, Melk. arab. khatm 'seal,' cp. Seal 2). a. Dismissal, the breaking up of an assembly, 505. 34: so ἀπολύεσθαι 'to break up,'9. 21: 27. 14. Cp. Mass. b. The conclusion of an office and the formula with which it is concluded, 398. 28: 399. 28: εὐχή άπολυτική 67. 23: cp. absolutio. So ἀπολυτίκιον (Melk. arab. abūlītīcyūn), the troparion sung at the end of vespers and lauds. The conclusion and the concluding formula of a movement in the liturgy, 361. 11. So the ἀπολυτίκιον is sung after the Little Entrance 368. 34, and after the Communion 396. 20.

Απολυτίκιον. See 'Απόλυσις. 'Αποσπογγίζειν. See Sponge.

'Απόστολος. See Apostle.

'Αποφαίνειν, 'declare,' 'appoint'; so 'make' 8. 27 (very common in Cyr. Al.): so of the effect of consecration, 21. 7. Cp. 'Αναδεικνύναι.

'Αρχιερεύς. See 'Ιερεύς.

'Ασπάζεσθαι, 'Ασπασμός. See Kiss, Peace.

Αστήρ, ἀστερίσκος (360. Ι: 547. 15: 548. 30: 550. 36: arab. najm: slav. zwezdnitza: Copt. arab. kubbah 'dome': Byz., Syr. Un., Copt.). Two metal bars, the Greek bent twice at right angles, the Coptic half hoops, crossed and rivetted at the centre; set on the paten to prevent the disarrangement of the bread by the veil.

Αὐτόμελος (369. 7: so ἰδιόμελος): having a tune proper to itself.

Βαπτιζόμενος. See Competent. See Ambo, Bema, Sanctuary.

Βημόθυρα. See Doors 3.

Γνωρίσατε. See Έπιγινώσκειν.

Δεικνύναι. 1. 'Point,' by way of marking the application of the spoken formula: a. of the deacon, 386. 1: 387. 1; b. of the priest, Copt. arab. ashār 177. 29: so eth. emārē 'pointing,' 204. 16 &c. 2. 'Display,' 368. 22.

Διαιρείν (489. 28: 526. 49. LXX Gen. xv. 10 בְּתַר, Lev. i. 17, v. 8 הְבִּדִּיל, Lev. i. 12 門, of dismembering sacrifices). To break or divide the host. See Manual Acts 2.

Διακονείν (4. 3), of the deacon, to recite the formulae appropriated to him. Cp. Κηρύσσειν.

Διακονικά. See Diakonika. Διακονικόν. See Sacristy. Δισκοκάλυμμα. See Veil III. I (a). Δίσκος, δισκάριον. See Paten. Δοχείον. See Communion.

Δύναμις (370. 7 a): the deacon's call to the choir to raise its voice.

Δῶρον (in LXX, frequently = Τις): in Lev. and Num. = 1377, except Lev. xxi. 6, 8, 17, 21, 22, xxii. 25, Num. xxviii. 24 where = D of 'the bread of God.' Thus it is the most inclusive word for sacrifice. In N. T., except Eph. ii. 8, Apoc. xi. 10, always of a gift to God, and this, except in Lk. xxi. 1, 4, in the sense of a sacrifice, Mt. ii. 11, v. 23 sq., xv. 5, xxiii. 18 sq., Mk. vii. 11, Heb. v. 1, viii. 4, ix. 9, xi. 4). See Gift.

Δωροφορία (508. 16 sq.), δωροφορεῖν (33. 4). See Offertory.

Εἰκών. See Icon.

Eἰλητόν (316.10: slav. iliton, liton). The corporal or napkin on which the oblation is placed. In origin, a convenient reduplication of the linen cloth of the altar (σινδών 508. 4): now generally of silk. The name is derived apparently from Mk. xv. 46. Cp. Antiminsion.

Είλιμμένον, Τὸ μέγα (548. 32: for είλημένον). See Veil III. 1 c.

'Εἰρηνικά (arab. salāmyah). The deacon's ektene, so called from the phrase èν εἰρήνη τοῦ Κυρίου δεηθῶμεν.

Elρμos (slav. irmos). A troparion which 'draws,' or sets the structural type of, a series of troparia: e.g. 'the hirmos of the 9th ode,' 388. 7, is the troparion which is the model of those which make up the 9th ode of the canon of the 'δρθροs or lauds for the day. The Εἰρμολόγιον is a collection of such troparia.

Eἰσοδικόν (368. 29: slav. wchodnoe). The hymn after the Little Entrance: being a verse (on feasts of our Lord proper, on other days Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ) followed by a refrain (on feasts of our Lord and of B. V. M. that of the 2nd antiphon of the enarxis, on other days that of the 3rd ferial antiphon, Σῶσον ἡμᾶs νιὲ Θεοῦ ὁ ἐν ἀγίοις θανμαστὸς ψάλλοντάς σοι ἀλληλούτα).

Εἴσοδος. See Entrance.

'Εκτείνατε, 'stretch forth' the hands,, 132.27: 133. 10; where it is apparently addressed to the concelebrating presbyters, bidding them to mark their cooperation with the principal celebrant either by spreading their hands in prayer (cp. Is. i. 15) or by extending them towards the oblation.

Έκτενή (cp. ή ἐκτενης ἰκεσία 373. 4 α slav. ekteniya, arab. actānī, Melk. actā-

nīn: Copt. deēsis, arab. tilbāt): an 'extended' or prolonged prayer, a litany of several suffrages; with perhaps also a suggestion of 'fervour' (Joel i. 14, Jonah iii. 8, Judith iv. 10, Ac. xii. 5: cp. ἐκτενία 478. 21, Judith iv. 7). Called also Εἰρηνικά, Συναπτή qq. v. The Little ektene or synapte (ἡ μικρά, malaya, alṣaġīr), the short form, 364. 31, is distinguished from the Great (ἡ μεγάλη, bolshaya, alcabīr), 362. 30. Εὐχὴ τ. ἐκτ. ἰκεσ. 373. 4, the prayer said by the priest while the deacon recites the ektene.

'Εκτή sc. ἡ ἐκτὴ ψδή (369. 7: cp. 388. 7), the sixth ode of the proper canon of nine odes, the great hymn in lauds. Cp. Είρμος.

*Eκφώνησις, -ῶς, -εῖ (arab. yu'allin, Melk. i'lān: slav. wozglashenie: arm. 'i dsain: Syr. Jac. t°lōitho, Syr. Un. arab. i'lān, Maron. kā ilan, mu'allanan: Copt. ōsh ebol, arab. yaṣrukh, eth. ba ābīye kāl: Nest. kānūna, Chald. b°kāla). The rubric of prayers &c. said aloud by the celebrant as opposed to those said μυστιώ», in a low inaudible voice. See 486. 2: 533. 19.

"Evapţis. See Enarxis.

Ένεργούμενος. See Energumen.

"Ενωσις. See (1) Mixture. (2)
Manual Acts 4.

Έπεύχεται. The rubric of the more solemn prayers, esp. in the Byz. books, either as an intensive form or in the sense of 'goes on to pray' or 'prays on.' Detached and incidental prayers are otherwise rubricated, e. g. $\lambda \epsilon \gamma \epsilon \iota$ $\epsilon \iota \nu \chi \dot{\gamma} \nu$, $\epsilon \iota \nu \chi \dot{\gamma} \iota$, or with the simple title $\epsilon \iota \nu \chi \dot{\gamma} \iota$.

'Επιγινώσκειν (Syr.), 'take know-ledge of,' 'recognize' a person as one of the faithful (1 Cor. xvi. 18, 2 Cor. xiii. 5: Iren. Haer. iii. 3 § 4) and therefore as admissible to the mass of the faithful. So ἐπίγνωτε ἀλλήλους 'see that there is no disqualified person

present, 41. 7: 473. 22: 496. 29 where also γνωρίσατε.

Ἐπίκλησις. See Invocation.

Ἐπιμανίκια. See Vestments 2.

'Επινίκιος ύμνος. See Torsanctus. 'Επισυνάπτειν, to attach a formula to what proceeds, 'add,' 46. 26 b: 52. 29: 520. 4: 549. 26, 30.

Έπιτραχήλιον. See Vestments 3. Έσπερινός (arab. gurūb, slav. wetshernya). Vespers.

Εὐαγγέλιον. See (1) Gospel, (2) Lections.

Εὐαγγελιστάριον. In the arrangement of the sunday Gospels, the lections from S. Matthew begin on the sunday after Pentecost and are read till the 2nd sunday before the Exaltation of the Cross: those from S. Luke begin on the 2nd sunday after the Exaltation and continue till the sunday of the Prodigal, i.e. the 3rd before Lent. The details of the arrangement therefore depend upon the date of Easter, and the Evayγελιστάριον consists of a series of 35 κανόνια or tables determining the arrangement for every possible date of Easter. In later editions the corresponding Apostles are added. The book also gives the κανόνιον τοῦ άγίου πάσχα or paschal table and some further matter. It is now appended to the Εὐαγγέλιον. See lxxxii. 34, lxxxvii.

Eὐλογεῖν. 1. To bless persons, with prayer &c., 5. 13. 2. To bless God with a doxology, 353. 9: 356. 23. 3. To bless things by blessing God over them, 355. 3: hence, to consecrate the oblation. 4. To bless things by signing them with the cross; so, to make the sign of the cross on a thing, 356. 1: 357. 24: 387. 4, 10.

Εὐλόγησον δέσποτα (arab. bāric yāsayid: arm. ōrhhnea der: Nest. barīch mār): 'Sir, give a blessing,' addressed by the deacon to the celebrant, often only as a signal for a prayer or blessing. Cp. iube domne benedicere. The Nes-

torians now regard it as addressed to God, and it is used by the priest: accordingly the syriac is rendered above 'Bless, o my Lord.'

Εὐλογητὸν ποιεῖν, to say the doxology Εὐλογητὸς ὁ Θεὸς ἡμῶν κτλ., 353.10.

Εὐλογία (Πος a. Blessing, the invocation of good on a person, Gen. xxvii. 35 &c. b: A blessing with which God is blessed for and over a thing, a 'grace': ποτήριον της ευλογίας I Cor. x. 16 'the cup over which the blessing is said.' c. A gift, as the expression of blessing and goodwill, Gen. xxxiii. 11, 1 R. xxv. 27, xxx. 26, 2 Cor. ix. 5). 1. The blessing of the people by the priest, 5. 14: 398. 18. See Blessing? 2. The blessing or consecration of the eucharist. See Thanksgiving. So the consecrated gifts themselves, 508. 13: 509. 39, both as blessed and as 'conveying blessing, 505, 15 (especially Egypt.: in Cyr. Al. passim). 3. The bread offered at the offertory, probably as being a gift of the people, 485. 29: 540. 30: Ap. const. viii. 31. 4. The Eulogia, both as a 'gift' and as itself blessed. See Eulogia. 5. A gift sent by one person or community to another as an expression of communion,

Εὐχαριστήριον (129. 20: copt. shephmot 170. 37: eth. acuatēt 203. 21). A thankoffering.

Εὐχαριστία. See Thanksgiving. Εὐχή (Byz., arab. translit. afshīn). The ordinary rubrical title of a prayer of the celebrant.

Εὐχολόγιον. See Euchologion.

Zéov (arab. zāwun). (1) The hot water (slav. teplota): see Water 2. (2) The vessel in which the hot water is brought by the deacon, a metal bowl, 4 or 5 in. across, with a handle (slav. kowsh).

Ἡγούμενος, καθηγούμενος (slav. igou-

men: Copt. hygoumenos, arab. iġūmānus, ķummus). An abbat: Copt. also a secular archpriest, the chief presbyter of a cathedral or a parochial church.

Hσυχια (copt.). The rubric of an inaudible prayer. See Μυστικώς.

'Hxos. See Music.

Θεολογία (465. 22: 50. 27 where ABCD read θεολογίαιs for δοξολογίαιs: 131. 29, inserted from Jas.: 86. 8: so Arm. version: 163. 6 where 'that celebrates thy godhead' = theologikon). The adoration of God in the tersanctus.

Θύειν (357. 14). To stab the bread with the spear.

Θυμιατήριον. See Censer.

פנחה (LXX generally חבו or מנחה : in N. T. the usual word for sacrifice [but cp. $\delta \hat{\omega} \rho o \nu$], gen. rendered by syr. debhho, copt. shoushooushi, eth. mashwa'et, arab. dhabihah, dahiyah, arm. patarag, zohh). The eucharisticsacrifice: (1) of the act generally, 46. 35 b: 466. 4: 507. 32: (2) of the oblation whether unconsecrated or consecrated, 21.6:47. 34: 474. 22: 480. 29 (in both these uses often with the epithets μυστική, πνευματική, φοβερά, φρικτή, αναίμακτος): (3) of the oblations of the people, 129. 20: 508. 9. In the translated texts above, 'sacrifice' generally, 'oblation' and 'offering' sometimes, represent syr. debhho, copt. thysia and sometimes shoushōoushi, eth. mashwā'et, arm. patarag.

Θυσιαστήριον (first in LXX, = ΠΞΗΣ, gen. of the altars of burntoffering and of incense, as distinguished from βωμός used of heathen and unauthorized altars [of the altar of Jehovah only Ecclus. l. 12, 14, 2 Mac. ii. 19, xiii. 8]. In Apoc. xi. 1, xiv. 18 of the altar space or sanctuary). I. The Sanctuary q. v. 2. The Altar q. v.

Ίεράρχης. See Ἱερεύς. Ἱερατεῖον. See Sanctuary. 'lepατικοί (I) the sacred orders, bishops, presbyters and deacons, as distinguished from the minor orders (κληρικοί), 519. 27. (2) The whole clergy, including the minor orders, 174. 9, 336. 25.

'lερεύς. (1) Until the end of the fourth cent. and frequently later, a Bishop as the head and mouthpiece of the concelebrating sacerdotal college, which includes the presbyters, 464. 30 sq. (cp. 14. 2). (2) At the end of the fourth cent. and increasingly afterwards, a Presbyter as a member of the sacerdotal college and as frequently celebrating apart from the bishop, 13. 22. By contrast the bishop is called άρχιερεύς, 12. 9, or ἱεράρχης, 487. 15. The Ap. Const. mark the transition between these two usages, both being found there 13. 22, 33: 14. 2, 8: 30. 14, 24, 28, and ἀρχιερεύs being there first applied to the bishop (earlier instances are figurative, comparing the Christian and the Jewish hierarchies). Probably the change of usage would be in part occasioned by the change of circumstances, the extension of the church making the concelebration of the whole college increasingly impossible.

'Ιεροδιακονικόν. The deacon's manual containing the *diakonika*: see lxxxii. Cp. Liber Ministerii, Shamashūtha.

Kαθέδρα (arab. cāthadrā, slav. prestol). See Synthronus.

Καθολική συναπτή: 'a general litany,' a supplication for the whole church, 44. 17. Cp. Ķathūlīķī, Συναπτή.

Καθολικόν. See Catholicon.

Κάλυμμα. See Veil III.

Κατανυκτικός: 'penitential.' Καταπέτασμα. See Veil I.

Κατηχούμενος. See Catechumen.

Κελεύετε, κέλευσον (138. 29 b, 370. 22: arab. cālafsūn: slav. poweli). 'If you please' or 'At your service,' with

which one minister signifies to another that he is ready for the next movement.

Κηρύσσειν (whence syr. ceraz, and from this arm. charozem). 1. Used technically of the deacon, to 'proclaim' or 'recite aloud' the suffrages of the litanies, and the directions (cp. κελεύειν 478. 36: προστάσσειν 507. 29) to the congregation: 3. 12: 7. 27: 524. 50: 'proclaim' 412. 18 b: 424. 19: 428. 2: 442. 34. In the same technical sense προσφωνείν 485. 42. Hence κήρυγμα 524. 52, προσφώνησις 520. 29, syr. cārūzūtha 262. 3: 271. 15: copt. prosfonēsis, of a deacon's proclamation or recitation: and κῆρυξ of the deacon 478. 2. Similarly praedicare (Conc. Tolet. iv. c. 40), whence prob. syr. berūdīķī (= praedicatio), another title for the kathūlīkī q.v. (Assem. Cod. lit. v. p. 151). 2. To preach, 507. 21: arm. charoz = sermon.

Kλάσις. See Manual Acts 2.

Κοινωνεῖν. (1) To hold communion with a person, xlvii. 14. (2) To communicate, to participate in the holy sacrament.

Κοινωνικόν (slav. pritshasten): the proper hymn sung during the communion, consisting of a verse followed by alleluia. There is a standing series of seven, one for each day of the week, and propers are provided for festivals.

Kοντάκιον. 1. A liturgical roll, so called from the roller (κόντος) on which it is wound: see xc. 32. 2. (Arab. kindāk, syr. kūndōko, slav. kondak), the title of a class of short hymns. For the origin of the name see Neale Introd. p. 843.

Λειτουργία, λειτουργεῖν. (In LXX λειτουργεῖν gen. = בְּיִלֵי, a few times בְּיַלָּי, once בְּיִלֹי, used of the levitical ministration: λειτουργία = בְּילַיְלָי, of the same: so Heb. x. 11; Lk. i. 23; Heb. ix. 21. Of our Lord's sacerdotal ministry, Heb. viii. 6:

of christian ministry, Acts xiii. 2. Elsewhere, Rom. xv. 27, 2 Cor. ix. 12, Phil. ii. 30, of service to men, but no doubt with the suggestion that such work is for christians sacerdotal: cp. Ja. i. 27: in Phil. ii. 17 the figure is from the ministry of sacrifice). I. Of divine service generally: 519. 39. 2. Esp. of the service of the altar: 317. 15: 320. 12. See Liturgy.

Λειτουργικόν (lxxxv. 18, arab. citāb lītūrjīyāt lxxxviii. 5, slav. slovjebnik): the book containing the text of the three liturgies, sometimes with the $\xi \sigma \pi \epsilon \rho \nu \nu \delta s$ and the $\delta \rho \theta \rho \rho s$.

Λειτουργός (LXX=Πυρ, 7 times of any 'minister': Neh. x. 39, Is. lxi. 6, Ecclus. vii. 30 of the levitical ministry: Ps. cii. 21, ciii. 4 [= Heb. i. 7] of the angels. Heb. viii. 2 of our Lord: elsewhere Rom, xv. 16 of a minister in a sacrificial figure; xiii. 6 of civil ministry regarded as of God: Phil. ii. 25 general, but perhaps with suggestion of sacred ministry). A minister: (1) the ministers of the altar generally, 316. 15: (2) the priest, 505. 27: (3) the deacon, 526. 33 probably: 487. 23: so ή λειτουργική τάξις the body of the deacons, 532. II: (4) the deacons and subdeacons regarded as one class, 490. 6: 50 ή λειτ. διακόσμησις 488. 2.

Λεξις (copt.). 1. A lection. See Lections. 2. A rubric marking the division of a psalm-verse; or perhaps indicating the 'verse' as distinguished from the 'refrain,' in which case on p. 156 λεξις should begin l. 14. See Antiphon.

Λόγχη, ἡ ἁγία (ἡ ἱερατική λ. 540. 9: arab. alḥarbah almukaddasah: slav. swyatoe kopie: cp. lancea 541. 25, lanceola 544. 31: λογχεύειν 548. 1): the holy spear, a lancet with a cross terminating the handle, used for excising the lamb and the particles from the loaf in the prothesis.

Λυχνικόν, τό: the Lucernarium or

office at the lighting of the lamps: 345. II: 346. 20 where the name is applied to the whole $\delta \sigma \pi \epsilon \rho \nu \delta s$. Now it is used apparently only for the first part of the office, i.e. for the introduction, and the $\pi \rho o o \iota \mu a \kappa \delta s \psi a \lambda \mu \delta s$ with the seven $\epsilon \dot{\nu} \chi a \lambda \tau \delta \hat{\nu} \lambda \nu \chi \nu \iota \kappa \delta \hat{\nu}$ said meanwhile.

Μακαρισμοί (arab. macārizmī: slav. blajenī): the Beatitudes (Mt. v. 3-12 a) sung, with a gloria and intercalated proper troparia, on sundays as the third antiphon of the enarxis, 367. 26.

Μεγαλυνάριον: the hymn sung after the commemoration of the B.V.M. in the Intercession: on festivals the εἶρμος of the 9th ode of the day, 388.7 (slav. preceded by a proper troparion zadostoynik): otherwise the "Αξιόν ἐστιν ὡς ἀληθῶς (slav. dostoyno): S. Bas. has a fixed form, Ἐπί σοι χαίρει, 406. 27.

Μελίζειν, μελισμός (LXX μελίζειν = ΠΕΙ, to dismember the victim, Lev. i. 6, 3 R. xviii. 23, 33). See Manual Acts 2. Μερίζειν, of the Fraction, 523. 18.

Mepis (cp. Col. i. 12). 'A share': hence (1) a particle of the host given to communicants: (2) any particle of the holy bread. See Particle.

Μέση εὐχή (338. 2): apparently 'a prayer meanwhile,' of the deacon's litany accompanying a prayer of the celebrant.

Μεταβάλλειν: 'change,' of the effect of consecration, 330. 9 δ.

Μεταλαμβάνειν, μετάληψις. See Communion.

Mετάνοια (1) Penance. See Penitents. (2) A reverence or obeisance (arab. maṭānīyah: slav. metanie: syr. Nest. maṭūnīya 271. 19). a. μεγάλη μετ., a prostration. b. μικρὰ μετ., a profound inclination.

Mεταποιεῦν: 'change the make' of a thing, 'remodel,' of the effect of consecration, 486. 23.

Μεταρρυθμίζειν: 'change the form' of a thing, 'make in a different form,' of the effect of consecration, 479. 52.

Μεταστοιχειοῦν: 'change the elementary nature' of a thing, of the effect of consecration, 526. 20.

Mηναΐον, -a (arab. mīnāwun, slav. mineya): the books of the proper of immovable feasts (ἀκινητοὶ ἐορταί), one for each month, beginning with september, lxxxii.

Mοῦσα. See Sponge. Μυστήριον. See Mystery.

Mυστικῶς (syr. gehōntho, arab. sirran, copt. ēsychia, eth. balachōsās, arm. 'i tsatsouk, khorhhrdabar, slav. tayno): the rubric of prayers said in a low inaudible voice.

Nâμα (357. 21: 548. 22): wine. Cp. Clem. Al. Paed. ii. 2 § 32.

Naós. 1. A church, 506. 10 &c. 2. See Nave.

'Οκτώηχος (lxxxii. 35: slav. octoich): the book, attributed to S. John Damascene, containing eight sets of proper troparia &c. for the sunday office, arranged according to the musical tones (the eight modes) to which they are severally sung. Of the liturgy, it contains the troparia of the μακαρισμοί q. v. With the addition of the corresponding troparia for the other days of the week, it becomes the Παρακλητική.

Ομολογια (copt., 184. 30: cp. 238. 29: 394. 17: 396. 9 b): the confession of faith in the reality of the sacrament recited before communion.

'Οπισθάμβωνος εὐχή: the concluding prayer of the liturgy said in the nave behind, i.e. to the west of, the ambo, assumed to be in the middle of the church. See Ambo.

'Oρθοί (arab. ūrthī, arm. orthi 426. 6: 456. 7): the call of the deacon to the people, either literally to 'stand up' or figuratively to be 'erect in attention.' Cp. στάθητε 119. 8: ἀνάστητε 131. 8.

Oρθροs (arab. saḥaryah, slav. outrenya). The daybreak service, lauds. Παπας. See Pope.

Παράστασις (παρίστασθαι of formal or solemn attendance, 2 Chr. ix. 7: cp. Ac. xxvii. 24, Rom. xiv. 10: hence of ritual attendance, Dt. xviii. 5, 7, Dan. vii. 10, and of formal standing at the altar, Num. xxiii. 3: so παράστασις 3 R. x. 5 in some verss., of the attendance of courtiers: 1 Mac. xv. 32 of courtiers collectively). 1. The station or attendance of the ministers at the altar, 44. 25, 30 &c.: and of the people as assisting, 506. 47: cp. παρίστασθαι 33. 18: 45. 26: 500. 4. 2. A movement in the liturgy, 31. 16, apparently the formal assembling of the ministers in the sanctuary before the enarxis.

Παρατράπεζον (64. 20, 27: 342. 3): a table, of uncertain position, on which the sacred vessels were placed for the communion of the people. Apparently such a table is still in use among the Christians of S. Thomas, placed below the altar steps while in use (Howard Christians of S. Thomas, p. 145).

Παστοφόρια. See Sacristy.

Πεντηκοστάριον (slav. pentakostariy: lxxxii.): the book of the proper of the offices and of the liturgy for eastertide.

Περικοπή: a section read as a lection.
Πετάσατε: 'spread,' sc. the hands
(cp. Ex. ix. 29, 33: 2 Esd. ix. 5),
addressed, 125. 19, by the deacon probably to the concelebrating presbyters.
Cp. Ἐκτείνατε.

Πιστός. See Faithful.

Πραξαπόστολος: the volume containing the lections from S. Paul and those from the Acts substituted for the Apostle in eastertide, lxxxii. 33.

Πραξις (Copt.). See Lections.

Προηγιασμένα. See Presanctified. Πρόθεσις, προτιθέναι, προκείμενα (προτιθέναι † Τυ to order the shewbread on the table, Ex. xl. 4, 23, Lev. xxiv. 8, 2 Mac. i. 8: cp. 2 Mac. x. 3: hence the bread is called πρόθεσις Ex. xl. 4, 2 Chr.

ii. 4, πρόθεσις ἄρτων 2 Chr. xiii. 11, Heb. ix. 2 or οἱ ἄρτοι τῆς προθέσεως 1 Chr. ix. 32, xxiii. 29 &c. and is described as προκείμενος Εχ. xxxix. 36, Lev. xxiv. 7; and the table as προκειμ. τράπεζα Num. iv. 7, ἡ τρ. τῆς προθ. Εχ. xxxix. 36). 1. Πρόθεσις. See Prothesis. 2. Προτιθέναι to set forth or order the oblation on the altar, 133. 31: 327. 21: 485. 30: 508. 15: 525. 32: 538. 12. 3. Προκείμενα δῶρα, the oblation as set forth.

Προκείμενον τοῦ ᾿Αποστόλου, Τὸ or τὸ προκείμενον simply (36. 1: 371. 4: arab. brūcīmanun; slav. prokimen): the proper antiphon sung before the Apostle, now reduced to a refrain and a verse. Also of similar antiphons before lections in the offices. Cp. Mesedi, Shūrāya.

Πρόλογος. See Alleluia.

Προοίμιον (345. 10): the προοιμιακός ψαλμός, Ps. ciii (civ), sung at the beginning of the ἐσπερινός.

הְקִרִיב , קְרֵב , קְרֵב , הַבְּיִשׁ , הַבְּיִשׁ , הַבְּישׁ , הַבְּישׁ , הַבְּישׁ , הַבְּישׁ , הַבְּישׁ , הַבִּישׁ , occasionally הוֹנְישׁ , הַבִּישׁ , sas &c.: cp. 1 Pet. iii. 18). To bring, offer. (1) Of our Lord offering himself, 32. 4: (2) of the people bringing their oblations, 41. 34: 508. 9: (3) of the deacons at the offertory, 13. 33: 528. 17: (4) of the celebrants, 46. 2 ½: 316. 21: 485. 44.

Προσκομιδή. See Προσκομίζειν, Offertory, Prothesis.

Προσκομίζειν (not in LXX or N.T.): to bring, offer. (1) Of the people, 332. 16: (2) of the minister at the prothesis, 541. 40: (3) of the priest in the anaphora, 485. 31: cp. 23. 15: 58. 23 &c.

Προσκυνεῖν (arab. sajad): to make a reverence, incline the head.

Προσκύνημα (slav. poklon): a reverence, an inclination of the head. Cp. Μετάνοια.

Προσφέρειν (in LXX gen. = Κ'ΞΞ

or פֿקּרִיב of the people as bringing offerings; rarely = פֿקָרָים and הַקְּרָינ. In N.T. the usual word for 'offer,' Mt. ii. 11, v. 23, 24, viii. 4, Jo. xvi. 2, Ac. xxi. 26, Heb. passim. Syr. kerabh: arab. karrab, kaddam: eth. ab'a: copt. en, ini, with or without ekhoun, erprosferin: arm. matouthsanem). The commonest word for 'offer': (1) of the people, 11. 7: 41. 34: (2) of the ministers, 33. 25: (3) of the celebrant, 21. 20: (4) of the church, 13. 32. In the translated texts 'offer' generally represents the biblical words given above.

Προσφορά (LXX Ps. xxxix. 6 = ਜΠΩΩ: 3 Child. 14, 1 Esd. v. 52 and in Ecclus.: Heb. x. 5 sqq. from Ps. xxxix: Ac. xxi. 26, xxiv. 17, Rom. xv. 16, Eph. v. 2: syr. kūrbāna, copt. prosfora, eth. ku²r-bān, mashwa²et, arab. kurbān, arm. patarag). Oblation: (1) the act, 30. 10; 474. 16: 480. 38: 519. 11: so of the mass, 519. 39, like copt. prosfora: (2) the offerings of the people, 56. 16: 129. 20: 479. 3: (3) the consecrated oblation, 25. 6: eth. presphōrā 233. 31.

Προσφωνείν: to address aloud, (1) of the deacon, see Κηρύσσειν: (2) of the priest, 24. 19: 505. 27.

Πρόσχωμεν (arab. brūskhūman: arm, proschūmen: syr. Jac. p^erūscōmen, Un. b^erūscōmīn: copt. proschōmen). The deacon's call to attention, esp. at the lections and the elevation.

Πρωτοσύγκελλος: the chief secretary and chaplain of a patriarch, his confessor and, at least formerly, usually his successor.

'Pιπίδιον. See Fan.

Σινδών. See Εἰλητόν. Σκευοφυλάκιον. See Sacristy. Σοφία (arab. ṣūf īyā: Syr. Jac. sūphīya): an exclamation with which the deacon calls the attention of the people to the scriptures (368. 24:371.2:372.28) or to the creed (82.3): its intention, 375. 24a, 376. 22a, is not clear.

Στίχος, a verse: (1) see Antiphon: (2) (Egypt., 120. 33) a variable verse sung after the ektene of the Prayers: cp. lxix. 32: 159. 30.

Στοιχάριον. See Vestments I.

Συλλειτουργικόν (lxxxii. 31): the reader's manual containing the fixed and ferial hymns and responses of the offices and the liturgy. Cp. Liber ministerii.

Σύναξις (cp. συνάγεσθαι Ac. iv. 31, xi. 26, xiv. 27, xx. 7 sq.): the formal assembly of the church for worship, the liturgy, 467. 45: 476. 19: 484. 25: 490. 1: 506. 30: 519. 39: 524. 14: 530. 41: 537. 28. Cp. Liturgy.

Συναπτή sc. εὐχή (arab. sīnābtī): a prayer consisting of a number of suffrages 'linked together.' See 'Εκτενή.

Συνήθης τόπος sc. τοῦ διακόνου: the normal place of the deacon while ministering to the congregation, viz. on the soleas or platform outside the ikonostasis, facing the holy doors.

Συστέλλειν (106.36:359.26:398.31:411.23:463.7): to 'gather up' or sweep together the particles on the paten, whether before veiling at the prothesis or before consuming the remaining particles at the end of the liturgy.

Σφραγίζειν: to make the sign of the cross upon an object. Cp. κατασφραγίζεσθαι $τ\hat{\varphi}$ Θε $\hat{\varphi}$, to commend oneself to God by signing oneself, 7. 14.

Σφραγίς (1) the sign of the cross:
(2) baptism (including confirmation),
xlvii. 14: (3) see Bread.

Tελειοῦν (LXX in Ex. Lev. Num. τελ. τὰς χεῖρας = 7. 8. Ερ. 'to fill the hand' of the priest, i.e. to consecrate or inaugurate him by laying part of the sacrifice on his hands, Ex. xxix. 22-24.

Lev. viii. 25-27: hence τετελειωμένος simply = consecrated, Lev. xxi. 10, Heb. vii. 28; τελείωσις = DN D consecration, Ex. xxix. 22, a sacrifice of consecration, Lev. vii. 27. Cp. Westcott Hebrews, p. 63. Syr. shamlī Lev. xvi. 32: gammar Heb. v. 9). To consecrate the gifts; used both of the divine action, 59. 3: 134. 11: cp. 485. 37; and of that of the minister, 526. 37. Hence τελείωσις 'consecration' 533. 35. So syr. shamlī 'accomplish' 97. 13, 'fulfil' 292. 9: gammar 'consummate' 97. 14, 'perfect' 292. 8.

Τράπεζα. See Table.

Τριώδιον (lxxxii. 36: arab. trīyūdī, slav. triod). The book of the proper from the sunday of the Pharisee and the Publican, i e. the next before septuagesima, to Easter Even inclusive. So called because in this season the canons for the most part consist of 3 odes instead of 9.

Τροπάριον (dimin. of τρόπος prob. in a musical sense, 'a mode': arab. trūbār-yūn, slav. tropar). The general name for the short hymns or verses of which the longer hymns and the greater part of the Byz. offices are composed.

Τυπικόν (slav. tipikon: arab. citāb alrutab): the book of the rules determining in detail the office and liturgy for the seasons and days of the year (lxxxii. 14). It corresponds to the western ordinale ('book of the pie'); while κατὰ τὴν τάξιν τοῦ τυπικοῦ lxxxy.

17, 19 is equivalent to secundum usum, 'according to the use,' of a given church.

'Υπακοή (369. I: slav. ipakoy): a variety of hymn-verse. The word must mean 'response' (cp. ὑπακούειν), but its exact application does not appear.

Ύπακούειν 531. Ι, Ύπηχεῖν 477. Ιο, Ύποφωνεῖν 480. 20, Ύποψάλλειν 29. 30. Το respond, to sing in response.

Ύπηρεσία, Ύπηρέτης. See Subdeacon.

'Υψοῦν, "Υψωσις. See Manual Acts 1.

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Χειμαζόμενος. See Energumen. Χερουβικόν, -ά. See Cherubic Hymn.

Ψάλτης. See Singer.

'Ωμοφόριον. See Vestments 6.
'Ωρολόγιον (slav. tshasoslow): the book of the canonical hours, lxxxii. 40. Cp. Jamagirch.

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